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THE
MONTHLY REVIEW;
OR,
LITERARY JOURNAL,
ENLARGED:

From MAY to AUGUST, *incluſive,*
M,DCC,XCIII.

With an APPENDIX.

> "Be niggards of advice on no pretence,
> "For the worſt avarice is that of Senſe.
> "With mean complacence ne'er betray your truſt,
> "Nor be ſo civil as to prove unjuſt.
> "Fear not the anger of the Wiſe to raiſe;
> "They beſt can bear reproof, who merit praiſe." POPE.

VOLUME XI.

LITERATURE
R. G.

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THE

MONTHLY REVIEW,

For MAY, 1793.

Art. I. *The Chart and Scale of Truth, by which to find the Cauſe of Error.* Lectures read before the Univerſity of Oxford, at the Lecture founded by the Rev. John Bampton, M. A. By Edward Tatham, D. D. 8vo. 2 vols. 11s. boards. Rivingtons.

WHAT is truth? and by what means may it be certainly diſtinguiſhed from error? are queſtions which every reflecting mind muſt be diſpoſed to aſk, but to which all the wiſdom of philoſophers has never yet been able to afford a perfectly ſatisfactory anſwer. The hiſtory of ancient philoſophy affords us little encouragement to have recourſe to the ſchool of Greece for the ſolution of this difficulty. The opinions of the philoſophers, on the ſubject of truth, were almoſt as various as their ſects. If we conſult Plato, we are inſtructed that knowlege is only to be found by exercising the intellect in the abſtract contemplation of intelligible forms, or *ideas*, which alone are permanent and immutable; and that the moſt diligent ſtudy of the perpetually fluctuating viſible world can yield nothing better than opinion. If the *ideas* of Plato appear ſomewhat myſterious, and we have recourſe to his ſucceſſors in the middle *academy*, we are told that, though in the nature of things there be real certainty, yet every thing is uncertain to the human underſtanding. If we deſcend to a form lower in the ſame ſchool,—inſtead of approaching, as might be hoped after farther inveſtigation, nearer to ſatisfaction, we learn that we muſt not rely either on the ſenſe, the imagination, or the underſtanding; and that our moſt perfect knowlege riſes no higher than bare probability. If, from the academy, we ſtep over to the *lyceum*, though the Stagyrite will meet us with a grand apparatus of categories, ſyllogiſms, and topics, we muſt not be ſanguine in our expectations; for we ſhall find that Ariſtotle was not able, with all his tools, to build any ſyſtem either of phyſics, or metaphyſics, which has conveyed to poſterity the clear illumination and full conviction of truth. If we take a turn in the *porch*, we hear of preconceptions, or univerſal principles, which are to be employed as meaſures of judgment, but we meet with no one who is able to inform us how to diſtinguiſh true preconceptions from prejudices. Nor do we fare better in the Italic than in the Ionic ſchool; as we may without heſitation conclude, from the endleſs diverſity of opinions which, after all the debates of theſe ſchools, ſtill remained. Had any of theſe wiſe men been poſſeſſed of the maſter-key to the temple of knowlege, it would have been in their power to open the door to all poſterity.

The learned author of the work now before us, though he pays a reſpectful attention to the ancients, and well knows how to profit by what is valuable in their works, is by no means inclined to yield implicit ſubjection to their authority. In an univerſity, in which the name of Ariſtotle has been for ages revered, and where his logic is ſtill taught, Dr. Tatham has the rare merit of oppoſing eſtabliſhed forms, and of recommending a radical improvement in the public diſcipline of the ſchool. With reſpect to Ariſtotle, he ſeems indeed to be of opinion that he himſelf had acceſs to the temple of knowlege, but he confeſſes that he locked it up, and threw away the key; which, in the abſurd and ſuperſtitious veneration for his authority, was loſt for many ages. The topical part of the Organon of Ariſtotle, which undertakes to eſtabliſh the principles of all the parts of learning excepting the demonſtrative, and to enact the laws of all probable reaſoning, is, in Dr. T.'s opinion, weak in its foundation, and conſequently infirm in all its parts. In ſhort, he thinks that the logic of Ariſtotle, inſtead of being the inſtrument of all truth and learning, has, on the whole, been the inſtrument of ignorance and error, by which the Stagyrite has manacled the philoſophy of ſucceeding times. This charge Dr. T. fully ſubſtantiates, by an appeal to facts in the hiſtory of ſcholaſtic learning; whence it appears that, from age to age, this weak and antiquated diſcipline has retarded, inſtead of advancing, the improvement of ſcience. The effect of this prejudice in favour of Ariſtotle is thus forcibly repreſented:

'This was a prejudice, which, however weak and impious, took and kept poſſeſſion of the minds of men for many ages; and which, growing into a confirmed and inveterate bigotry, prohibited further reſearches under the pretence of avoiding hurtful innovations. The genuine love of truth, which ſhould burn with a free and ardent flame, was ſmothered by this prohibition, and the exerciſe of the underſtanding in its purſuit ſhackled and confined. The merit of the ſtudent was made to conſiſt not in advancing knowledge by adding to its ſtock, or in rectifying and correcting what was falſe and imperfect; but in remembering and preſerving what was already only ſuppoſed to be known, and confirmed by an implicit and ignorant conſent: and learned men, inſtead of roaming at large through the field of knowledge in the queſt and acquiſition of truth from every quarter, were like a flock of ſheep running after each other in the ſame beaten track of ignorance and error.

'Under the cloud of this prejudice and intolerant bigotry the public diſcipline of the ſchools was erected upon the model of Ariſtotle, and ſanctioned by his authority, which was made abſolute and unchangeable, in a dark and ſuperſtitious age, long before the birth of our Engliſh philoſopher and reformer of ſcience. And, though both our univerſities were invited by that great legal, political, and literary character, in terms of the pureſt friendſhip and condeſcenſion, to change and to improve their diſcipline, and to purſue a method of ſtudy leſs contracted and more liberal, leſs verboſe and contentious, and more rational and philoſophical; it is a truth we have at this day to lament, that this falſe and feeble plan of ſtudy and education has not been publicly expelled, and ſupplanted by a better: that Ariſtotle, who exploded all the philoſophers before him, is not made to ſubmit, in his turn, to the viciſſitude of times and things, and removed from the high ſeat of penal authority which he has ſo long and ſo unjuſtly held in our univerſities.

'Abſurd and imperfect as it is, the ancient diſcipline has ſtill its advocates. To remove prejudices which have been early imbibed, and to diſpoſſeſs inveterate prepoſſeſſions, has always been found a taſk of difficulty: and ſome think, that to change a conſtitution literary as well as civil, may be a work of danger. The greateſt impediment to a reform is, however, that they, who are convinced of its propriety, are not willing to advance, and that, what ſhould be the work of all, is the buſineſs of none. Hence, in the midſt of an enlightened and improving age, this dark diſcipline remains in uſe, revered by ſome, contemned by many, and neglected by all: and the uſeleſs and unwieldy fabric is left to ſtand an antiquated pile, diſhonoured and diſgraced; over which, as over a venerable ruin, it becomes us rather to lament than triumph, and to conceal its particular defects by removing it out of the way, rather than to expoſe them to public view.'

A laudable zeal for *academical reformation*, and for the general advancement of knowlege, appears to have been the ground-work of the preſent publication; the leading object of which is to aſſiſt the philoſophical inquirer in diſtinguiſhing what he can know, from what he cannot know; and, by marking the modes and degrees of human knowlege, to furniſh a general ſcale, or common meaſure, by which we may aſcertain the particular nature and relative force of every kind of truth. We ſhall endeavour to give our readers a general idea of the manner in which the plan is executed.

The human mind being, after Ariſtotle, contemplated as *theoretic*, *practic*, and *poetic*, (that is, as poſſeſſing the powers of intellect, will, and imagination,) truth is conſidered as divided into three branches correſponding to theſe faculties. The ſeveral kinds of truth are deduced from certain principles, which are primary, the evidence of ſenſe, conſciouſneſs, and memory; or ſecondary, axioms, or univerſal propoſitions derived from theſe evidences. A comprehenſive view is taken of the exerciſe of reaſon, as it is employed in the direct inveſtigation of truth, aſcending by induction from particulars to generals, and deſcending by ſyllogiſm from generals to particulars, and, in the indirect method, by ſimilitude or analogy.

This preliminary point being diſcuſſed with great logical accuracy, it is propoſed, as the general plan of theſe lectures, 1. To trace the diſtinct and proper principles of knowlege, to point out the right method of reaſoning, and to mark that juſt aſſent, which appertains to the different kinds of truth; 2. To ſhew how all the other kinds of truth are ſubſervient to theological; and 3. To diſcover in the different modes of abuſe of the ſeveral kinds of truth, the cauſes of heretical and ſyſtematical errors. The firſt part of this plan is executed in the firſt volume.

A logical eſtimate, in the firſt place, is taken of mathematical ſcience. Its primary and ſecondary principles are inveſtigated, and its method of reaſoning and the grounds of its certainty are explained, with great perſpicuity. The logic of phyſics is next unfolded; and the proceſs by which general truths are gained in this branch of ſcience, is clearly deſcribed. The compariſon, which the author draws between the uſe of ſyllogiſms and of mathematics in natural philoſophy, will at once afford our readers a proof of the ingenuity with which he proſecutes his inveſtigation, and of the freedom with which he occaſionally ventures to depart from the ancient maſters:

'When the SECONDARY PRINCIPLES, which conſtitute the *laws* of phyſics, are thus inductively and analogically eſtabliſhed, the proper uſe of SYLLOGISM, in ſubjects of natural philoſophy, is very ſimple, and confined within a narrow circuit. This is only to reduce the *particular phænomena* that occur under the *general propoſitions*, for the truth of which they will account by communicating their own, and preſent us at once with new and uſeful inventions*: All which is, indeed, properly and effectually done by a mere *ſuperinduction* of the principle, or by the application of the general law to the particular inſtances to which it belongs; and that without

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'* Axiomata recte inventa tota agmina operum ſecum trahunt; atque opera non ſparſim ſed confeſtim exhibent. Baconus de Augm. Sc.'

the formality of a ſingle ſyllogiſm, which, in the opinion of the father of philoſophers, is not only uſeleſs but injurious in ſubjects of philoſophical diſquiſition*.

‘ After the *general propoſitions* are conſtructed, men who are born with *definitions* in their mouths, and bred up in the formalities of *mode* and *figure*, may, indeed, entertain themſelves and others by playing at *ſophiſms* and *ſyllogiſms*, as children do at *hide* and *ſeek*: but, as from the latter we do not expect much uſeful work, ſo from the former we may deſpair of receiving either additional principles or new inventions. This idle game has been uſeleſsly played for many ages †. Their maſter of the lycæum ſyllogized before them to little purpoſe, beſides that of promoting perpetual diſputation ‡, and that of checking all uſeful and experimental enquiry, arrogating an implicit obedience to a falſe philoſophy by a ſpecies of tyranny hitherto unexampled in the annals of mankind. And, if it would not ſpoil their diverſion by ſhocking their devotion to the logic of that gratuitous and hypothetical reaſoner, I would beg leave to lay before them what a true philoſopher and logician thought of their employment. “ Let men know this as a certain truth, that all ſubtlety of diſputation and diſcourſe of reaſon, if it be only applied after axioms are invented, is too late and indeed prepoſterous; and that the true and proper time for ſubtlety, or at leaſt the principal time, is that which is employed in making experiments, and from them in forming axioms. For that other ſubtlety only mocks and catches at nature, but can never ſeize or lay hold of it ‖.” When they diſpute how-
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‘ * Nos demonſtrationem per ſyllogiſmum rejicimus, quod confuſius agat et naturam emittit e manibus. Tametſi enim nemini dubium eſſe poſſit, quin, quæ in medio termino conveniunt, ea et inter ſe conveniant; (quod eſt mathematicæ cujuſdam certitudinis :) nihilominus hoc ſubeſt fraudis, quod ſyllogiſmus ex propoſitionibus conſtat, propoſitiones ex verbis, verba autem notionem teſſeræ et ſigna ſint. Itaque, ſi notiones ipſæ mentis (quæ verborum quaſi anima ſunt et totius hujuſmodi ſtructuræ ac fabricæ baſis) male ac temere a rebus abſtractæ et vagæ, nec ſatis definitæ et circumſcriptæ, denique multis modis vitioſæ fuerint, omnia ruunt. Baconus De Augm. Sc. Præf.’

‘ † Si quis in omnem illam librorum varietatem, qua artes et ſcientiæ exultant, diligentius introſpiciat, ubique inveniet ejuſdem rei repetitiones infinitas, tractandi modis diverſas, inventione præoccupatas; ut omnia primo intuitu numeroſa, facto examine, pauca reperiantur. De Augm. Sc. Præf.’

‘ ‡ Et de utilitate aperte dicendum eſt; ſapientiam iſtam, quam a Græcis potiſſimum hauſimus, pueritiam quandam ſcientiæ videri, atque habere quod proprium eſt puerorum; ut ad garriendum prompta, ad generandum invalida et immatura ſit. Controverſiarum enim ferax, operum effœta eſt. Ibid, in eodum loco.’

‘ ‖ Hoc vero ſciant homines pro certo, omnem ſubtilitatem diſputationum et diſcurſuum mentis, ſi adhibeatur tantum poſt axiomata inventa, ſeram eſſe et præpoſteram; et ſubtilitatis tempus verum ac
proprium,

ever from principles which are better founded than the dreams and hypotheſes of Ariſtotle, logicians would do well to recollect that in phyſical ſyllogiſms the minor propoſitions are not *general* but *particular*, a circumſtance which, philoſophically weighed, might put a ſhort period to their diſputations, however tenacious men attached to forms and diſciplines may be of their ancient privileges, and however willing to wreſt every thing to them and them to every thing, and to conſider their uſe and application as univerſal.

' But, though the common ſyllogiſtic logic can lend no uſeful aſſiſtance to phyſical learning, either in its advancement or communication; as there is, perhaps, nothing in nature without rule and meaſure, if philoſophers can find them out, MATHEMATICS is its moſt uſeful friend and handmaid.

' The ſubject of *pure* mathematics are the *ideal forms* of quantity ſeparated from body by an act of mind. The ſubject of phyſics are the *qualities, cauſes,* and *affections* of things as they exiſt in body, and produce, by that exiſtence, various *phænomena* and *effects*. To account for theſe phænomena and effects, as a ſcience, by reducing them under the general laws of nature, phyſics from experiments by induction derives its general *forms*, and from them erects philoſophical *axioms*: and it is in the application of the *forms* of quantity to the *forms* of quality, wherever they are capable of accurate menſuration, that mathematical ſo advantageouſly applies to the elucidation and promotion of phyſical learning. In all theſe caſes it is of moſt eſſential uſe both in the act of deriving the general *laws* and *principles* of phyſics from experiments and phænomena; and alſo, after they are eſtabliſhed, it is equally uſeful in calculating all their particular *operations* and *effects*, which are the other phænomena, and in adapting them, with the utmoſt addreſs and ingenuity, to the uſe as well as elegance of civil, ſocial, and domeſtic life.

' Motion is a general *form* of great influence and extent in the wonderful mechaniſm and œconomy of nature, to which the *forms* of number and figure apply, as an affection of various ſubjects, and capable of various menſuration. They begin with the moving power conſidered as a *ſecond cauſe*, (for which the firſt ſtupendous cauſe, natural philoſophy, has no direct concern;) or, if the phyſical cauſe cannot be properly aſcertained from experiment and obſervation, which too often happens, they take a general phænomenon[*] eſtabliſhed on their authority, which will ſufficiently ſupply its place. Upon this experimental foundation, they calculated the *force*, or the

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proprium, aut ſaltem præcipuum, verſari in penſitanda experiantia, et inde conſtituendis axiomatibus: Nam illa altera ſubtilitas naturam prenſat et captat, ſed nunquam apprehendit aut capit. Nov. Org. lib. i. Aph. 121.'

' [*] Naturæ vires legeſque virium ſimpliciores ex ſelectis quibuſdam *phænomenis* per analyſin deducunt, ex quibus deinde per Syntheſin reliquorum conſtitutionem tradunt. Coteſii Præf. in Newtonii Princip.'

quantity of motion produced*; they account for the different *kinds* of that motion; they ſhew how they are *mixed* and *compounded*, what *direction* and *velocity* they will conſequently have; and they demonſtrate the *times* and *periods* in which they are reſpectively performed.

‘ From this application of geometry and numbers to the motion of bodies on the ſurface of the earth, we derive the philoſophy of *mechanics:* by their application to the motion of the heavenly bodies we riſe to the philoſophy of *aſtronomy:* and to their application to the motion of various ſounds, we are indebted for the fundamental part of the philoſophy of *muſic* †—All which uſeful and liberal departments of learning, with ſome others, ſo far as the *forms* of quantity are concerned, may be allowed to partake of the nature and preciſion of mathematical ſcience ‡.’

Theſe remarks are ſucceeded by a very accurate inveſtigation of the means by which Newton was enabled to make ſuch wonderful advances in the philoſophy of nature.

The next ſubject, on which the lecturer treats, is the logic of facts; concerning which, as in the former caſe, he traces its firſt principles to the external ſenſe; explains its indirect mode of reaſoning from analogy; and remarks that the ſpecies of truth, which reſults from it, is inſtructive and ſelf-evident. To this he adds the logic of hiſtory, and examines the grounds of hiſtorical reaſoning from teſtimony, and the nature and value of hiſtorical truth.

Leaving the theoretic diviſion of the ſubject, he proceeds to practical truth, reſpecting the will; and, under this head, treats of the logic of ethics. The firſt principle of this ſcience is maintained to be that internal or moral ſenſe, which is the ſpring of moral action, and whence is derived our knowlege of a moral law and a moral governor. The general office of reaſon in the province of morality is ſhewn to be the formation of general axioms, or ſecondary principles, in the method of induction; and it is very ſatisfactorily eſta-

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‘ * *Mechanica rationalis* erit ſcientia motuum quæ ex viribus quibuſcumque reſultant, et virium quæ ad motus quoſcunque requiruntur, accurate propoſita, et demonſtrata. Newtoni Præf. in Princip.’

‘ † Τὰ ὀπτικὰ πρὸς γεωμετρίαν, καὶ τὰ μηχανικὰ πρὸς στερεωμετρίαν, καὶ τὰ ἁρμονικὰ πρὸς ἀριθμητικὴν, καὶ τὰ φαινόμενα πρὸς ἀστρολογικήν. Ariſtot. Analyt. Poſt. lib. i. cap. 13.’

‘ ‡ Mixta habet pro ſubjecto axiomata et portiones phyſicas: quantitatem autem conſiderat, quatenus eſt ad ea elucidanda, et demonſtranda, et actuanda, auxiliaris. Multæ ſiquidem naturæ partes, nec ſatis ſubtiliter comprehendi, nec ſatis perſpicue demonſtrari, nec ſatis dextere et certo ad uſum accommodari poſſint, ſine ope et interventu mathematicæ. Cujus generis ſunt perſpectiva, muſica, aſtronomia, coſmographia, architectura, machinaria, et nonnullæ aliæ. Baconus de Augm. Sc. lib. iii. cap. 6.’

bliſhed, that ethical concluſions, though not capable of demonſtration, are always accompanied with a clear and ſtrong conviction.

The laſt ſubject of diſcuſſion in this volume is poetical truth, or that truth which reſpects the imagination; comprehending, under the term poetry, all the elegant arts. Here, as before, the author inquires after the poetic principle, and finds it to be that internal feeling called ſenſibility. The office of reaſon, reſpecting this branch of truth, is ſhewn to be, to inveſtigate the cauſes of impreſſions produced on the internal feelings, and to aſſiſt the artiſt in applying them, in the different modes of imitation. From this part of the work, we ſhall ſelect the following elegant remarks on reaſoning, as applied to the ſubject of *poetic truth*:

'The truth of both *facts* and *hiſtory* reſults from the apprehenſion or inveſtigation of *particulars*, independently of their cauſes; whereas that of *poetry* ſprings from the application of *cauſes*, and theſe *general*[*] ones. The firſt act of reaſoning is, therefore, from a number of particulars, by collateral judgments of effects produced by them upon the internal feeling, to collect theſe general cauſes; and the ſecond, to apply them, by the different modes of imitation, in order to produce the poetical effect. Hence poetry is ſaid to be more philoſophical[†]. *Experience* is the foundation, *induction* is the firſt, and a *judicious application of generals*, is the ſecond, act. And if theſe generals are well formed in the firſt place, and well applied in the ſecond, the poetical truth will diſcover itſelf in the effect by a proportionable operation on the ſenſibility of all according to its powers.

'Thus POETRY ſtands high in the eye of philoſophy. It is founded in *abſtraction* which is the ſublimeſt operation of the mind, by which its ideas are not only generalized, but corrected and improved by an act of intellect, and rendered more perfect and complete than the archetypes themſelves. Theſe are the materials with which the imagination works, and which it moulds into forms of beauty ſuperior to any that appear in the face of nature. And hence it is, that the imitative arts derive that excellence and ſuperiority in which they glory. As by this power of abſtraction the mathematician conceives the idea of a perfect circle or a perfect ſphere, which in nature has no exiſtence; and the moraliſt that of a faultleſs character: ſo from archetypes that exiſt in nature, the artiſt derives ideas ſo corrected and ſublimed, that they become *tranſcendent*, that is *above*, though *not contrary* to, nature.

'[*] Ἡ μὲν ἐμπειρία τῶν καθ᾽ ἕκαςά ἐςι γνῶσις, ἡ δὲ τέχνη τῶν καθόλου Ariſtot. Metaph. lib. i. cap. i.'

'[†] Διὸ καὶ φιλοσοφώτερον καὶ σπουδαιότερον ποίησις ἱςορίας ἐςίν. Ἡ μὲν γὰρ ποίησις μᾶλλον τὰ καθόλου, ἡ δ᾽ ἱςορία τὰ καθ᾽ ἕκαςον λέγει. Ibid. de Poet. cap. 9.'

‘ Particulars and individuals, with all their deformities and imperfections, are, indeed, often applied by imitation to the production of poetical effect: but, to arrive at the ſummit of his profeſſion, the artiſt ſhould employ none but general ideas, with all the advantages which arrangement, diſpoſition, and ſituation can give them; as did the intelligent ſtatuary, to whoſe poetical genius the world has been indebted for the Venus de Medicis, or the Apollo Belvidere.

‘ But the *imitation*, by which theſe poetical ideas are employed in art, according to good taſte (which is only another word for judgment,) is of different kinds, and the juſt diſtinction of them is an act of RATIONAL and judicious criticiſm

‘ All imitation is *reſemblance*, which differs according to the nature of the *art*: and the nature of the art depends upon the *materials* and *inſtrument* employed. Imitation is either *direct* or *proper*, or *indirect* and *improper*: and to diſcriminate its nature and extent in each of the elegant arts, as well as in the different provinces of the ſame, is a piece of the moſt refined philoſophy. ’

‘ In *ſculpture* and in *painting* the imitation, from the nature of the means and materials they employ, is *direct* and *proper*, and the reſemblance between the ſtatue or picture and what they repreſent, is both immediate and obvious. *Words* are the means or materials of *poetry*: but words, though as *ſounds* they may ſometimes *directly* reſemble ſounds, are not the natural repreſentatives of *ideas*, in which poetry conſiſts; they are only their arbitrary ſigns, and do not, therefore, admit of any imitation ſo *proper* and *direct*. That part of poetry, in which the poet perſonates another, and employs his very words and ſpeeches, is, ſo far as that perſonification goes, *directly* imitative. But, with regard to the effect which it produces, poetical imitation is *indirect* in a greater or leſs degree. The ſimpleſt and *leaſt indirect* mode of this imitation, is that repreſentation of *ſenſible* objects, which is called poetical *deſcription*. From this poetry advances to a ſublimer operation in the repreſentation of *mental* objects, of all the paſſions, emotions, movements, and ſenſations of the mind[*]; which it performs two different ways—either by repreſenting

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‘ [*] Porro ut vehementioribus animæ affectibus originem ſuam debet poeſis, ita in affectibus exprimendis vim ſuam præcipue exerit, et affectus concitando finem ſuum optime conſequitur.

‘ Imitatione conſtare dicitur poeſis: quicquid humana mens cogitatione complectitur, id omne imitatur; res, loca, imagines vel naturæ vel artis, actiones, mores, affectus: et cum omni imitatione magnopere delectatur mens humana, fieri vix poteſt, quin illam et delectet maxime et percellet ea imitatio, quæ ei ſuam ipſius imaginem exhibet, omneſque eos impulſus, flexiones, perturbationes, motuſque ſecretos exprimit, quos in ſe agnoſcit ſentitque. Commendat imprimis hanc imitationem ipſius rei ſubtilitas et difficultas: habet magnam admirationem, cum cernimus id effectum dari, quod omnino vix effici poſſe judicamus. Cæterarum rerum deſcriptiones accuratas eſſe et naturæ congruere, memoriæ ſubſidio ac veluti per medium quoddam, mens tardius intelligit: cum exprimitur affectus aliquis,

ſenting theſe mental emotions as they are *internally* felt, and ſucceed each other in the mind—or by repreſenting them as they appear in their ſenſible and *external effects*: and theſe *leſs direct* modes conſtitute poetical *expreſſion*. In all which mental imitations the effect is often extended and enlarged by *aſſociation* of ideas; and wonderfully heightened by *ſympathy*, that lovely and ſublime affection, which gives poetry ſuch a powerful aſcendant over the heart of man.

'Another mode of poetical imitation is that of *fiction*, which repreſents facts, characters, actions, manners, and events, in feigned and general ſtory, as hiſtory does in real and particular narrative [*], adding to the fiction *repreſentation*: theſe *more indirect* imitations conſtitute *epic* and *dramatic* poetry, into which every other ſpecies is introduced.

'And to theſe is to be added another kind of imitation ſtill *more indirect*, which conveys the thoughts and ideas of the mind through the external objects of ſenſe: this is *paraborical* and *alluſive* poetry [†].

'But, although the imitations of *poetry* be *leſs direct* and *proper* than thoſe of the other arts, they ſurpaſs them greatly in their extent and operation upon the mind. *Poetry*, which from this ſuperiority has appropriated the general name, is the mirrour of all truth, by which every part of nature, corporeal and mental, is reflected and improved. It is phyſics, facts, actions, and *hiſtory* feigned at pleaſure [‡]; and repreſented, by the different modes of its imitation, in a *language* raiſed above the common uſe, and which is peculiarly appropriated to itſelf [||]. And, whilſt it exhibits a beautiful picture of every ſpecies

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quis, rem ipſam quaſi nude intuetur; ipſa per ſe conſcia eſt et ſui et ſuorum motuum, nec rem perſpicit ſolum, ſed et vel idem vel ſimile quiddam ſtamin patitur. Hinc fit, quod ea ſublimitatis ſpecies, quæ ex vehementi affectuum impulſu eorumque imitatione oritur, apud animum humanum multo maximam vim habet: quicquid ei extrinſecus exhibetur, utcunque grande et magnificum, minus eum ut par eſt commovet, quam quod intus percipit, cujus magnitudinem et impetum et vehementiam ipſe apud ſe perſentit.

'Utque imitatio affectuum poeſeos perfectiſſimum eſt opus, ita per eorundum concitationem maxime ad finem ſuum et effectum perducitur. Lowth Poet. Præl. xvii.'

'[*] Ἡ μὲν γὰρ ποίησις μᾶλλον τὰ καθόλου, ἡ δ' ἱστορία τὰ καθ' ἕκαστον λέγει. Ἔστι δὲ καθόλου μὲν, τῷ ποίῳ τὰ ποῖ' ἄττα συμβαίνει λέγειν, ἢ πράττειν κατὰ τὸ εἰκὸς, ἢ τὸ ἀναγκαῖον, οὗ στοχάζεται ἡ ποίησις, ὀνόματα ἐπιτιθεμένη· τὰ δὲ καθ' ἕκαστον, τί Ἀλκιβιάδης ἔπραξεν, ἢ τί ἔπαθεν. Ariſt. Poet. c. 9.'

'[†] At poeſis parabolica, inter reliquas eminet, et tanquam res ſacra videtur et auguſta; cum præſertim religio ipſa ejus opera plerumque utatur, et per eam commercia divinorum cum humanis exerceat.'

'[‡] Cum nihil aliud ſit, quam hiſtoriæ imitatio ad placitum. Baconus De Augm. Sc. lib. ii. cap. 13.'

'[||] Poeſis eſt genus doctrinæ *verbis* plerumque *adſtrictum*, rebus ſolutum et licentioſum. Ibid.

'Ea

cies of truth, it ſoftens the labour which attends their acquiſition by affording the mind that refined and elegant recreation, which the moſt rigid philoſopher need not bluſh to take*.'

Dr. Tatham has certainly rendered an important ſervice to philoſophy, by giving a ſyſtematic view of the ſeveral kinds of truth, and of the principles of each, and the method of reaſoning by which each is inveſtigated. Had he been able to aſcertain the ſecondary principles or axioms belonging to each department, we might have hoped to have been furniſhed with an inſtrument for drawing up truth from the bottom of the well in which it was left by the ancients.

The ſecond volume of this work, in which the author proſecutes his plan with a more immediate reference to the purpoſe of the Bampton lecture, will be noticed in a future article.

ART. II. *Sermons.* By the late Reverend John Dryſdale, D.D. F.R.S. Edinburgh, one of the Miniſters of Edinburgh, one of his Majeſty's Chaplains, and Principal Clerk to the Church of Scotland. To which is prefixed, an Account of the Author's Life and Character. By Andrew Dalzel, M.A. F.R.S. Edinburgh, Profeſſor of Greek, and Secretary and Librarian in the Univerſity of Edinburgh, and Principal Clerk to the Church of Scotland. 2 Vols. 8vo. pp. 900. 12s. Boards. Cadell. 1793.

ALTHOUGH the literary world knew little of the author of this poſthumous publication during his life-time, the ſermons here publiſhed prove that he was endowed with rare talents; and the narrative prefixed to them ſhews that he poſſeſſed merit which entitles him to an honourable memorial. As we always have pleaſure in contributing our part toward tranſmitting the names of valuable men to poſterity, we ſhall, according to our uſual method, preface this article with an abſtract of the well-written account here given of the Doctor's life and character:

'DR. JOHN DRYSDALE was born at Kirkaldy, in the county of Fife, on the 29th day of April 1718; being the third ſon of the Rev. Mr. John Dryſdale, miniſter of Kirkaldy, and of Anne Ferguſon,

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'Ea eſt omnis poeſeos indoles ut a vulgari ſermonis uſu maxime abhorreat, atque verborum non ſolum delectu, ſed et conſtructione proprium quoddam et exquiſitius dicendi genus affectet. Lowth Poet. Præl. iv.'

'* Equidem præclare nobis conſuluiſſe videtur natura, quæ cum nos ad veri cognitionem longe a nobis remotam, nec ſine magnis laboribus aſſequendam, vehementer impelleret, hæc nobis invenit et paravit oblectamenta, ut haberet mens noſtra, quo defatigata identidem confugeret; ubi conquieſcere, omnemque illum languorum et moleſtiam deponeret. Lowth Poet. Præl. 1.'

daughter of William Ferguſon, Eſq. provoſt or chief magiſtrate of the ſame town. He received the elements of claſſical learning at the pariſh ſchool, under David Miller, a man who had alſo the honour of inſtructing the celebrated Adam Smith, and James Oſwald of Dunikeir, perſons who have reflected ſo much luſtre on their country, the one as a philoſopher and man of letters, and the other as an eminent ſtateſman. Under the ſame maſter, were alſo educated Dr. John Oſwald, Biſhop of Raphoe, in Ireland, and Dr. George Kay, one of the miniſters of Edinburgh, men likewiſe of conſiderable talents and accompliſhments. So that Miller had reaſon to boaſt that few individual maſters of the moſt opulent and celebrated ſchools, had ſent from their tuition a greater number of eminent men, than had been ſent by him from the obſcure ſchool of Kirkaldy.

'While at ſchool, John Dryſdale greatly diſtinguiſhed himſelf as a claſſical ſcholar; and there he contracted that ſtrict friendſhip with the moſt eminent of his ſchoolfellows, particularly Mr. Oſwald and Mr. Smith, which continued unimpaired through life. When he was thought to be ſufficiently prepared for the Univerſity, to which young men go at a much earlier period in this country than in England, he was ſent to college at Edinburgh, in the year 1732. He there proſecuted his ſtudies with great ſucceſs, and ſoon attracted the notice of the profeſſors, by the rapid progreſs he made in the acquiſition of knowledge. After paſſing through the ordinary courſes of languages and philoſophy, he engaged in the ſtudy of divinity, the ultimate object of his repairing to the univerſity; and having proſecuted this the uſual time, he was admitted to trials, according to the forms of the Church of Scotland, before the preſbytery of Kirkaldy; and by them licenſed to preach the goſpel, in the year 1740.'

Having, for ſeveral years, been employed as aſſiſtant miniſter in the college church at Edinburgh,

'He, in the year 1748, obtained a crown-preſentation to the church of Kirkliſton in Weſt Lothian, by the intereſt of the late John Earl of Hopetoun, to whom he had been recommended by William Adam, Eſq. of Maryburgh, architect; whoſe third daughter he afterwards married.

'In entering upon this charge, he met with ſome ſlight oppoſition, owing to an opinion induſtriouſly propagated, that the ſtyle and method of his preaching were not ſufficiently popular, and that his diſcourſes contained too great a proportion of the doctrines of morality. But this objection was ſoon obviated, after the people of the pariſh became better acquainted with him; among whom he had not remained long, till he became the object of a very general regard and eſteem, not only by the kindneſs of his diſpoſition and his unwearied beneficence, but from the intereſting and animated manner in which he inculcated the great truths of religion and morality in his ſermons.'—'Even the loweſt of the people reſpected and revered his character; ſuch was the ſucceſs with which his inſtructions were attended, that it was obſerved of the morals of the inhabitants of the village in particular, which had been formerly noted for irregularity and vice, that they underwent a ſurpriſing change for the better, during the time of

Mr. Dryſdale's miniſtry;—a ſtrong proof of the great utility of well qualified teachers of pure and undefiled religion in any ſtate!

‘Thus he lived for fifteen years, diſcharging, with fidelity, the functions of a country clergyman, enjoying the domeſtic ſociety of his own family, and the converſation of many literary and clerical friends, who occaſionally viſited him.

‘At length, in the year 1763, his ſincere and ſtedfaſt friend Mr. Oſwald, found an opportunity of ſerving him, by prevailing with the late Earl of Bute, to uſe his influence with the town-council of Edinbugh, that Mr. Dryſdale might be admitted one of the miniſters of that city.’

Being appointed miniſter of Lady Yeſter's, ‘the ſermons which he preached in that church, attracted always a great concourſe of hearers, whom he never failed to delight and inſtruct, by an eloquence of the moſt nervous and intereſting kind. Both his train of thought, and his manner of expreſſion, were evidently ſuch as ſtrongly indicated a vigorous underſtanding, an original genius, and a profound knowledge of the human heart.

‘His reputation as a preacher afterwards roſe ſo high, that on occaſion of an excurſion which he made to London, to viſit his friends and relations there, the late Mr. Strahan earneſtly requeſted, that he would furniſh him with a volume of ſermons for publication. His friends preſſed him much to embrace this propoſal; and he ſeemed at length diſpoſed to comply with their wiſhes. For, on his return to Scotland, he began to reviſe his ſermons, with a view to make a ſelection for publication; but he had not proceeded far, till his diffidence induced him to procraſtinate, and at laſt to relinquiſh, every reſolution of that ſort.

‘The ſame native diffidence and modeſty were likewiſe the cauſe of his declining to appear as a ſpeaker in the judicatories of the church. While he remained in the country, he ſeemed rather to avoid taking much concern in the management of church affairs; but on his coming to Edinburgh, he found himſelf ſo much connected with Dr. Robertſon, to whom he was always greatly attached as a friend, and to whom he conſidered himſelf as under great obligations, particularly for the earneſt and effectual manner in which he had eſpouſed his intereſt, in his tranſlation to town, that he reſolved to give that eminent leader every aſſiſtance in his power, in ſupport of what was called *the moderate party* in the church.’—

‘Without any ſolicitation on his part, and even without his knowledge, the Mariſchal College of Aberdeen conferred on him the degree of Doctor in Divinity, by Diploma bearing date the 15th of April 1765: and the following year, the death of the Reverend Dr. John Jardine having produced a vacancy in the Tron Church, which is collegiate, Dr. Dryſdale was tranſlated thither, from Lady Yeſter's, which is a ſingle charge. He there had the good fortune to have for his colleague the Reverend Dr. George Wiſhart, principal clerk to the church, for whom he had long entertained the higheſt eſteem and reſpect; and Dr. Wiſhart, in his turn, having a moſt ſincere affection for *him*, they found the greateſt comfort in being now ſo nearly connected. Never did two colleagues live together in more cordial and uninterrupted habits of friendſhip; their conſtant ſtudy being to oblige each other, by a perpetual ſeries of good offices.

'By the death of Dr. Jardine likewiſe, Dr. Dryſdale now obtained a ſhare in the few clerical offices, which the Crown has to beſtow on the clergy in Scotland. By royal warrant he was appointed one of his Majeſty's chaplains, with one third of the emoluments of the deanry of the chapel royal. The late Marquis of Rockingham was then prime miniſter; and he was determined in his choice of Dr. Dryſdale, ſolely by the recommendation of Dr. Robertſon.

'As this office much improved Dr. Dryſdale's pecuniary circumſtances, it furniſhed him with the means of indulging his inclination for domeſtic hoſpitality, to a much greater extent than he had hitherto done. His houſe was open at all times to his numerous friends and acquaintance; and it was their frequent place of reſort. There, in particular, many of the younger clergy, and other young men, enjoyed the advantage of his agreeable converſation, and never were happier than when in his company. There was ſomething ſo cheerful, ſo unaſſuming, ſo benign, and, at the ſame time, ſo upright and decided in his manner, that he gained the eſteem and good-will of all who had any connection with him, without ever exciting the leaſt degree of envy. Even ſuch as were of different ſentiments in church affairs eſteemed the man; and with ſeveral of theſe he maintained a very friendly intercourſe. As his turn of thinking on all ſubjects was clear, acute, and judicious, he was very expert in the method of conducting affairs. He had a peculiar facility and elegance of expreſſion in the numerous letters he had occaſion to write, in a moſt extenſive correſpondence which he carried on throughout the church. Whoever applied to him for a favour, even from the remoteſt parts of the kingdom, never found the application treated with neglect; but, on the contrary, was ſoon convinced, that Dr. Dryſdale had made every practicable exertion in his behalf. With ſuch talents and ſuch diſpoſitions, it is not to be wondered, that in a few years he ſhould have had a very great influence in the church; and that the party with which he was connected ſhould have derived eſſential advantage from his ſteady activity, prudence, and popularity.

'In the year 1773, Dr. Dryſdale's numerous friends thought it due time to raiſe him to the dignity of Moderator of the General Aſſembly; the greateſt mark of reſpect which an eccleſiaſtical commonwealth can beſtow on any of its members; and being accordingly choſen without oppoſition, he diſcharged the duties of the office with great ſatisfaction to the venerable court, and credit to himſelf.'

In 1784, Dr. D. was, by a very great majority of votes, ſeated a ſecond time in the moderator's chair.

'At the meeting of the aſſembly in May 1788, he appeared in his place, and acted as principal clerk the firſt day; but finding his ſtrength unequal to the remaining parts of the duty, on the ſecond day he requeſted permiſſion of the court to be aſſiſted by his friend and relation, who now pays this willing tribute to his memory; and his requeſt was unanimouſly granted.

'But he did not long ſurvive the aſſembly of that year. Early in the month of June, his cough attacked him with extraordinary violence, and ſoon weakened him ſo much, that he could no longer riſe from his bed. He ſtill, however, retained his wonted endearing manner to his family,—only leſs animated, but affecting in the utmoſt degree. Thus he continued to grow weaker and weaker, until his conſtitution at laſt ſeemed to be quite worn out; and in him the church of Scotland loſt one of her greateſt ornaments, on the 16th of June 1788.

'Such was the concluſion of the well-ſpent life of this excellent perſon; whoſe integrity was inflexible, whoſe amiable converſation and manners were expreſſive of the extreme worth and benevolence of his heart, whoſe reſpectable character adorned his ſacred profeſſion, and who was the delight of his friends, and of his family. Though gentle, unſuſpicious, and candid, in an extraordinary degree, yet, as his ſoul was inſpired with that noble elevation which ariſes from conſcious virtue, and freedom from all deceit, his indignation was excited, whenever he detected in others any duplicity in conduct, or any deviation from the road of honour. As, in his public appearances, the energy and animation with which he delivered and enforced his inſtructions, carried a conviction that they flowed directly from the heart; ſo it was univerſally allowed by all thoſe who were acquainted with his private life, that never any man more ſucceſsfully illuſtrated what he taught, by his own conduct and manners.'

From the preceding biographical ſketch, which, though drawn up by a friend, appears entitled to the fulleſt credit, the reader will be prepared to give Dr. Dryſdale's ſermons a favourable reception; and we will venture to aſſure thoſe who eſtimate the merit of ſermons by their utility, that they will find theſe volumes a very valuable addition to the public ſtock of inſtruction. Though not ſtudiouſly ornamented with the lighter decorations of rhetoric, they excel in manly ſimplicity and energy of ſtyle:—but their greateſt praiſe is, that they abound with good ſenſe, and breathe a warm ſpirit of piety and virtue. Many general topics of practical religion are diſcuſſed, with a variety of matter which diſcovers a mind innured to reflection and obſervation, and frequently with a degree of animation which leaves the reader impreſſed at the ſame time that he is inſtructed. Preſerving a happy medium between inſipid triteneſs, and ſcholaſtic refinement, they will afford young preachers a good pattern for popular addreſs. Though, in doctrinal points, the ſyſtem of the church of Scotland is followed, even controverted ſubjects are treated practically. The method is every where clear, the arrangement is accurate, and a unity of deſign is commonly preſerved. In the words of Mr. Moodie, one of the miniſters of Edinburgh, in a character of theſe ſermons prefixed to the volumes, which we could without much ſcruple have adopted, we add, "Theſe ſermons ſeem admirably calculated to inſpire the mind with high ſentiments of piety to God, truſt in Providence, independence on the world, admiration of virtue, ſteady and reſolute attachment to duty, and contempt of every thing that is baſe and diſhonourable."—As a ſpecimen, we tranſcribe a paſſage from the ſermon on *aſpiring after perfection*; in which the influence of habit in forming a virtuous character is well repreſented:

'The ground-work of this improvement is laid in the conſtitution of our ſouls, which have a power of forming habits in any thing to which they apply themſelves. Hence the ſaying, "That uſe or habit becomes a ſecond nature." The diſpoſitions that are acquired by repeated exerciſe, grow as conſtant and powerful, and as readily exert themſelves, as thoſe that are originally implanted within us. We find, by accuſtoming ourſelves even to things, to which at firſt we had an averſion, that we contract ſuch an inclination and bias toward them, as would coſt labour and pains to overcome. Thus, amongſt the various taſtes and purſuits of mankind, each man has, by reiterated application, got a certain bent to his own courſe of life, ſo ſtrong, that ſhould any obſtacle preſent itſelf to ſtop or divert its current, it would, like a rapid river, ſurmount all, and regain its former channel; and the farther it runs it becomes more rapid and irreſiſtible. A vicious man, by long indulgence of his favourite paſſions, is at length ſo enſlaved to them, that notwithſtanding the frequent and ſharp remonſtrances of his own mind, and the freſh diſappointments he meets with, he cannot extricate himſelf from his bondage, nor ſhake off the chains with which he is fettered. In the ſame manner the righteous man, by the uniform practice of virtue, gains ſo fixed an attachment to it, that death is far leſs the object of his averſion, than wickedneſs. There is this remarkable difference, however, betwixt the good and bad man; that the latter, in turning aſide to vice, does violence to himſelf, and muſt often do ſo through the courſe of his life; whereas the good man, if from the beginning he has not deviated from virtue, but held on ſtrait in its path, has never ſuffered any violence; but with pleaſure, and the conſenting approbation of his own mind, has followed the tendency of his nature. If, indeed, he has been ſo unhappy as at any time to have indulged vicious diſpoſitions, it will coſt him pains to break them off; but the difficulty is great only in the beginning, daily grows leſs and leſs, and at laſt vaniſhes altogether. We firſt try the exerciſe of virtue, we then taſte its pleaſure, take a nearer view of its beauty, diſcern its ſuperior excellency, and grow fond of it; and at laſt we cannot abſtain from exerciſing it. By a conſtant attention to righteouſneſs, and by adding one right action to another, the diſpoſition to do good grows unconquerable, and the practice is made eaſy, uniform, and delightful. Thus has God laid the foundation of improvement in our nature, by giving us the power of forming habits of virtue, whereby we grow to perfection. To be perfect, is to poſſeſs invincible habits in every virtue; and the way to form habits of virtue, is to practiſe it. It is practice alone which gives a maſterly hand in any thing. It is not theory, ſpeculation, or revolving any art in our thoughts, that will make us ready and able performers in it; nothing but long trial and exerciſe can produce this. The ſame holds true with reſpect to virtue, which may juſtly be called, the art of life. Contemplation of its nature, ſurveying its beauty, even pleaſure in beholding it, will not render us virtuous. To acquire this character, and to be able to perform aright the duties of life, we muſt unweariedly continue in the practice of righteouſneſs. Virtue conſiſts in action. Its real exiſtence can be aſcertained and ſecured by action only. By one kind beneficent action we receive high ſatisfaction of ſoul; this pleaſure leads us to repeat what cauſed it; this repetition heightens the ſelf-complacency, and ſtrengthens our eagerneſs to be kind and uſeful; and ſo we contract the habit of doing good. In the ſame manner, by once overcoming any unreaſonable or unnatural paſſion, we diſcover its real weakneſs and deceit, are made ſenſible of the power of the mind, and are highly pleaſed with victory; and the conſciouſneſs of having acted a noble and worthy part, ſtrengthens us againſt any after aſſaults. Thus, by one act of ſubmiſſion to God, and the order he has eſtabliſhed in the world, the ſoul, which is naturally made to conform to its Maker and his determinations, feels the moſt agreeable ſelf-congratulation from acquieſcing in his will; and this invigorates our reſolution to conſent with cheerfulneſs, and yield with an equal mind, to all the deſtinations of our Supreme Father. In like manner alſo, we acquire habits in every other virtue. Begin, then, my brother; try how ſatisfying righteouſneſs is to thy ſoul. Taſte the ſweetneſs of temperance, and patience, and brotherly kindneſs, and charity. Perſevere in the practice of theſe; and ſoon they will appear lovely and moſt excellent in thine eyes. Thou wilt prefer them to thy choiceſt joys in the world, and fix them ſtill deeper in thy mind, that their abode there may be everlaſting.'

The ſubjects of theſe diſcourſes are principally as follows: *charity*; *education*; *early piety*; *keeping the heart*; *the wretched condition of wicked men*; *the nature of repentance*; *the miſerable conſequences of ſenſual pleaſure*; *our unfitneſs to judge of our condition in life*; *the diſtinction of ranks*; *aſpiring after perfection*; *ſelf-examination*; *the real nature of human life*; *immortality of the ſoul*; *a future judgment*; *the hope of heaven*, &c. &c.

ART. III. *Three Eſſays: on Picturesque Beauty*; *on Picturesque Travel*; *on Sketching Landſcape*: To which is added a Poem, on Landſcape Painting. By William Gilpin, M.A. Prebendary of Saliſbury; and Vicar of Boldre in New Foreſt, near Lymington. 8vo. 10s. 6d. boards. Blamire. 1792.

AT the preſent time, when we hear and read ſo much concerning *picturesque* beauty, many readers may wiſh to be informed in what it conſiſts: the public are, therefore, under obligations to Mr. Gilpin for his very ingenious eſſays on this ſubject. He tells us, that, by objects of pictureſque beauty, he means 'ſuch beautiful objects as are ſuited to the pencil.' This is clear, and accurately defined; and we hope that the definition will receive attention from thoſe travellers, who, journeying with their pencils in their hands, have ſcratched down every ſcene, however unintereſting, and have obtruded their works on the public under the name, as they chuſe to call them, of *pictureſque tours*. We hope, alſo, as the meaning of this newly-manufactured word, this *neſcimus quem de grege novitiorum*, is thus aſcertained, and limited in its application, that future writers who may adopt it will be exact in their uſe of it; and we truſt that Mr. Gilpin himſelf will not call us cavillers if we aſk him, what he would have us underſtand by 'a pictureſque eye;' and whether, by calling himſelf and his friend, 'we pictureſque people,' he intends us to imagine that they are objects proper to be repreſented on the canvaſs?—If ſo, we certainly have no authority to deny that the gentlemen, to whom we mean no offence, are *pictureſque*, for we have not the happineſs of knowing the perſon of either.

On the ſubject of this ſpecies of beauty, Mr. Gilpin thus delivers his ſentiments, in an addreſs to William Lock*, Eſq.

'A publiſhed work is certainly a fair object of criticiſm: but I think, my dear ſir, we pictureſque people are a little miſunderſtood with regard to our *general intention*. I have ſeveral times been ſurprized at finding us repreſented, as ſuppoſing, *all beauty* to conſiſt in *pictureſque beauty*—and the face of nature to be examined *only by the rules of painting*. Whereas, in fact, we always ſpeak a different language. We ſpeak of the grand ſcenes of nature, though unintereſting in a *pictureſque light*, as having a ſtrong effect on the imagination—often a ſtronger, than when they are properly diſpoſed for the pencil. We every where make a diſtinction between ſcenes that are *beautiful* and *amuſing*; and ſcenes that are *pictureſque*. We examine, and admire both. Even artificial objects we admire, whether in a grand, or in a humble ſtile, though unconnected with pictureſque beauty—the palace and the cottage—the improved garden ſcene, and the neat homeſtall. Works of tillage alſo afford us equal delight—the plough, the mower, the reaper, the hay-field, and the harveſt-wane. In a word, we reverence, and admire the works of God; and look with benevolence, and pleaſure, on the works of men.

'In what then do we offend? At the expence of no other ſpecies of beauty, we merely endeavour to illuſtrate, and recommend *one* ſpecies more; which, though among the moſt intereſting, hath never yet, ſo far as I know, been made the ſet object of inveſtigation. From ſcenes indeed of the *pictureſque kind* we exclude the appendages of tillage, and in general the works of men; which too often introduce preciſeneſs and formality. But excluding artificial objects from one ſpecies of beauty, is not degrading them from all. We leave then the general admirer of the beauties of nature to his own purſuits; nay we admire them with him: all we deſire, is, that he would leave us as quietly in the poſſeſſion of our amuſements.'

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* Of Norbury Park, Surrey.

Having premiſed this, the author proceeds in his firſt eſſay to mark the diſtinguiſhing characteriſtic of pictureſque beauty. In the ſecond, he points out 'the mode of amuſement, that may ariſe from viewing the ſcenes of nature in a pictureſque light.' From this eſſay, we ſhall ſelect ſuch a part as may enable our readers, who are not initiated into the myſteries of the *pictureſque*, to judge of the employment of its admirers:

'From the *objects* of pictureſque travel, we conſider its *ſources of amuſement*—or in what way the mind is gratified by theſe objects.

'We might begin in moral ſtile; and conſider the objects of nature in a higher light, than merely as amuſement. We might obſerve, that a ſearch after beauty ſhould naturally lead the mind to the great origin of all beauty; to the

——— firſt good, firſt perfect, and firſt fair.

But though in theory this ſeems a natural climax, we inſiſt the leſs upon it, as in fact we have ſcarce ground to hope, that every admirer of *pictureſque beauty*, is an admirer alſo of the *beauty of virtue*; and that every lover of nature reflects, that

Nature is but a name for an *effect*,
Whoſe *cauſe* is God. ———

If however the admirer of nature can turn his amuſements to a higher purpoſe; if its great ſcenes can inſpire him with religious awe; or its tranquil ſcenes with that complacency of mind, which is ſo nearly allied to benevolence, it is certainly the better. *Apponat lucro.* It is ſo much into the bargain: for we dare not *promiſe* him more from pictureſque travel, than a rational, and agreeable amuſement. Yet even this may be of ſome uſe in an age teeming with licentious pleaſure; and may in this light at leaſt be conſidered as having a moral tendency.

'The firſt ſource of amuſement to the pictureſque traveller, is the *purſuit* of his object—the expectation of new ſcenes continually opening, and ariſing to his view. We ſuppoſe the country to have been unexplored. Under this circumſtance the mind is kept conſtantly in an agreeable ſuſpence. The love of novelty is the foundation of this pleaſure. Every diſtant horizon promiſes ſomething new; and with this pleaſing expectation we follow nature through all her walks. We purſue her from hill to dale; and hunt after thoſe various beauties, with which ſhe every where abounds.

'The pleaſures of the chaſe are univerſal. A hare ſtarted before dogs is enough to ſet a whole country in an uproar. The plough and the ſpade are deſerted. Care is left behind; and every human faculty is dilated with joy.'

'And ſhall we ſuppoſe it a greater pleaſure to the ſportſman to purſue a trivial animal, than it is to the man of taſte to purſue the beauties of nature? to follow her through all her receſſes? to obtain a ſudden glance, as ſhe flits paſt him in ſome airy ſhape? to trace her through the mazes of the cover? to wind after her along the vale? or along the reaches of the river?

' After the purſuit we are gratified with the *attainment* of the object. Our amuſement, on this head, ariſes from the employment of the mind in examining the beautiful ſcenes we have found. Sometimes we examine them under the idea of a *whole:* we admire the compoſition, the colouring, and the light, in one *comprehenſive view.* When we are fortunate enough to fall in with ſcenes of this kind, we are highly delighted. But as we have leſs frequent opportunities of being thus gratified, we are more commonly employed in analizing the *parts of ſcenes*; which may be exquiſitely beautiful, though unable to produce a whole. We examine what would amend the compoſition; how little is wanting to reduce it to the rules of our art; what a trifling circumſtance ſometimes forms the limit between beauty and deformity. Or we compare the objects before us with other objects of the ſame kind:—or perhaps we compare them with the imitations of art. From all theſe operations of the mind reſults great amuſement.

' But it is not from this *ſcientifical* employment that we derive our chief pleaſure. We are moſt delighted, when ſome grand ſcene, though perhaps of incorrect compoſition, riſing before the eye, ſtrikes us beyond the power of thought—when the *vox faucibus hæret*; and every mental operation is ſuſpended. In this pauſe of intellect, this *deliquium* of the ſoul, an enthuſiaſtic ſenſation of pleaſure overſpreads it, previous to any examination by the rules of art. The general idea of the ſcenes makes an impreſſion, before any appeal is made to the judgment. We rather *feel*, than *ſurvey* it.

' This high delight is generally indeed produced by the ſcenes of nature; yet ſometimes by artificial objects. Here and there a capital picture will raiſe theſe emotions; but oftener the rough ſketch of a capital maſter. This has ſometimes an aſtoniſhing effect on the mind; giving the imagination an opening into all thoſe glowing ideas which inſpired the artiſt; and which the imagination *only* can tranſlate. In general however the works of art affect us coolly, and allow the eye to criticize at leiſure.

' Having gained by a minute examination of incidents a complete idea of an object, our next amuſement ariſes from enlarging, and correcting our general ſtock of ideas. The variety of nature is ſuch, that *new objects*, and new combinations of them, are continually adding ſomething to our fund, and enlarging our collection: while the *ſame kind of object* occurring frequently, is ſeen under various ſhapes; and makes us, if I may ſo ſpeak, more learned in nature. We get it more by heart. He who has ſeen only one oak tree, has no complete idea of an oak in general: but he who has examined thouſands of oak-trees, muſt have ſeen that beautiful plant in all its varieties; and obtains a full and complete idea of it.

' From this correct knowledge of objects ariſes another amuſement; that of repreſenting, by a few ſtrokes in a ſketch, thoſe ideas, which have made the moſt impreſſion upon us. A few ſcratches, like a ſhort-hand ſcrawl of our own, legible at leaſt to ourſelves, will ſerve to raiſe in our minds the remembrance of the beauties they humbly repreſent; and recall to our memory even the ſplendid colouring, and force of light, which exiſted in the real ſcene. Some naturaliſts ſuppoſe, the act of ruminating, in animals, to be attended with more pleaſure, than the act of groſſer maſtication. It may be ſo in travelling alſo. There may be more pleaſure in recollecting, and recording, from a few tranſient lines, the ſcenes we have admired, than in the preſent enjoyment of them. If the ſcenes indeed have *peculiar greatneſs*, this ſecondary pleaſure cannot be attended with thoſe enthuſiaſtic feelings, which accompanied the real exhibition. But, in general, though it may be a calmer ſpecies of pleaſure, it is more uniform, and uninterrupted. It flatters us too with the idea of a ſort of creation of our own; and it is unallyed with that fatigue, which is often a conſiderable abatement to the pleaſures of traverſing the wild and ſavage parts of nature.—After we have amuſed *ourſelves* with our ſketches, if we can, in any degree, contribute to the amuſement of others alſo, the pleaſure is ſurely ſo much enhanced.

'There is ſtill another amuſement ariſing from the correct knowledge of objects; and that is the power of creating, and repreſenting *ſcenes of fancy*; which is ſtill more a work of creation, than copying from nature. The imagination becomes a camera obſcura, only with this difference, that the camera repreſents objects as they really are; while the imagination, impreſſed with the moſt beautiful ſcenes, and chaſtened by rules of art, forms its pictures, not only from the moſt admirable parts of nature; but in the beſt taſte.'—

'We are, in ſome degree, alſo amuſed by the very viſions of fancy itſelf. Often, when ſlumber has half-cloſed the eye, and ſhut out all the objects of ſenſe, eſpecially after the enjoyment of ſome ſplendid ſcene; the imagination, active, and alert, collects its ſcattered ideas, tranſpoſes, combines, and ſhifts them into a thouſand forms, producing ſuch exquiſite ſcenes, ſuch ſublime arrangements, ſuch glow, and harmony of colouring, ſuch brilliant lights, ſuch depth, and clearneſs of ſhadow, as equally foil deſcription, and every attempt of artificial colouring.'

After having thus pointed out the ſources from which the 'pictureſque traveller,' as he is called, derives his amuſements, Mr. Gilpin, in his third eſſay, inveſtigates the art of ſketching landſcape after nature. We here meet with many judicious and uſeful rules, which deſerve the attention of thoſe who wiſh to attain this elegant and pleaſing art.

Concerning the Didactic poem annexed to theſe eſſays, Mr. Gilpin thus good-humouredly writes:

'Several years ago, I amuſed myſelf with writing a few lines in verſe on landſcape-painting; and afterwards ſent them, as a fragment, (for they were not finiſhed,) to amuſe a friend[*]. I had no other purpoſe. My friend told me, he could not ſay much for my *poetry*; but as my *rules*, he thought, were good, he wiſhed me to ſcribed. Theſe deſcriptions are followed by a large collection of geometrical problems, ſome of which appear to be new; and all are uſeful, inaſmuch as they contribute to leſſen labour, or to promote accuracy.

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[*] Edward Forſter, Eſq. of Walthamſtow.

The author next deſcribes the methods which were uſed by the generality of inſtrument-makers in dividing quadrants, and other large aſtronomical inſtruments, before Mr. Bird publiſhed his method of dividing, in 1767, at the inſtance of the board of longitude. Then follows Mr. Bird's method, extracted from his own publications, and Mr. Ludlam's remarks on them, publiſhed by Mr. Aubert in 1787.

Mr. Adams will no doubt excuſe us for obſerving that he has hazarded two remarks on Mr. Bird's method of dividing; one taken from Mr. Smeaton's "Obſervations on the Graduation of Aſtronomical Inſtruments," in the Philoſophical Tranſactions, vol. LXXVI. p. 15 and 16, and the other from Mr. Ludlam's "Remarks on Mr. Bird's Method of Dividing," p. 4: both which, notwithſtanding they came from the pens of two ſuch great men, had, in our opinion, been much better omitted. The paſſage which Mr. Adams has extracted from Mr. Smeaton, ſhews clearly that the latter did not comprehend Mr. Bird's drift in the inſtructions which he has given for dividing aſtronomical inſtruments. The very circumſtances to which Mr. Smeaton objects, *we know* Mr. Bird conſidered, (and, we think, juſtly,) as ſome of the principal advantages that his method of dividing afforded: for he purpoſely threw theſe checks in his own way, that he might have an opportunity of ſeeing, in a number of inſtances, whether his operations had been juſt or not; and it may be obſerved that he has contrived, as much as poſſible, that the biſections ſhould not fall into theſe original, or check points, until he had arrived at very ſmall arcs; or, at leaſt, to as ſmall arcs as he could poſſibly make. Thoſe who will examine, with attention, the inſtructions which he has laid down in his method of dividing, will obſerve how very careful he has been to make even the two extremes of his arch, the points of 0 and 90°, checks on his biſections.

Mr. Smeaton, and Mr. Adams after him, have gone into a great length of argument to ſhew that Mr. Bird's ideas on this head were erroneous; and that the ſloping ſides of his original points would lead the points of his compaſſes into them, even if they were conſiderably out of their true ſituation: but theſe arguments pre-ſuppoſe that Mr. Bird was ſo great a novice in his art, as to examine the coincidence of theſe points with his ſubſequent diviſions, by *feeling for them* with the points of his beam-compaſſes: whereas Mr. Bird has told us that he formed all his diviſions by biſections; that is, by faint ſcratches ſtruck with the beam-compaſſes, from the two ends of the arch which he was biſecting. If theſe ſtrokes coincided, nothing can be more eaſy than to ſee whether the line formed by them biſects the original point, or not: and if they happen not to coincide, it is equally eaſy to diſcover whether they fall equally diſtant from it. In ſhort, Mr. Smeaton has been ſo eager to find faults in Mr. Bird's method of dividing, that he ſeems to have been led into ſomething very like a contradiction of himſelf. He firſt allows that the biſections may fall into the original points, *without ſenſible error*, becauſe they communicate with, and take their departure from, thoſe points: but adds, immediately afterward, that theſe original points are of an heterogeneous nature to the biſections, inaſmuch as they are not derived from the ſame ſource with them, but from the property of the chord of 60° being equal to the radius of the circle; and, therefore, improper to be mixed with them. If the biſections communicate with, and take their departure from, the original points, theſe points cannot be heterogeneous; if they do not take their departure from theſe points, the points and biſections are real checks on each other; and this laſt is the caſe; the biſections taking their departure only from 0, and the point of 85° 20'. which is laid down in a different manner from the reſt, though it be derived from them.

Let it not be ſuppoſed that we mean, by what we have here ſaid, to detract from the merit of Mr. Smeaton. We knew Mr. Smeaton well; and we know that the induſtry, ſkill, and reſolution which he exerted in rebuilding the light-houſe on the Eddy-ſtone; the prodigious improvement that he made in mill-work, and, indeed, in engines of every kind; and the many maſterly performances which he has left behind him in hydraulics and inland navigations; ſhed a luſtre round his name, from which we are as unable as unwilling to detract: but it is nevertheleſs true, at leaſt in our opinion, that the great veneration which he entertained for every thing that came from Mr. Hindley, a veneration which was not, altogether, without reaſon, has led him to think better of *his* method of dividing than it deſerved, and worſe of Mr. Bird's than he ought to have done.

The animadverſion which is copied from Mr. Ludlam, is this: "It appears, alſo, that Mr. Bird, notwithſtanding all his objections to, and declamations againſt, the practice of *ſtepping*, ſometimes uſed it himſelf." Before we give our reaſons for diſſenting from this remark, we muſt be allowed to ſay that it appears in a much more exceptionable point of view in Mr.

Adams's book than it does in Mr. Ludlam's work; becauſe Mr. Adams has left us to find out *how it appears that Mr. Bird would not allow in others what he practiſed himſelf*; while Mr. Ludlam, by referring to the page in Mr. Bird's publication, where the paſſage in queſtion occurs, has enabled us to ſhew that he has not done that of which he is here accuſed.

Mr. Bird, in page 12 of his "Method of dividing Aſtronomical Inſtruments," informs us, that, in order to lay off an extent of 153,6 inches, which he wanted in conſtructing his ſcale of equal parts, he took 51,2 inches, the longeſt diſtance admitting of continual biſection, that he could take, from ſuch a ſcale as he had before him, *and laid it off three times*; and then divided each of theſe three lengths by continual biſection,—the method which he always uſed, and every where recommends. It is impoſſible to obſerve, without ſome degree of ſurprize, that ſo eminent a mechanic as the late Mr. Ludlam ſhould not diſtinguiſh between a matter of neceſſity, and a matter of choice: between the act of ſetting off a certain length which was wanted, and the act of dividing that length into equal parts, after it was ſet off. Mr. Bird might, with equal propriety, be accuſed of *ſtepping*, on account of his manner of laying off the total arch on the limb of a quadrant: but we may affirm that Mr. Bird, as far as appears from any thing that he has either ſaid or done, never practiſed what is generally underſtood by the term *ſtepping*.

Having thus endeavoured to vindicate the memory of an old acquaintance from theſe two accuſations, we ſhall proceed with our review of Mr. Adams's Eſſays.

Our author next deſcribes, with great preciſion and clearneſs, that device for ſub-dividing the arcs of aſtronomical inſtruments, which was formerly called by every one, and which Mr. Adams ſtill perſiſts in calling, a *Nonius*: notwithſtanding, as he ſays, 'many moderns have, with an *affectation of learning*, called it a *Vernier*.' Mr. Adams ſeems warm in this buſineſs, without our being able to diſcover why. The device was formerly called a *Nonius* for no reaſon but that it was then ſuppoſed to have been firſt applied to aſtronomical inſtruments by Peter Nunez, or Nonius, a native of Alcazar in Portugal, and who was afterward profeſſor of mathematics at Coimbra, where he died in 1577; and it has ſince been called a *Vernier*, becauſe it has been found that it was not applied to that purpoſe by Nonius, but by Peter Vernier, a native of Franche Compté, about the year 1630 or 1631. Surely there is no great *affectation of learning* in this: but Mr. Adams contends that it was not the invention of Peter Vernier, but of Clavius,

vius *, the jeſuit, who firſt publiſhed it in 1611, in a treatiſe on the conſtruction of a dialing inſtrument. As this treatiſe of Clavius, at leaſt of the date which Mr. Adams aſſigns to it, is not within our reach at preſent, we cannot controvert what he has advanced, nor have we any inclination to queſtion the accuracy of his tranſlation †. The conſtruction which Mr. Adams has given is certainly on the ſame principle on which Vernier's method of diviſion is founded; and the publication was prior to that of Vernier by twenty years:—but, granting all this, it by no means proves that Peter Vernier was not the firſt man who applied this mode of ſub-diviſion to inſtruments; much leſs is it a proof that it was done by Nonius, and that the device ought to be called by his name: for, in the firſt place, as far as appears from what is given by Mr. Adams, Clavius has only ſhewn how ſome certain arc of a circle may be divided into any number of equal parts by the compaſſes: he has not ſhewn how to effect this on the limb of an inſtrument by the application of a ſeparate piece, which, being attached to the alidade, or index, of the inſtrument, may be brought to a coincidence with any part of the limb where the ſub-diviſion may be required to be made; which is the thing effected by Vernier, and to which invention the modern aſtronomers have ventured to give his name. It muſt nevertheleſs be acknowleged that, if this conſtruction of Clavius were known to Vernier, as it moſt likely was, it takes from him much of the honour of diſcovery; leaving him only that of having applied to an uſeful practical purpoſe the ſpeculative invention of another perſon:—but, we may aſk, in the ſecond place, what concern this has with Nonius?

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* Clavius was born at Bamberg, in Franconia, in the year 1537; and died, at Rome, in 1612. He was a moſt indefatigable mathematician; and is ſaid to have been remarkable for his great piety, modeſty, and humility.

† It may not, however, be foreign to the purpoſe, if we remark that Clavius had given the conſtruction and uſe of a dialing inſtrument in 1586, and had there alſo ſhown how to divide the arch of a circle into any number of equal parts: but the method given there is very different from that given by Mr Adams; being, literally, Curtius's method, by concentric circles; which was an improvement on that invented by Nonius. It may be added, that Clavius has given, in the ſame tract, a variation from the method of Curtius; where he propoſes that the ſeveral concentric arcs ſhall each of them be divided into 128 equal parts, inſtead of 60, as Curtius had directed, for the expreſs purpoſe of forming all the diviſions by the ſimple method of continual biſections only: the mode now univerſally allowed to be the beſt; and, indeed, the only one that can be executed with certainty.

what right it gives any perſon to call the device by his name? or to tell the world that "whoever has paid any attention to human life will find as much affectation among aſtronomers, as he will among fops and beaux; and as much *enthuſiaſm, combined with bigotry*, among philoſophers, as in the ſectarian ſpirit of a field-preacher *," becauſe they have left off calling a device by his name, which they have diſcovered was not known till long after he was dead, and have called it by the name of *Vernier*, becauſe, for any thing which is yet ſhewn to the contrary, he was the perſon who firſt brought it into uſe.

Purſuing the order in which Mr. Adams has arranged his matter, we next meet with the deſcription of a very curious inſtrument for deſcribing arcs of circles of any radius whatever; which is followed by Dr. Hook's deſcription of a ſimilar inſtrument invented by him for the ſame purpoſe; and alſo Dr. Hook's method of making it deſcribe circles, the centres of which ſhall be in any point, provided that point be viſible, though it may not be acceſſible. Next follows a very ingenious eſſay on the ſeveral 'methods of deſcribing arcs of circles, of large magnitude,' by Joſeph Prieſtley, Eſq. of Bradford, in Yorkſhire; and then a deſcription of *Suardi's* 'geometric pen;' which, on account of the great number of curves that it will deſcribe, is undoubtedly a moſt curious inſtrument.

The whole art of ſurveying, including the methods of ſurveying coaſts and harbours, county-ſurveying, the ſurveying of land, and the methods of laying it out, and dividing it, next claim our attention. This part contains deſcriptions of all the inſtruments uſed in the art, ſeveral of which have, it ſeems, been produced by, or received improvements from, the hands of Mr. Adams and his father; together with the methods of adjuſting and uſing them. Among the inſtruments which are uſeful in ſurveying, Hadley's quadrant, or ſextant, very deſervedly, makes an important figure; and our author is full and explicit in his deſcription and directions for adjuſting and uſing it: but we cannot help noticing a circumſtance which Mr. Adams has introduced under the title of 'An important Remark' by Dr. Blair, relative to the bending of the index of this inſtrument, from the reſiſtence which it experiences in turning on its centre; and which, we are told, did not occur ſoon enough to be inſerted in its proper place. It is rather ſtrange that this circumſtance ſhould be introduced as a remark by Dr. Blair; when it was obſerved, and remedies applied for preventing it, probably as long ago, or nearly ſo, as the time of the birth of Dr. Blair. We remember to have ſeen an inſtrument, made by Mr. Bird, about the year 1758 or 59, with a ſpring under the head of the ſcrew that binds in the centre pin, to prevent that ſcrew from being ſcrewed up too tight; and, on inquiring of Mr. Bird the reaſon of it, we were told that the late Admiral Campbell had diſcovered, "long ago," that if the centre work was not perfectly free, the index would bend in the direction of the plane of the quadrant, notwithſtanding the index of his quadrant was of braſs, and nearly two inches broad:—but this is not all: we have ſeen it noticed by ſeveral writers on the ſubject of Hadley's quadrant, and remedies offered for obviating it; ſome of which are of nearly twenty years ſtanding.

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* Adams on the Hadley's Quadrant, p. 18.

Another remark, from Mr. Nicholſon's Navigation, is, that obſervers at ſea generally chuſe to ſtand in the ſhip's waiſt, when they take altitudes, becauſe the height of the eye above the water is not ſo much altered by the motion of the ſhip. The writer of this article has been at ſea for many years, both in king's ſhips and merchantmen, and he declares that the remark is new to him. We ought to have premiſed that this obſervation occurs under the article of Aſtronomical Obſervations *at land* with the Hadley's Octant and Sextant; which follow ſurveying, and include, alſo, the methods of making obſervations at ſea with that inſtrument, for finding the latitude and longitude of the ſhip, the variation of the compaſs, and ſeveral other articles, neceſſary to be underſtood by every mariner.

We are next preſented with 'A Courſe of Practical Geometry on the Ground,' by Iſaac Landman, Profeſſor of Fortification and Artillery to the Royal Military Academy at Woolwich: of which, if we may judge from the compliments paid to the author of it in the preface, Mr. Adams thinks very differently from us.

The volume concludes with 'An Eſſay on Perſpective, and a Deſcription of ſome Inſtrument for facilitating that uſeful Art;' and here Mr. Adams has laid down a great number of elementary principles, in a manner which, we conceive, will be very uſeful to many perſons. On the whole, though we diſſent from the opinion of Mr. Adams in ſome points, we can nevertheleſs give it as our unbiaſſed judgment that his work has unqueſtionable merit, and will be found of great uſe in a very conſiderable variety of reſpects.

ART.

Art. V. *Antiquities of Ireland:* By Edward Ledwich, LL.B. M. R. I. A. and F. A. S. of London and Scotland. 4to. pp. 484. 2l. 2s. boards. Dublin, Grueber; London, Dilly.

When we meet with a profeſſed antiquary, who is, at the ſame time, a man of general learning, cultivated taſte, liberality of ſentiment, and a correct and elegant writer, (inſtances of which, in ſuch happy union, are not very common,) we accompany him in his literary and ſcientific excurſions, with rare and peculiar ſatisfaction. Such a man, ſuch a writer, is Mr. Ledwich,—whoſe entertaining and inſtructive performance we now, without farther preamble or ceremony, but with ſincere pleaſure, introduce to the acquaintance of our readers. —His valuable work ought to have been ſooner noticed in our Review: but interruptions, with the unpleaſant detail of which we ſhall not trouble our readers, or ourſelves, have retarded its appearance.

Mr. Ledwich is very ſenſible that he has powerful prejudices and great names to combat: he knows that it would have been a more eaſy and more popular taſk, had he applied to a confirmation and elucidation of the Iriſh mythologic hiſtory: 'but then, (he adds,) I ſhould have proclaimed my ignorance of its fictitious origin, of the low eſtimation in which it is held by the learned and inquiſitive of every country; and what would have been infinitely more blameable, I ſhould have written againſt the conviction of my own mind.' He therefore courageouſly oppoſes, and not unfrequently cenſures and ridicules, the ſtrange aſſertions and puerile abſurdities which have been advanced and maintained on the ſubject.

Mr. Ledwich's work is divided into nineteen eſſays; perhaps the moſt proper method of reviewing it may be, to offer a ſhort account of each.

The *colonization of the country in early ages*, is naturally the firſt topic which falls under Mr. Ledwich's view. What will our old friend Mr. O'Halloran * ſay to the utter and contemptuous rejection, not only of the tale of Noah's granddaughter and Partholanus, but alſo of the Mileſian colony, on which that gentleman deſcants with ſo much enthuſiaſm and confidence, and, as it muſt be allowed, with conſiderable ingenuity?—To a mind, zealous like his for the glory of his country, and enamoured with its ancient honours, how ungrateful muſt be theſe humiliating accounts!—Of the four grand claſſes by whom ancient Europe was poſſeſſed, Mr. Ledwich fixes on the firſt, the *Celtes*, who extended themſelves from the Boſphorus Cimmerius on the Euxine to the Cimbric

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* See M. Rev. for Jan. 1779, vol. lx. p. 4.

Cherſoneſe of Denmark, diſperſing themſelves over Weſtern Europe and her iſles. This tribe, having colonized England and Scotland, paſſed from the latter country into Ireland. Theſe were diſturbed by the *Firbolgs*, a branch of the ſecond claſs, or great Scythian ſwarm, which, iſſuing from Perſia, diſperſed into every part of Europe. Under the name of Belgæ, they came from the northern coaſts of Gaul, and are ſaid to have occupied no inconſiderable portion of Britain and of Ireland, long before the arrival of the Romans: but the age in which they thus ſettled is alike uncertain with that of their predeceſſors the Celtes. The Picts and Scots from Scandinavia, and with them the Saxons, claiming the ſame Scythian origin, are apprehended to have made their incurſions, and to have fixed their abode in ſome part of the Iſland, about, and after the time of, the Chriſtian æra. Theſe different emigrants, as they arrived, intermixed with the Celtes; and their intruſions, under various names, ſeem not to have ceaſed till about the 12th century.—This is an outline, and a very brief one, of Mr. Ledwich's ſyſtem of colonization; not founded, he ſays, on hypotheſis and etymology, but on the ſurer baſe of written authorities, compared with and illuſtrating each other; and which, while it diſpels obſcurities, caſts a ſteady and bright light on every branch of Iriſh antiquities.

The ſucceeding chapter contains *The Hiſtory and Antiquities of Glendaloch, in the County of Wicklow:* This place ſeems to have been a favourite ſeat of ſuperſtition from the earlieſt ages; and Chriſtian miſſionaries, remarks this writer, *were forced* to adopt the high pretenſions and conjuring tricks of their heathen predeceſſors. 'They found it indiſpenſably neceſſary to procure ſome *ſaint*, under whoſe protection the inhabitants might live ſecure from temporal and ſpiritual evils. At a loſs for a patron, they adopted a practice common throughout Europe in the dark ages, that of perſonifying rivers, mountains, and places. This cuſtom had reached Ireland: and now the mountain *Kevn* at Glendaloch, was to be metamorphoſed into Saint Kevn. Kevn is the name of many mountains in Wales, noticed by Camden. This is an original Celtic word, for which the Iriſh in after ages ſubſtituted the Teutonic *drum*, introduced by the Belgic colonies.'—Glendaloch was once a city, with ſeveral churches, the remains of which are here deſcribed; and though Mr. Ledwich acknowleges it 'a poſitive fact that few of the ſaints, who adorn the legends of this country, ever had exiſtence,' yet, leſt his work ſhould be reckoned defective, he proceeds to detail ſome of the monkiſh tales concerning St. Kevn, alias, St. Coemgene: but he recounts chiefly to expoſe.

The hiſtory of the Iriſh Culdees forms an inſtructive and entertaining eſſay: the name *Culdee*, which has given riſe to fanciful conjectures, is derived, no doubt, from *Cole Deum*, ſignifying that they were worſhippers and ſervants of the true God. This monaſtic order commenced in this remote part of the world, in the 6th century. Columba is known to have been its founder: he was eminent, and ſo were his followers, for a more rational piety, and uſeful knowlege, although not entirely free from ſuperſtition. 'Diſtinguiſhed (ſays this writer,) for letters and an inviolable attachment to religion, their adverſaries, devoted to the Romiſh ſee, have conſigned their name and tenets to oblivion; while others of inferior merit are pompouſly brought forward, and extolled for virtues which they never poſſeſſed, and for actions which they never performed.' Very few writers have done juſtice to the Culdees: They were too much attached to ſimple truth and pure Chriſtianity, to find favour with thoſe who aimed at wealth and power, and enjoyed the temporary benefit of human impoſitions and prevailing ignorance. Even Bede, venerable as he was, though he allots them great and juſt commendation, cannot avoid paſſing ſome cenſure on them, and ſeems to have regarded them as ſchiſmatics, in the worſt ſenſe of that word.—To reſtore them to deſerved reſpect is the object of this diſſertation.—Hy, Hu, or Iona, (ſo called from its oval or egg-like ſhape,) one of the Hebrides, has been rendered famous for ages by the monaſtery which Columba erected on it. Bede, intending ſome reflection on him and his ſucceſſors, ſays, "It is true they followed uncertain rules in the obſervation of the great feſtival—only practiſing ſuch works of charity and piety, as they could learn from the prophetical, evangelical, and apoſtolical writings."

'Their warmeſt panegyriſt (obſerves Mr. Ledwich, with a candour which does him honour,) could not pronounce a finer eulogium on the purity of their faith, and the integrity of their practice. It is true, they did not adopt the corruptions of the Anglo-Saxon church, or the ſuperſtitions which had contaminated Chriſtianity. For centuries they preſerved their countrymen from the baleful contagion, and at length fell a ſacrifice in defence of their ancient faith.—Superſtition found them her moſt determined foes.—The Culdees continued, until a new race of monks aroſe, as inferior to them in learning and piety, as they ſurpaſſed them in wealth and ceremonies, by which they captivated the eyes, and infatuated the minds of men.—The conduct of the Romaniſts towards them was uniformly perſecuting in every place.—The Romiſh emiſſaries were obliged to exert all their cunning to remove the prejudices in their favour, and where force could not, ſeduction often prevailed:—at laſt they loſt all their privileges, their old inſtitutes, and retained barely the name of their priſtine celebrity.'

It was natural, in this ſhort hiſtory, to take notice of two celebrated monks, Aidan and Finan, who, on application to the king of the Picts or Scots, were ſent from the little Iriſh fraternity at Hy, to re-eſtabliſh ſome chriſtian churches in England. This has been conſidered as a fact militating againſt Engliſh epiſcopacy, or unfavourable to that hierarchical ſucceſſion, of which ſome perſons have been diſpoſed to boaſt. Mr. Ledwich does not view the fact as hoſtile to the claims of biſhops, but he expreſſes himſelf briefly and rather obſcurely on the ſubject.

This eſſay concludes with an account of Mondincha in the county of Tipperary, and its antiquities. In this iſland ſtood a Culdean abbey and church, where ſeveral of the order reſided; and it appears, that in 1185 they 'had not conformed to the reigning ſuperſtition: they devoutly ſerved God, (ſays our hiſtorian,) in this wild and dreary retreat, ſacrificing all the flattering proſpects of the world for their ancient doctrine and diſcipline.'—We have ſome entertaining particulars relative to this iſland, accompanied with ſenſible remarks concerning Columba, and the particular office (of late years) appointed for celebrating his feſtival: for it appears that he was not ſupplicated in Ireland as a patron-ſaint before the year 1741. Our author, for the ſake of the more enlightened Roman catholics, expoſes ſome wilful miſtakes committed by the compiler of this office.—'The detection, (ſays he,) of theſe errors, and many more that will be brought forward in the courſe of this work, cannot but have a happy influence in opening the eyes of every rational man, who muſt ſee with concern, the unjuſtifiable attempts that have been made to enthral the underſtanding by bold fictions, and groſs untruths.'

The chapter which next occurs, is ingenious and learned: it treats of *the Ogham characters, and alphabetic elements of the Iriſh language.* The famous inſcription on Callan mountain, an account of which was preſented to the Society of Antiquaries, a few years ago, by Colonel Vallancey *, here finds its overthrow; at leaſt the imaginations about it are attributed to credulity, or to a deſire of advancing ſomething ſurprizing and marvellous. Concerning the Ogham characters, we can only remark that they appear to be Runic (ſecret) marks, borrowed from the Roman notes uſed in divinations, &c. and afterward employed to magical and deceitful purpoſes by the chiefs and prieſts of the barbarians.—With reſpect to the alphabetic elements of the ancient Iriſh, it is probable that they were received from the Britons and Saxons, who, in their turn, derived them from the Romans.—For the illuſtration and proof of this conjecture, the reader muſt at his leiſure conſult this compendious eſſay.

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* See Archaeologia, vol. vii. p. 276. and M. Rev. vol. lxxiv. p. 269.

Connected with the foregoing ſubject is the diſſertation on *antient Iriſh coins.* Here, as in other inſtances, this ſenſible and accurate writer lowers the towering ambition and mortifies the pride of ſeveral of his countrymen:

> ‘The date (ſays he) of the earlieſt Grecian coins is about 800 years before the incarnation, and that of the Roman five centuries later; we muſt then be at a loſs to diſcover by what rules Iriſh antiquaries conduct their inquiries concerning Iriſh money, for they are evidently not thoſe of learning and good ſenſe, as then they would have produced ſomething rational and ſober on the ſubject; whereas we ſee nothing but the wildeſt whimſies, and all the exorbitance of romantic and licentious aſſertion.—Our writers, with unbluſhing confidence, aſſure us, gold was found and refined here a thouſand years before Chriſt; and mints erected, and ſilver coined five hundred years before the ſame event:—but in vain we inquire for the coins of theſe ideal mints.’

The barbariſm of the natives, to a late period, furniſhes ſufficient reaſon to conſider the above as idle dreams. Diodorus Siculus, Strabo, Solinus, &c. agree in this deſcription; nor does it appear that any different inference is to be drawn from an uncertain and obſcure paſſage in Tacitus, which has ſometimes been oppoſed to the former, and which is here carefully conſidered and explained.

It is concluded with great probability, that the gold and ſilver, aſcribed to the Iriſh, were not coins, but rings, necklaces, &c. &c. brought from other countries: even Roman money, acquired by the Iriſh in conſequence of their connection with Britain, did not circulate as a medium of trade, but was manufactured into ornaments.

> ‘There was no mint, in Ireland, (it is added,) antecedent to the ninth century, and that, erected by the Oſtmen, (of Scythian deſcent, from Scandinavia,) and their coins were only current among themſelves, and are therefore found only in their garriſons and ſettlements.—However extraordinary it may appear, the ſtricteſt inquiry, I believe, will prove it true, that not before the middle of the 14th century did Engliſh money paſs among the Iriſh.’

The Latin word *pecunia* has frequently deceived inquirers into theſe ſubjects.—They have ſuppoſed it always to mean coined money; whereas cattle, as the word originally imported, or property of any kind, is intended, referring to a trade by barter or exchange of goods.

> ‘The tales then of our bards and ſeanachies of the abundance of gold, ſilver, and coined money, are unfounded, and of the ſame ſtamp with that of Hector Boethius, who tells us that Donald, whom

all confeſs to be a fictitious king of Scotland, minted gold and ſilver, A. D. 199. A ſtory rejected with juſt contempt by the antiquaries of that kingdom.

'Edward III. in the 5th year of his reign, directed a new coinage for Ireland, as he did for England; but as there are no ſpecimens of the former, it is likely his intentions were never carried into execution. That the Iriſh did not adopt money as a ſtandard for eſtimating the value of things about 70 years after, we have evidence in Mac Murrogh the prince of Leinſter's horſe being rated at 400 cows.'

Having farther remarked, that an account of the priory of Athaſſel, in the county of Tipperary, is attached to this article, it is more than time that we proceed to,

Obſervations on the ſtone-roofed Chapels of the ancient Iriſh:

'If Vitruvius, Strabo, Pliny, Tacitus, Dion Caſſius, and Herodian, who profeſſedly or incidentally treat of the domeſtication of the Iriſh in their ſeveral ages, record nothing but traits of barbariſm, incivility, and a total want of architecture, where could the Iriſh acquire ideas of the Egyptian and Grecian ſtyles of building? There muſt be either a ſtrange conſpiracy among ancient writers to miſrepreſent the truth, and deceive mankind, or what is delivered by Stukely and Iriſh antiquaries of the wonderful proficiency of the Druids in the arts and ſciences, is deſtitute of reality. The latter had abſurd ſyſtems to ſupport, the former ſtated matters of fact and notoriety. Impartiality and truth are ever found among thoſe who have no inducement to ſwerve from them.

'*Vix equidem credar ſed cum ſint præmia falſi*
Nulla, ratam teſtis debet habere fidem.

'Mr. O'Conor grants our buildings in the 6th century were mean, and yet he ſpeaks of magnificent ones many ages before, without condeſcending to explain the occult cauſes of this degradation, and at length final extinction of architecture among us.'——

'From every evidence ſupplied by antiquity, it is certain, the Iriſh had neither domeſtic edifices or religious ſtructures of lime and ſtone, antecedent to the great northern invaſion in the 9th century.'

The Oſtmen who came over at that time then alſo embraced Chriſtianity; and they did this, in agreement with the tenets and forms of their countrymen in England. The firſt ſtructures of the Oſtmen, and the firſt buildings with mortar in Ireland, were *ſtone-roofed* chapels for reliques.—This account our author endeavours to ſupport, and accompanies it with a deſcription of ſome of theſe chapels; the largeſt and beſt of which ſeems to be Cormac's chapel at Caſhel.

A Review of the Iriſh Literature in the middle Ages.—Mr. Ledwich, while he rejects the tales of craft and ſuperſtition, with the pretenſions of folly, is not indifferent to the honour of his country, ſo far as it can be ſupported by reaſon and truth:—

'As I confine myſelf ſolely (he ſays,) to the ſtate of learning in Ireland in the middle and dark ages, I am the better able to pay an undivided attention to this intereſting ſubject, yet, without preſuming to think I have exhauſted or even exhibited in the extent, or with the erudition that others might have done. The lives and miracles of ſaints, monaſtic rules, and all the ſuppoſititious and apocryphal traſh that crowd the pages of Ware's writers and Harris's additions, I leave to the credulity and illuſtration of others, dwelling only on thoſe parts of ſolid learning worthy of rational inquiry, and which form the only true grounds of national fame and honour.'

In the fifth century, at which he begins his inquiries, he can diſcover no other adequate cauſe of the quick advances made in literature, but the emigration of the Britiſh clergy: they fled from the invaſions of the Anglo-Saxons. The ſame account is given of the ſixth age; and of the ſeventh it is ſaid,

'The religious eſtabliſhments in this and the preceding century, with the ſecurity that letters enjoyed in our iſle from the convulſions of ſurrounding nations, made her the ſchool of learning to the Weſtern world. But a cauſe, hitherto unobſerved and equally powerful in its operation, tended to fill Ireland with learned men, and that was *the diſcouragement of literature by the Roman pontiffs.* Hence the liberal and ingenious were neceſſarily driven to this iſle to acquire the rudiments of knowlege, as papal injunctions had no force here. And hence the ſuperiority of the Britiſh and Iriſh clergy in all their diſputes with their antagoniſts about baptiſm, Eaſter, the tonſure, and other ceremonies and rites. A ſuperiority which ſeverely galled the Romiſh party, and retarded their influence and innovations.'

The Iriſh are ſaid to have received moſt cheerfully the numbers of ſtrangers who arrived, and to have ſupplied them, without any recompence, with food, books, and inſtruction.—So zealous and diſintereſted a love of learning, this writer obſerves, is unparalleled in the annals of the world!—Inſtead of queſtioning this excluſive aſſertion, we ſhall only remark that ſuch conduct is really honourable to the hiſtory of our ſiſter-kingdom.—In the eighth century, the ſame account is continued, and confirmed by ſo reſpectable a writer as Moſheim; who remarks, that the Hibernians were lovers of learning, and diſtinguiſhed themſelves in thoſe times of ignorance, by the culture of the ſciences, beyond all other European nations. Darkneſs, however, ſoon approached; the muſes began to deſert their ancient ſeat, and to ſeek protection in foreign climes from what this writer ſo conſtantly terms the *Oſtman* or Daniſh invaſion. Among the diſtinguiſhed emigrants from Ireland on this occaſion, in the ninth age, was Joannes Scotus Erigena; of whom, as alſo of ſome other conſiderable perſons before and after this period, the reader will find in this volume ſeveral particulars.—Still in the tenth, eleventh, and twelfth centuries, this country is ſaid to have preſerved a degree of literary reputation,

tation, though ſhe could not eſcape the contagion and infelicity of the times:

‘We ſee (our hiſtorian remarks,) the viciſſitudes of human affairs had not, for many ages, obſcured our literature, or drawn over this favoured iſle the dark veil of ignorance or illiteracy. But what neither domeſtic convulſions, the cruel ravages of barbarians, or all-devouring time, could effect, was quickly accompliſhed by the eſtabliſhment of a corrupt religion. We no ſooner embraced that of Rome than we loſt our genius and ſuperiority. *Rien de plus funeſte pour le progrès de l'eſprit humain, que la religion mal-entendue, & pouſſée juſqu' à la ſuperſtition, au fanatiſme, et à la tyrannie* *.’

Moſheim, to whom we have referred above, ſpeaks favourably in this reſpect alſo of the Iriſh, “known in the eighth century by the name of Scots, as the only divines who refuſed to diſhonour their reaſon by ſubmitting it implicitly to the dictates of authority. They viewed, with contempt, the pitiful compendiums of theology, extracted from the fathers, and which the unlearned eccleſiaſtics of other countries accepted as oracles.”

Antiquities of Deveniſh, in the County of Fermanagh, are very briefly noticed at the end of this eſſay: our antiquary ſeems principally to intend a correction of ſome miſtake which has been made concerning it: he informs us, that it was ‘originally a Culdean eſtabliſhment, where the diſciples of Saint Columba continued to exerciſe their piety and virtue, till overborne by ſuperſtition and an intolerant religion.’

Antient Forts and Caſtles conſtitute another informing article: the antient Iriſh, or Celtes, had no caſtles; their woods ſerved them for camps, and their marſhes for ditches. The Firbolgs ſeem to have introduced the *rath*, or hill, otherwiſe *lios*, the court, or *mote*, all ſignifying a place where they aſſembled: the dun, or din, the ſame as the Welſh dinas, was alſo a kind of fort introduced by theſe people: but Turgeſius and his Oſtmen are ſuppoſed to have formed the great number of earthen forts and caſtles made of lime and ſtone, the remains of which are ſo numerous. More regular ſtructures of this kind were raiſed by the Engliſh under Edward I. and Henry II. when they conquered the country. In after-times,

‘Theſe caſtles multiplied prodigiouſly; there were more in this iſland than perhaps on an equal ſurface in any other part of the world.—All theſe are exiſting monuments of the infelicity of former ages, when cruel and domeſtic wars convulſed and deſolated the iſland, leaving little more than one million of wretched miſerable beings to occupy this beautiful and fertile country. The final ſettlement

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‘* Bielfeld—*l'érudit. comp.* tom. iii. p. 334.’

of the kingdom at the revolution, and the cheriſhing care of the illuſtrious houſe of Brunſwick, gave us a regular government, and juſt and equal laws; emancipated us from commercial reſtraints, and promoted a ſpirit of induſtry. Four millions of ſouls now gratefully acknowledge ſuch ſignal bleſſings, and devoutly pray for a continuance of them.'

Here, for the preſent, we take our leave of Mr. Ledwich: only remarking, that, at the end of this eſſay, he acknowleges his obligation to Colonel Hayes of Avondale, for his generous countenance of this work, and for ſome views here inſerted. In the preface, he alſo confeſſes himſelf largely indebted to the Reverend Dean Coote, whoſe public-ſpirited exertions on ſeveral accounts appear to entitle him to the warmeſt praiſe.

[*To be continued.*]

Art. VI. *A ſhort View of the Riſe and Progreſs of Freedom in Modern Europe,* as connected with the Cauſes which led to the French Revolution. To which is added, a Refutation of certain erroneous and inflammatory Doctrines newly propagated, for the dangerous Purpoſes of miſleading the People, and ſubverting the eſtabliſhed Order of Society. Addreſſed to the Aſſociated Friends of the Britiſh Conſtitution. By Thomas Hearn, M.D. late Phyſician to the Britiſh Factory at Cadiz. 8vo. pp. 132. 2s. 6d. Richardſon. 1793.

In an agitated ſtate of ſociety, when the leaders of each party aſſume a confident air, and ſpeak with a deciſive tone; when the earneſtneſs of debate has increaſed into the violence of recrimination; and when the ſtruggle ſeems almoſt ready to burſt into tumult; there is too much reaſon to fear that the gentle whiſpers of moderation, however ſalutary, will not obtain a hearing. We are not without apprehenſion, that the temperate obſervations of the ſenſible writer, to whom we are indebted for this work, may be overlooked amid the crowd of more dazzling publications which the ardour of politicians, or the violence of party, now daily obtrudes on the public. Yet we find in it ſo many juſt and candid remarks, and ſentiments ſo well fitted to appeaſe the troubles of civil diſcord, that we cannot but recommend it to the particular attention of our readers.

Though Dr. Hearn addreſſes his work to the aſſociated friends of the Britiſh conſtitution, and writes againſt Mr. Paine, he appears to be by no means a friend to any meaſures which are inconſiſtent with the liberty of the preſs, or with any of the eſtabliſhed rights of free citizens. The fundamental idea of the work is, that knowlege is the true baſis of liberty, and that plans of political reformation and improvement ought to follow the ſtate of public information.

'May it not, (Dr. H. aſks,) with perfect confidence, be aſſerted, that an inſtructed and enlightened nation are incapable of ſubmitting to the groſs oppreſſions of an arbitrary government, and that when this meaſure of public knowledge has been once attained, the government muſt either become more moderate, juſt, and conformable to the impreſſions made on the mind of the community, or a revolution muſt unavoidably enſue; and that the degree of information of the whole people muſt be ever conſidered as the univerſal ſtandard, by which the moderation, or ſeverity, of the government muſt be regulated; this is the leading feature, the great criterion, by which the operations of the ruling powers muſt be always determined; without it, all is confuſion, all is error, and muſt tend to diſorder and anarchy.

By this rule, the author examines the governments of Europe, and ſhews that the eſſential and radical error, which has pervaded almoſt all of them, has been 'a neglect of the moſt important of all conſiderations in the formation of a government, namely, the ſtrong and irreſiſtible influence which popular opinion, comprehending in the idea the general ſtate of information of the community at large, muſt have upon the ſteadineſs, energy, and duration of ſuch government.' Having enumerated ſeveral unſucceſsful efforts for freedom in the days of ignorance, he mentions, with exultation, its glorious triumph in the Netherlands over Spaniſh pride and tyranny:

'Feebleneſs and degeneracy are ever the characteriſtics of ſlaves; in this degraded ſtate of man his faculties became ſuſpended and enervated: that energy of mind, that ſoul-inſpiring enthuſiaſm which fires the breaſt of the patriot, and urges him on to acts of public beneficence, cannot be felt by the wretch who is a tyrant's tool, and groans in ſervitude.

'However, for the honour of human nature, we muſt not omit to mention the noble, the immortal ſtruggle of the Netherlands. The haughty, the imperious Philip was forced to ſwallow the bitter draught, and was taught to know, that neither the armed hoſts of extenſive empire, nor the united treaſures of two hemiſpheres, could ſubdue the hardy minds and undaunted valour of what may be called a few naked fiſhermen: aſhamed and abaſhed, he was obliged to retire from the inglorious conteſt, and left to poſterity this great, this awful leſſon, that whilſt conquerors and tyrants periſh and paſs away from the records of time, the public ſoul of freedom is invincible and immortal.'

This brief hiſtorical ſketch is cloſed with the following judicious remark:

'Thus it is that civil and political eſtabliſhments muſt always keep pace with the illumination of the public mind, and change according to the variations of the ſtate of man. Power has been conſtantly conferred by, and wreſted from, the people, and as conſtantly abuſed. Uncontrouled authority ſeems to have a baneful influence on the human heart, and few are the examples of permanent virtue, or ſtrict moderation, in that dangerous ſtation. The hiſtory of mankind, and the experience of ages, ſtrongly enforce a belief that the multitude are incapable of governing themſelves, and hence are reduced to the neceſſity of confiding that important truſt, which cannot be exerciſed by the whole, to the virtue of one, or of a few; this delegation cannot, or, unfortunately for mankind, has not hitherto been conferred, without giving up at the ſame time ſuch a proportion of power as precludes a poſſibility of revoking the grant; ſhould the delegate become corrupt or arbitrary, he is already poſſeſſed of the means of ſupporting his authority by uſurpation; for authority maintained againſt the conſent of the whole body of the people is virtually uſurpation; and againſt this abuſe, when eſtabliſhed by military force, there is no remedy, no redreſs, other than inſurrection.

'Although the truth of this propoſition cannot be denied, and that every people have a right to oppoſe a ſimilar ſtate of tyranny, it muſt be confeſſed that the experiment has been ſometimes fatal, is always dangerous, and moſt frequently unſucceſsful.

'Such nearly has been the ſtate of all the nations on the Continent, very few excepted; the people had not, from almoſt time immemorial, been admitted to that rank and importance which their great preponderance entitled them to in the ſcale of public affairs; deſpiſed and unprotected by that power, which they themſelves had armed for their defence and ſecurity, they were abandoned to all the inſults of unfeeling pride and the depredations of inſatiable ſquanderers; but this unnatural perverſion of the order of things muſt have its limits, the day of retribution was to come, when the irreſiſtible advancement of literature and ſcience was to make the people ſenſible of the enormity of their grievances, the importance of their claims, and at the ſame time the juſtice of their ſeeking effectual redreſs by the recovery of their loſt privileges.

'If the moſt moderate governments, however well organized, be defective in ſome eſſential points, and found ſubject to corruption and degeneracy, if not renovated and improved in proportion to the more general diffuſion of knowledge, we muſt not wonder that one founded on original injuſtice, and ſupported by an eſtabliſhed ſyſtem of rapacicouſneſs and oppreſſion, ſhould fall to the ground, and experience a more rapid decline; deſpotic ſtates are ever expoſed to convulſions and danger; tyranny in the eye of reaſon is not government; it is a ſtate of violence, which muſt be ſupported by the ſword: unqualified force and the ſtrong law of neceſſity may bind down the ſlave, intimidate the turbulent, and reſtrain the brave (if the laſt can be ſuppoſed to exiſt under ſuch governments): but muſt not at length the very inſtruments of ſuch a power become more dangerous to the uſurper, than even the inſurrection of the people? When ſtanding armies become ſenſible of their own ſtrength, muſt not the deſpot himſelf ſubmit to their dictates? The very banditti, whom he had hired for the baſe purpoſes of maintaining his uſurpation, and intimidating his vaſſals, muſt ultimately become his maſters. Hiſtory has furniſhed us with many dreadful examples of military tyranny, and the Pretorian have not been the only bands that contributed to the fall of empires; but when nations began to emerge from that ſtate of general ignorance which was ſo indiſpenſably neceſſary to the exiſtence and exercise of deſpotic power, when the diffuſion of knowledge became more univerſal, and extended to all ranks of the community, the ſoldier himſelf perceived that it was no longer his intereſt to form part of a body which militated againſt public freedom, and had been hitherto found inimical to the rights of the people; at length he became ſenſible that his military appointment was neither irreconcileable with the prior claims of ſocial duty, nor oppoſite to his obligations as a citizen; and conſidered the trade of war, as it had been carried on, to be no other than an artful ſyſtem, eſtabliſhed on the ruins of feudal barbarity, formed for the purpoſes of ambition, the ſupport of tyrants, and the deſtruction of his fellow-creatures.

'Hence it is evident, that governments muſt become more equitable and mild, according to the progreſs of knowledge and a more enlightened ſtate of civil ſociety. An ignorant and unlettered people can patiently ſubmit to the moſt outrageous acts of violence and oppreſſion, and ſleep over their chains with an indifference bordering on brutal ſtupidity; the moſt fertile and favoured regions of the earth, where freedom, joined hand in hand with liberal knowledge, had once brought forth, nurtured, and matured, the faculties of man, where genius ſmiled, and civil life had gained its ultimate perfection, where poliſhed Greece had reared the empire of refinement and of reaſon, have for ages languiſhed in decay and hopeleſs ſervitude, and bend beneath the iron ſway of haughty Ottoman; the plains, where Tyre and Carthage ſtood, are now the prey of rude barbarians, and the ſport of ruffian power; the peaceful Hindoo has, from the remoteſt time, ſubmitted calmly to the yoke of ſucceſſive tyrants, and ſeems to have taken no intereſt in the ſcenes of rapine and ſlaughter that conſtantly ſurrounded him: the influence of a mild climate, an abundant ſoil, his habits of life, religion, and rigid temperance, together with his contented ignorance, all contribute to enervate his mind, and render him incapable of reſiſtance; yet it would not ſeem unreaſonable to believe, that all theſe phyſical and moral cauſes would not alone be ſufficient to retain him in that ſtate of ſhameful humiliation, were his mind enlightened; were the art of reaſoning known in his country; were ſeminaries, colleges, univerſities, academies of ſcience and belles lettres, libraries, and a public education eſtabliſhed, it may be preſumed that even the Hindoo himſelf would be rouſed from his lethargic inaction, and ſtand forth in bold vindication of the rights of humanity.'

After theſe general obſervations, Dr. H. proceeds to the conſideration of the preſent ſtate of politics in Europe. The cauſe of the downfall of the French monarchy, in his opinion, was, that the government did not learn, from the barbarous policy of other deſpotic governments, that, in order to ſecure permanency to uſurpation, and uncontrouled dominion over the perſons and property of the people, it was neceſſary to preſerve the ſame arbitrary influence over their *intellects*.

With reſpect to the general principles of government, though Dr. H. ſtrenuouſly oppoſes the method of reforming government by referring all redreſs of grievances to elementary aſſemblies of the whole maſs of the people; and is of opinion that Mr. Paine's republican ſyſtem (many parts of which he diſtinctly examines,) cannot be ſucceſsfully carried into effect, except where the maſs of the people poſſeſs extraordinary degrees of wiſdom and virtue; yet he admits that men are, or ſhould be, politically equal, and are entitled to the protection and participated advantages of that ſociety of which they are members.

Concerning privileged orders, his opinion is thus expreſſed:

'Though I find myſelf obliged to differ with Mr. P—e in ſome points, I muſt confeſs that his ideas concerning the hereditary nobility, ſuch as it is in many countries in Europe, and the influence ſo inevitably connected therewith, appear to me to merit the particular attention of wiſe governments; the entailing the honours conferred on a deſerving and diſtinguiſhed citizen, on his undeſerving and profligate poſterity, takes off that ſtimulus which excites to public virtue and acts of heroiſm, and probably has a tendency to debilitate and enervate the human mind—the privileges annexed to that high rank may become dangerous in ſome forms of government; and, in all, ariſtocratical aſcendancy ſhould be guarded againſt by ſome powerful counterpoiſe.'

On the ſubject of reform, Dr. H. is an enemy to precipitate and violent innovations, and thinks it unreaſonable that the preſent race ſhould be ſacrificed for the convenience of poſterity: but he acknowleges that modern governments abound with abſurdities and abuſes, and that the growth of general knowlege and rational inquiry has been ſuch, as will oblige the ruling powers to lower their tone, and to relax their ſeverity. At the ſame time that he ſtrongly expreſſes his diſapprobation of the method in which political renovation has of late been attempted in France, he has the candour to own that it would not be inconſiſtent with the dignity of the Engliſh government, to borrow from the French what may be applied to public utility, and to learn wiſdom from their extravagance:

'If to remove thoſe baneful diſtinctions which embitter all the ſweets of ſociety, and to unite the ſubjects of a great empire under the common banner of Chriſtian love and indiſcriminate protection—if to blot out for ever the memory of thoſe unhappy feuds, which have divided them into factions, and were the cauſe why men of the moſt liberal principles were almoſt obliged to conſider each other with an eye of diſcontent and jealouſy—if to grant an equal participation of the advantages of an unrivalled and envied conſtitution to all deſcriptions of men, who diſcharge the duties of good citizens and loyal ſubjects, and who look up with an eye of confidence to the liberality of the times and the generoſity of their rulers—if to make it the intereſt as well as duty of every individual to reſpect, revere, and defend a conſtitution from the advantages he may obtain by its protection and juſtice, and not tempt him to curſe it as a partial, depraved, and abſurd ſyſtem of intrigue and monopoly—if to encourage all denominations of Chriſtians, without diſtinction of ſect, to join in the ſame cauſe of cultivating philanthropy and ſocial affection, and of thanks and gratitude to that enlightened country, which united all the rights of conſcience with the only true rights of man—if, I ſay, ſome ſuch wiſe, ſome ſuch prudent plan of conciliation be not adopted, no improvement can be attempted.

'This ſhould be the firſt preliminary ſtep towards reform, as without it no reform can be effectual, juſt, or permanent; the nation, which is diſunited by religious animoſity, is ever expoſed to faction, as containing within itſelf the ſeeds of diſcontent and political hatred. In a country thus circumſtanced, it would be imprudent, it would be madneſs, to agitate the already unorganized maſs of the people by innovations or reforms. Where men cannot poſſibly be brought to agree about their common intereſts—where the advantages of one party neceſſarily include the oppreſſion of others, the government cannot, without danger, relax thoſe ſprings ſo neceſſary for the preſervation of public peace and civil order.

'Unhappy the people who are divided amongſt themſelves, and ſtill more unhappy the government which is reduced to the neceſſity of fomenting domeſtic broils, in order to preſerve its influence—where the cauſes of acrimony and diſcontent are ſuffered to exiſt in the ſtate, it becomes the ſport of every wind; the ſmalleſt ſpark excited by accidental diſguſt is ſufficient to blow up the torch of ſedition, and rouſe a flame which can be extinguiſhed only by ſhedding the blood of thouſands.'

Abounding as this pamphlet certainly does with ſentiments of freedom, we were ſurprized to find in it an aſſertion, that the promulgation of an opinion, acknowleged to be perfectly indifferent in itſelf, (namely, "that the ſucceſſion to thrones and empires does not ſo much depend on old-faſhioned ſtatutes, the jargon of the law, or the aſſumed authority of precedent, as upon the ſovereign voice of the elementary aſſemblies of the nation convened, and conſtituting the perſonal ſocial compact,") ſhould, in a juſt, moderate, and well-regulated government, be conſidered as wanton, inflammatory, and ſeditious. Such doctrines are certainly contrary to the general ſpirit of this liberal pamphlet, and even to its expreſs language. The conſent and approbation of the people the author aſſerts to be the moſt eſſential point, the indiſpenſable condition, on which the Kings of England have held their high office; and again, 'In the tenure and hereditary ſucceſſion of the crown of England, muſt be ever comprehended the idea of the conſent and approbation of the community, which, though not formally, yet virtually implies the election of the people.' Can it, then, ever be ſeditious for free citizens to aſſert thoſe principles, to which the Britiſh conſtitution itſelf owes its exiſtence?

ART. VII. *Travels round the World*; in the Years 1767,——— 1771. By M. de Pagés, Captain in the French Navy, &c. &c. Tranſlated from the French. Vol. III. 8vo. pp. 303. 5s. Boards. Murray. 1792.

IN reviewing the firſt two volumes of theſe travels[*], we gave ſome account of the author, and offered our reaſons for recommending his publication as authentic. The volume now before us concludes the work. It contains an account of two voyages; the firſt, toward the South Pole, in the years 1773, and 1774; (for the title page is incorrect[†];) the ſecond, toward the North Pole in 1776.

The firſt voyage was undertaken by order of the French government, for the purpoſe of making diſcoveries in the South Seas. In this expedition, M. de Pagés had no commiſſion on board the ſhip, but was inveſted with the charge of whatever ſervice on ſhore the circumſtances of the diſcoverers might require. His motive for accepting this charge was the hope of viewing human nature in 'a ſtate hitherto undiſcloſed to the eyes, and unperverted by the notions, of civilized nations.' Accordingly, on the arrival of the ſhip at the Cape of Good Hope, he prepared to make an excurſion into the country of the Hottentots, but was obliged to abandon his plan, for the following reaſons:

> 'The perſons, to whom I applied for ſuch previous information as was neceſſary to my entering on the expedition, ſeemed to look through a magnifier at every obſtacle in my way; the ordinary method of conſidering undertakings that deviate from the beaten track of common experience. Beſides, the Captain of the ſhip urged many reaſons to diſſuade me from the execution of my plan,—reaſons nevertheleſs, which went upon the ſuppoſition of ſuch a ſtrange and improbable coincidence of circumſtances as might militate againſt any human project whatever. I choſe therefore to ſacrifice to my duty all that intereſting knowledge which I have no doubt might have been obtained on this occaſion without the ſmalleſt inconvenience to the main object of our voyage. From this moment every flattering proſpect with which I had ſet out on this ſervice in a great meaſure vaniſhed; and I ſaw with ſincere concern how little I could count on thoſe intellectual attainments I hoped to have derived from my having a ſhare in the expedition.'

After this honeſt and mortifying confeſſion on the part of M. de Pagés, no candid reader will expect from him ſuch variety of amuſing incidents and inſtructive obſervations as voyages of diſcovery often afford:—but although he had no opportunity of viſiting the country of the Hottentots, he gives the beſt account of their manners that he could obtain from report; and particularly with reſpect to their language, (which he heard daily at the Cape,) he makes the following curious remark:.

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[*] See the Review for May 1791, art. 3.

[†] The date, page 2, is alſo an error of the preſs.

'The language of the Hottentots is the moſt ſingular I have ever met with. Beſides innumerable gutturals, it contains many ſounds formed by preſſing the tongue in a bent ſtate againſt the palate. It would perhaps be difficult to render what I mean better underſtood than by the word *clop*, or clep; a ſound which ſeems to precede the main expreſſion, and is repeated once or twice, according as the object to which it is applied is more or leſs important. I thought, however, I could perceive that this initial flap of the tongue was only introductory to a primitive or original word. This uncouth ſound, I obſerved, preceded likewiſe their numerals, 1, 2, 3, &c.'

There is more of fancy than of conviction in the latter part of this obſervation; it being ſcarcely credible that a man, in merely hearing a language, without underſtanding it, ſhould diſtinguiſh radical from derivative words, or ſo exactly diſcover the uſe of a particle of ſound. It ſerves, however, to ſhew the author's laudable attention to whatever he thought worthy of notice.

We hope our readers will not blame us for inſerting the following extract, becauſe it relates a fact, unconnected indeed with the voyage, but which ought, for the honour of human nature, to be made as public as poſſible, and to which the author ſays

'I ſhould have found it difficult to give credit, had it not happened at this place the evening before my arrival; and if, beſides the public notoriety of the fact, I had not been an eye-witneſs of thoſe vehement emotions of ſympathy, blended with admiration, which it had juſtly excited in the mind of every individual at the Cape.

'A violent gale of wind ſetting in from north north weſt, a veſſel in the road dragged her anchors, was forced upon the rocks and bulged; and while the greater part of the crew fell an immediate ſacrifice to the waves, the remainder were ſeen from the ſhore ſtruggling for their lives by clinging to different pieces of the wreck. The ſea ran dreadfully high, and broke over the ſailors with ſuch amazing fury, that no boat whatever would venture off to their aſſiſtance. Meanwhile a planter, conſiderably advanced in life, had come from his farm to be a ſpectator of the ſhipwreck; his heart was melted at the ſight of the unhappy ſeamen; but knowing the bold and enterprizing ſpirit of his horſe, and his particular excellence as a ſwimmer, he inſtantly determined to make a deſperate effort for their deliverance. He alighted and blew a little brandy into his horſe's noſtrils, when again ſeating himſelf firm in his ſaddle, he inſtantly ruſhed into the midſt of the breakers. At firſt both diſappeared; but it was not long before they floated on the ſurface, and ſwam to the wreck; when taking with him two men, each of whom held by one of his boots, he brought them ſafe to ſhore. This perilous experiment he repeated no ſeldomer than ſeven times, and ſaved fourteen lives to the public;'

but on his return the eighth time, his horſe being much fatigued, and meeting a moſt formidable wave, he loſt his balance, and was overwhelmed in a moment. The horſe ſwam ſafe to land, but his gallant rider, alas, was no more.' pp. 32, and ſeq.

We cannot but lament that M. de Pagés has omitted to inſert the name of the perſon who performed this aſtoniſhing act of heroiſm. How few have merited ſo well as this man the inſcription, *viro immortali!*

On the 11th of July, the ſhip left the Cape, and, on the 29th of Auguſt, arrived at the iſle of France; where, and in the iſland of Bourbon, two months were employed in taking in freſh proviſions, and in repairing ſome damage which the ſhip had ſuffered in a violent ſtorm.

During his ſtay in theſe parts, M. de Pagés obſerved,

'That both population and the productions of the ſoil in the iſle of Bourbon are, in a ſurpriſing degree, ſuperior to thoſe of the iſle of France. An appearance ſo little expected induced me to make ſome inquiry into its cauſe; and after informing myſelf reſpecting the ſuccours afforded to both ſettlements by the mother country, I conſidered this fact as a freſh proof of one of my old maxims, that ſimplicity of manners, and the diligent cultivation of the ſoil, form the only ſolid baſis of a flouriſhing population. Theſe are the only arts known to the happy Bourbonnois: whereas the prevalence of vanity and intrigue in the iſle of France has damped its proſperity, and greatly retarded thoſe advantages expected to flow from this iſland to our poſſeſſions in India.' pp. 54, 55.

On the 29th of October 1773, the ſhips took their departure from the iſle of France; and as this was, properly ſpeaking, the commencement of the voyage for *diſcovery*, M. de Pagés mentions 'ſome facts related by former voyagers, which had contributed to lead men's minds to the idea of a ſouthern continent, and, at the ſame time, the plan now intended to be purſued for its diſcovery.'

Of theſe facts, the only material one, and which alone ſeems to have influenced the conductors of this voyage, is thus ſtated:—

'The ſhips Eagle and Mary were equipped in the year 1738 by the French Eaſt India Company, for the diſcovery of a ſouthern continent; and, after reaching the parallel of 50° South latitude and 15° Eaſt longitude from the meridian of Paris, ſcarcely quitted the above parallel till they arrived at 35° Eaſt. In the courſe of this navigation they diſcovered a promontory which, being ſeen on the 1ſt of January, they named Cape Circumciſion. But the ice, joined to a thick atmoſphere, and heavy gales of wind, prevented their going on ſhore.' p. 57.*

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* If any of our readers wiſh to recollect what had been done toward the diſcovery of a ſouthern continent, previouſly to the voyages

With reſpect to the plan for the voyage now under conſideration, the author ſays,

'We reſolved to proceed Eaſt until we ſhould reach the latitude of 38° or 40° with the longitude of 35° or 37°. in ſearch of ſome land ſuppoſed to have been viſited by M. de Gonneville. But in the event of making no ſuch diſcovery, we meant to proceed to latitude 50° and as nearly as poſſible to the place where the Eagle and Mary quitted this parallel, and then to purſue the track of thoſe ſhips eaſtward.'

This plan was accordingly purſued until the 14th of December, when land was diſcovered, conſiſting of two large and ſome ſmaller iſlands; one of the former was named *Iſle de Reunion*, and the other *Iſle de Croy*. From the 14th of December, the ſhips continued to cruize about the ſeveral coaſts of theſe iſlands, until the 6th of January 1774, when a party landed on the *Iſle de Reunion*, and took poſſeſſion of it as a new diſcovery. This iſland lies in lat. 48° 21″ S. and 66° 47″ Eaſt long. from Paris: the variation of the needle being 30° always toward the South Weſt. This iſland contains a ſmall port fronting the South Eaſt, and a rivulet of very good water; the ſoil produces graſs ſeemingly of a rich quality, but no trees; nor were there any veſtiges of a human habitation.

'On the 18th of January (ſays our author,) we quitted our cruize, which, from the extreme caution of the commander, we had continued without any voluntary deviation for the ſpace of thirty days; and now ſet ſail for the iſland of Madagaſcar.'

It is not ſurprizing that a man, ſo ardent in enterprize, and ſo ſpirited in exertion, as our author ſeems to be, and who wiſhed to do ſo much, ſhould be diſcontented at ſeeing ſo little done: but candor forbids us to acquieſce in the oblique cenſure of the commander, which is contained in the laſt citation, unleſs we were more fully acquainted with his inſtructions. If he duly purſued theſe with reſpect to the time and ſtation of his cruize, he did his duty; and he would have been blameable, as a profeſſional man, if he had even ſucceſsfully exceeded his orders. After all, this expedition ought not to be conſidered as uſeleſs or unimportant; for, on examining the charts of other voyages, we do not find the exact courſe of theſe French ſhips laid down in any of them. A certain part of the ocean hitherto unknown has therefore been carefully explored; and to have diſcovered and aſcertained the poſition of a ſingle iſland, affording a ſafe harbour and freſh water in thoſe unfrequented

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ages performed by the Engliſh under the preſent reign, they will find a clear and compendious account of it in the introduction to Cooke's ſecond voyage publiſhed in 1777.

ſeas, may prevent the loſs, or remedy the diſtreſs, of future navigators.

On their arrival at Madagaſcar, the author ſays,

> 'My chief object was to ſtudy the manners and principles of action in the people, whoſe great population and original ſettlement, probably extremely ancient, ſeemed to militate with the notion of finding ſimplicity of character in their preſent circumſtances. Some faint traces of religion, much ſuperſtition, no public mode of religious worſhip, gleams of goodneſs, alternate examples of cowardice and courage, a ſtrong propenſity to ſuſpicion, the uſual mark of treachery; uſages in ſhort in flat contradiction to every thing like delicacy of ſentiment and good morals among other men, are particulars which, if true, well deſerve ſome inveſtigation.'

For this purpoſe, M. de Pagés left the ſhip, and went to reſide in a village at ſome diſtance from the port, and entirely free from the company of Europeans. Here, principally, he collected the materials of the account which he gives of the natives; and which, though compendious, cannot but be curious and ſatisfactory, becauſe it is given by a man who relates what he actually ſaw, and whoſe mind was habituated to obſerve and to reflect.

The paſſage from Madagaſcar to Breſt affording no remarkable occurrences, we ſhall now proceed to the conſideration of the author's voyage toward the North Pole; the objects of which may be briefly ſtated in his own words:

> 'Having in former voyages viſited many parts of the terraqueous globe in different latitudes, I had opportunities of acquiring a conſiderable knowledge of climate in the torrid as well as in the temperate diviſions of the earth; in a ſubſequent voyage I made it my buſineſs to be equally well informed reſpecting the reputed inhoſpitable genius of the South ſeas; and upon my return from that expedition, I entertained not the ſmalleſt doubt, that there exiſts a peculiar and perpetual rigour in the Southern hemiſphere.'——
>
> 'I wiſhed to ſurvey the climates in the vicinity of the pole, in their whole extent North and South; to compare them, and to contraſt their peculiarities with thoſe of the torrid zone, all round the globe; for the accompliſhment of which purpoſes, there was now but little wanting except a voyage to the North ſeas. As I wiſhed likewiſe to bring under one view the various obſtacles ariſing from the ice, which have impeded the reſearches of navigators in thoſe ſeas, I was prepared to continue my voyage northward to as high a latitude as poſſible.——I hoped alſo to be able to ſay, from my own obſervation, whether any land actually exiſts northward from the coaſt of Greenland; and in fine to conſult the gratification of a private curioſity, by attending to ſuch objects of natural hiſtory as might fall in my way, particularly the native animals of thoſe ſeas.'

As M. de Pagés obtained from his government no encouragement, but only permiſſion, to engage in this voyage, he could find no better method of performing it than by taking his paſſage on board a Dutch veſſel bound to Spitzbergen. On the 16th of April 1776, the ſhip ſailed from the Texel, and on the 16th of May was a little way North of 81°, the higheſt latitude which ſhe reached:

> ‘ Being now (ſays the author,) leſs than an hundred and eighty leagues from the pole, the idea of ſo ſmall a diſtance ſerved effectually to awaken my curioſity. Had I been able to inſpire my fellow-voyagers with ſentiments ſimilar to my own, the winds and currents which at this moment carried us faſt towards the pole, a region hitherto deemed inacceſſible to the eye of mortals, would have been ſaluted with acclamations of joy. This quarter however is not the moſt eligible for ſuch an enterprize; here the ſea lying in the vicinity of thoſe banks of ice, ſo frequent a little further to the weſt, is much too confined. Nevertheleſs, when I conſider the very changeable nature of the ſhoals under whatever form, even in their moſt crowded and compact ſtate; their conſtant changes and concuſſions which break and detach them from one another, and the various expedients that may be employed for freeing the ſhip from confinement, as well as for obviating impending danger, I am far from viewing a voyage to the pole as a chimerical idea.’

From this paſſage, it appears that the maſter of the Dutch veſſel was determined to mind his own buſineſs only, and by no means to adopt any of our author's ardor for diſcovery. The remainder of the book, therefore, contains little more than the uſual occurrences of a whaling voyage in the North ſeas:—but whoever has not peruſed a recital of theſe occurrences in ſome other work, will find them here related in a manner equally clear and intereſting.

We ſhall conclude this article by apprizing our readers of ſome philoſophical and nautical topics, on which M. de Pagés, in different parts of this volume, has given his obſervations and opinion. The moſt material of theſe will be found in the following extracts:

> ‘ I had been anxious to aſcertain by compariſon, whether ſea water contains ſalt in greater quantity under the torrid than under the other zones; and my experiments on this ſubject ſerved to ſhew, contrary to what I expected, that ſea water is impregnated with ſalt in leſs quantity within than without the tropics.’

Theſe experiments were made on a hundred pounds of ſea water, taken at the depth of ten fathoms, and weighed in water ſcales.

M de Pagés has given a table of theſe experiments, from which it appears that 100 lb. of ſea water in 46° 12″ S. lat. gave 4$\frac{1}{2}$lb. of ſalt, and in 1° 16″ only 3$\frac{1}{2}$lb.; and that in 74° N. lat. it gave 4$\frac{1}{4}$lb. and in 4° 22″ only 3$\frac{1}{2}$lb. theſe being the higheſt and loweſt latitudes in which the experiments were made, and alſo the greateſt and leaſt quantities of ſalt.

With reſpect to aſcertaining the longitude, the author ſays, 'at ſun-riſing we ſaw the table of the Cape; and I found from the bearing of the land that our longitude, as obſerved by the megameter, erred only about two leagues; while the error of the ſhip's reckoning was no leſs than fifty-one leagues Eaſt. Our obſervations with the megameter were much more accurate than thoſe taken with the ſextant.' p. 7. On their arrival at the Iſle of France, 'the error of the ſhip's reckoning with reſpect to longitude was thirty-four leagues and a half weſtward, whilſt that of the timekeeper (Berthoud's) was next to nothing. From our examination of our timekeeper here and at Falſe-bay, we found it had gained only one minute twenty-four ſeconds in the ſpace of an hundred and one days.'

On the 11th of Auguſt 1773, in 34° 48″ S. lat. and 56° 48″ E. long. from Paris, 'a comet was ſeen from the ſhip at half paſt ſix in the evening, in the Weſt North Weſt, at the elevation of 4°. The tail was towards the zenith, and conſequently in oppoſition to the ſun, which was three quarters of an hour below the horizon.' The infrequent appearance of comets being the principal reaſon of our knowing ſo little of their nature, motion, and magnitude, we think it may be of importance to ſcience to make the appearance of any of theſe bodies, in any part of the world, as generally known as poſſible.

We know not if the following hypotheſis relative to the climate of the northern ſeas be wholly new, but it is curious, and ſeems to be founded on obſervations repeatedly made:

'The barometer ſerves, in a great degree, to confirm an opinion I adopted upon my firſt entering theſe frozen regions; I mean, that the ice creates an atmoſphere peculiar to itſelf, and differing from that either of the ſea or dry land. In theſe climates there exiſts not a ſingle cloud; when the ſky is overcaſt, the air ſeems loaded with an univerſal haze. When the ſun ſhines, the heavens preſently aſſume an uniform ſerenity. A warm ſun is often ſucceeded by winds ſomewhat high; but their general character is mild and feeble; and I am convinced, that the ſea gales penetrate but a ſhort way into the frozen zone. My barometer, graduated by Rhinland, has the variations of Europe marked 28 inches 9 lines, while the variations of the ice ſeem to be 29 inches. I am of opinion likewiſe, that the mercury ſerves to indicate the greater or ſmaller quantity of ice, with which we happen at any given time to be ſurrounded, and the ſequel of this voyage ſeemed to eſtabliſh the truth of this conjecture. The elevation of the barometer in this region (78° N. lat.) where the ſurface of the ocean is wholly converted into banks of ice, with ſcarcely a drop of water in a fluid ſtate, confirms me in my opinion that the ice ſtamps a particular character on the incumbent atmoſphere. In an overclouded ſky, attended by a very thick haze, the mercury pointed 29 inches four lines and a half; it remained at the ſame height for ſome days, and only deſcended when the channels began

gan to appear between the banks.' 'Ever ſince we entered regions leſs occupied by the ice, and conſequently expoſing a greater ſurface of water, the barometer, even in our longeſt intervals of fine weather, never roſe ſo high as where the ice was more univerſal, though accompanied with weather much leſs ſerene; an appearance which I regard as almoſt concluſive of the ſpecific atmoſphere of the ice.' p. 264.

If this laſt publication contain neither ſuch novelty of matter, nor ſuch variety of incident, as the two former volumes; yet it is more ſcientific, and is by no means an unamuſing work.

The tranſlation is ſufficiently faithful, and the language is eaſy, clear, and generally correct.

☞ *A ſecond edition of the* Firſt *and* Second *volumes of this tranſlation of the Travels of* M. de Pagés *has juſt made its appearance. The title-page aſſures us that, in this edition, the work is 'corrected and enlarged.'*

Art. VIII. *Iphigenia in Tauris.* A Tragedy, written originally in German by J. W. von Goëthe. 8vo. pp. 126. 4s. ſewed. Printed at Norwich; ſold by Johnſon, London. 1793.

As in religion, ſo in writing, it frequently happens that men *admire* that which they do not chuſe to *imitate*. The dignified ſimplicity of the ancient Greek tragedians is, in modern times, much more frequently applauded by critics than imitated by poets. If it be admitted, as ſome apology for this inconſiſtency, that theſe writers carried their fondneſs for ſimplicity ſo far as in ſome meaſure to deſtroy the intereſting effect of their drama; it muſt be owned, on the other hand, that the modern practice of accumulating incidents, ſentiments, and characters, and of loading every part of a tragedy with ornamented diction, deviates as widely, in the contrary extreme, from the true principles of taſte. The due medium would perhaps be beſt attained, not by abandoning altogether theſe ancient models, but by keeping them before us as ſucceſsful attempts on which it is our buſineſs to improve, rather than as finiſhed productions of which we are only to be ſervile copyiſts.

This appears to have been the light in which the German poet Goëthe conſiders the writings of the ancients; at leaſt, this is the uſe that he has made of the Greek tragedians in the dramatic performance, an Engliſh tranſlation of which is now preſented to the public. The piece appears to be an attempt to improve on theſe great maſters, without departing, farther than was deemed neceſſary, from the general plan and character of the Greek tragedies; and, in the tranſlation, the author's meaning and ſpirit are reflected with ſuch clearneſs and ſtrength, that the Engliſh reader will be at no loſs to judge of the degree of ſucceſs with which Goëthe has executed his deſign. The tranſlator has not given any preface, nor any guide by which we might even gueſs at his name.

In order to afford our readers an eaſy opportunity of comparing the plot of this play with that of Euripides, which bears the ſame title, and is founded on the ſame ſtory, we ſhall begin with giving a brief ſummary of each.

Iphigenia, having been reſcued by the power of Diana from the ſacrificial knife, to which ſhe had been doomed by her father in Aulis, became the prieſteſs of her temple in Tauris, and had the charge of the inhuman rites by which thoſe ſtrangers, who were ſeized on the coaſt, were ſacrificed to this goddeſs. Oreſtes, her brother, who, after he had killed his mother, was haunted by the Furies, was commanded by Apollo, as an atonement for his crime, to viſit the ſhrine of Diana in Tauris, to bear away from the temple the ſtatue of the goddeſs, and to convey it to Athens. At the commencement of the play of Euripides, Oreſtes, with his friend Pylades, land in Tauris; and, while Iphigenia is relating to her attendants the ſtory of her griefs, ſhe is informed by a herdſman of the arrival and ſeizure of the Grecian ſtrangers. The priſoners being brought to the temple, Oreſtes, at the requeſt of Iphigenia, relates the fate of Troy, and of the Grecian chiefs, but conceals his own ſtory. Iphigenia propoſes to Oreſtes, as the condition of his eſcape, that he ſhould bear a letter for her to Greece, while Pylades ſhould remain to pay the debt of piety to Diana. After a ſtruggle of friendſhip, Oreſtes accepts this fatal charge. Iphigenia, in communicating the letter to Pylades, diſcovers herſelf; and a pathetic converſation paſſes between her and Oreſtes. To free her brother from his toils, Iphigenia undertakes to aſſiſt him in executing the command of Apollo. In order to delay the ſacrifice, ſhe adviſes Oreſtes to ſay that he fled from Argos after having murdered his mother, that it might become neceſſary for the polluted victim to paſs through ſundry preparatory luſtrations. This pretext is admitted by Thoas the king; and Iphigenia, under pretence of performing an ablution on the image, carries it to the ſea-ſide. Here the Greeks are prepared to receive her; and, after an alarming delay, occaſioned by adverſe winds, they bear away their prize; while, in the mean time, Minerva appears to Thoas, to reconcile him to his loſs.—Such is the outline of the Iphigenia in Tauris of Euripides.

In the tragedy of Goëthe, the paſſion of love is introduced by repreſenting Thoas as diſpoſed to make Iphigenia the partner of his throne; and the plot opens with a converſation between Arkas, a Taurian chief, and Iphigenia, in which the latter is entreated to liſten to the king's propoſal. In an interview with Thoas, Iphigenia diſcovers to him her deſcent, and relates the hiſtory of her family, but refuſes to become his queen. Thoas then commands the renewal of the ancient bloody rites on two ſtrangers juſt found on the coaſt. The two ſtrangers, Pylades and Oreſtes, are come to Tauris to execute the mandate of the oracle, whoſe anſwer was,

"When thy pious hand from Tauris
"the unwilling inmate brings
"of the ancient ſanctuary,
"and the ſiſter of my care
"to the Grecian ſhore conveys,
"then thy curſe ſhall terminate."

Iphigenia, being informed of the capture, viſits the grove where the priſoners are confined, and learns from Pylades, as an unknown Greek, the hiſtory of the Grecian chiefs, but receives a fictitious tale concerning himſelf and his companion. In a ſubſequent interview with Oreſtes, they mutually diſcover their true ſtory. Oreſtes abandons himſelf to deſpair and madneſs, till, recalled to reaſon by his friend and his ſiſter, he finds the burthen of his curſe removed, and triumphs in his deliverance. The deſtined ſacrifice having been by theſe circumſtances delayed, Arkas, in the name of the king, urges the immediate celebration of the rites:—but Iphigenia demands a farther delay, while ſhe bears the ſtatue of the Goddeſs to the ſhore, to purify it by luſtration, from the profanation which the viſit of the guilty ſtrangers had occaſioned. Pylades entreats her to ſeize this opportunity of aſſiſting him to fulfil the oracle, by conveying away the ſtatue of the Goddeſs. She conſents, and reſolves: but ſcruples of honour and gratitude riſe in her mind; and, on an interview with Thoas, after a violent ſtruggle between apprehenſion and virtue, ſhe determines to abandon the plan of deceit, and, diſcloſing the whole truth, caſts herſelf and her friends on the king's generoſity and humanity. The noble deſign ſucceeds. Oreſtes and his companions, who were approaching to ſeize the ſtatue, are pardoned, and permitted to fulfil the oracle, by bearing away, not the ſtatue of Diana, but her prieſteſs, 'the unwilling inmate of the ancient ſanctuary.'

On comparing theſe two plots, it will appear that they are very different from each other, and that the latter is, in ſeveral material reſpects, ſuperior to the former. The alterations

made

made in the incidents contribute much toward the improvement of the characters. The Iphigenia of Goëthe is certainly a much more amiable and meritorious character than that of Euripides. With all the domeſtic affections of the latter, ſhe poſſeſſes, inſtead of craft and cunning, a generous diſdain of fraud, a purity of principle, an ardent love of honour and truth, and a deep ſenſe of gratitude, which prompt her to hazard every thing rather than ſubmit to the meanneſs of falſehood. The ſecret contrivances of the play are, with great propriety, thrown into the hands of Pylades; who, throughout the piece, appears, like Ulyſſes, calm, cautious, and cunning. If the ſtruggle of friendſhip between Oreſtes and Pylades, which is one of the moſt pleaſing ſcenes in the Greek tragedy, be wanting, the defect is in ſome meaſure ſupplied by an intereſting narrative-converſation between theſe friends; and the character of Oreſtes, which is diſtinguiſhed by ſincerity and ardor, is wonderfully heightened, as well as rendered more conſonant to his previous condition and ſtate of mind, by making the diſcovery of Iphigenia lead him into phrenzy and madneſs, rather than into the ordinary expreſſions of tenderneſs. We ſhall extract a part of this animated and highly-finiſhed ſcene:

'*Iph.*—Ye gods, remove illuſion from his eye,
leaſt this bright inſtant of the utmoſt joy
ſhould make us trebly wretched. I am ſhe,
thy long-loſt ſiſter. Trembling from the altar
Diana bore me to her temple here.
Thou art the deſtin'd victim now, and find'ſt
a ſiſter in the prieſteſs.
'*Oreſt.*—Curſe on curſe!
now may the ſun behold the dire completion
of the black woes that gather on our houſe.
Is not Electra here to periſh with us,
and ſave her head from lengthening coils of horror?
Come, prieſteſs, to the altar—fratricide
with us is an hereditary cuſtom—
Firſt let me thank the gods that they decree
to root me childleſs from the face of earth.
And, let me counſel thee, forget to view
the ſun and ſtars with pleaſure, and prepare
with me for manſions in the houſe of darkneſs.
Our race—like dragons in the ſulphur-pool,
born of one mother—tear each others entrails—
Childleſs and guiltleſs come along with me.
Thou look'ſt with pity on me—look not ſo—
ſuch were the eyes thy mother turn'd upon me
to ſeek an entrance to my filial heart,
when I had heav'd my hand to pierce her boſom:

and yet the dagger pierc'd her.—Mother, come,
and place a troop of furies round thy children:
they'll have a welcome ſight to ſmile upon,
the laſt, moſt horrible, that ſhall befall us.
Nor hate, nor grim revenge hath whet the poignard;
but a fond ſiſter ſhall be forc'd to uſe it.—
Weep not, thou haſt no crimes upon thy ſoul.
From infancy I have not known ſuch love
as I could feel for thee. But, ſpare me not,
lift, lift the glittering ſteel, in kindneſs make
an outlet for the boiling ſtreams within.
' [*Falls exhauſted upon the ground.*
' *Iph.*—Alone I cannot bear this bliſs and woe.
Where art thou, Pylades, to lend me help?
' [*Retires in ſearch of him.*
' Oreſtes, *riſing from his ſwoon.*
' Another—grant me yet from Lethe's wave
one more reviving cup of cool refreſhment—
ſoon ſhall theſe dregs of life be rinc'd away
by calm oblivion's flood. To you, ye ſhades,
to your eternal miſts, eternal ſtillneſs,
a perſecuted wretch would fly for refuge.
I hear the whiſpering of your twilight groves:
round their new gueſt your cloudy forms aſſemble.
What lofty band in ſweet communion met,
like a collected family of princes,
come gliding hither, every ſex and age,
yet all of godlike port in peaceful union.
'Tis they, 'tis they! my anceſtors—With Atreus
Thyeſtes walks in confidential converſe,
the children ſmiling hang upon their ſteps.
And does not enmity pervade your dwellings—
does vengeance wither with the light of day—
then I am welcome, and may hope to join
your ſolemn train, may bid you, hail! my fathers,
Oreſtes—of your race the laſt—arrives.
He reap'd the harveſt that ye ſow'd of curſes.
But here all burdens are more light to bear.
Admit him of your circle. Thee, Thyeſtes,
thee, Atreus, I reſpect: here hate expires.
Show me my father, whom I ſaw on earth
but once—Does he accompany my mother,
and link his arm in her's who plann'd his death?
and may not I approach her—ſay, behold
thy ſon, behold your ſon—and they will greet me.
On earth a ſalutation foreran murder
among the ſons of ancient Tantalus;
after the night of death their joys begin.
Ye welcome me, receive me in your band,
now guide me to the venerable form
of him, who ſat in council with the gods.

Ye ſeem to ſhudder and avert your looks.
What! have the mighty faſten'd cruel torment
with brazen fetters to the hero's breaſt?
' [*Iphigenia and Pylades enter.*
And are ye come already? Welcome, ſiſter.
Some god of mercy ſend our only remnant,
Electra, hither with a gentle arrow!
I pity thee, my friend - my hapleſs friend.
Come, come with me to Pluto's throne—'tis fitting
that the new gueſts ſalute their gloomy hoſt.

' *Iphigenia*, *Oreſtes*, and *Pylades*.

' *Iph.*—Twin-born of Jove, who thro' the ſkiey vaſt
conduct the lovely lights of day and night,
the ſolace of mankind, forbid to ſhine
on the departed, by your mutual fondneſs
look on a brother's and a ſiſter's woe.
Thou lov'ſt thy gentle brother, O Diana,
more than all things above, on earth, below,
and ever turn'ſt in ſilent contemplation
thy virgin face to his eternal light.
Let not my only, late found, dear Oreſtes
in the dark wilderneſs of madneſs rove;
but if thy will, when thou didſt hide me here,
be now fulfill'd; if thou, thro' him to me,
thro' me to him, intendeſt bounteous aid;
O looſe him from the fetters of the curſe,
leaſt we forego the precious hour of flight.
' *Pyl.*—Wilt thou not know us, and this holy grove,
and this fair light that beams not on the dead?
Feel the embraces of a friend and ſiſter,
who hold thee faſt and living. Graſp our hands—
we are not empty ſhades—ariſe, attend,
each moment is important—our return
hangs on a ſlender thread, which, it ſhould ſeem,
auſpicious fates with willing finger ſpin.
' *Oreſt. to Iph.*—For the firſt time let me with open heart
taſte in thy arms the purity of joy.
Ye gods, who ſpread on high with flaming hand
the heavy ſtorm-cloud, kindly terrible
who pour the rain upon the thirſty earth
amid the ruſh of winds and roar of thunder,
changing the ſilent awe and humble fear
of man to thankful tears and ſongs of praiſe,
while the new ſun from every brighten'd leaf
reflects his preſence, and with painted hand,
Iris divides the duſky-ſkirted clouds—
O let me alſo in my ſiſter's claſp,
and on the boſom of my friend, enjoy
the bliſs, ye give, in fulleſt gratitude.
My heart feels conſcious that your curſes finiſh.
I hear the fleet Eumenides retire

and cloſe behind them the far-thundering doors
of Tartarus. The earth ſteams welcome fragrance,
inviting me upon its ſmiling brim
to chace the joys of life and meeds of virtue.'

The reader will perceive that the ſtrong feelings, both of the violent and of the tender kind, which belong to this ſcene, are expreſſed with ſuitable energy, and often in thoſe "words of fire" which prove that both the author and the tranſlator are in no inconſiderable degree poſſeſſed of the true ſpirit, and maſters of the appropriate language, of poetry. In juſtification of this opinion we refer particularly to the lines, *Childleſs and guiltleſs*, &c. to Iphigenia's beautiful apoſtrophe to Apollo and Diana; *Twin-born*, &c. and to that paſſage, ſo ſublimely expreſſive of a terrific image: *I hear the fleet Eumenides*, &c.—We add the following picture of horror in the mind of Oreſtes:

'*Oreſt. to Iphig.*—Would I could tell thee alſo of his death!
How from his mother's gaping wounds aroſe
her haughty ſpirit, and with angry yell
ſkriek'd to the ancient daughters of the night
"Seize on this parricide, this ſon of guilt,
"and with implacable revenge purſue him."
They heard her voice; they roll'd their hollow eyes,
like famiſht eagles, on their deſtin'd prey;
in their dark dens they ſtir'd; their ſad companions
Doubt and Remorſe from ſilent corners ſtole
with knitted hands to earth from their looſe locks
diſperſing pitchy damps of Acheron.—
Now ceaſeleſs contemplation of the paſt
rolls in black gyres around his haunted brow.—
The fiends long-baniſht from the beauteous earth
renew their all-deforming range with him,
purſue his rovings, hang upon his ſtep,
and only ſtop to add redoubled horror
to the black hour they overtake his flight.'

It would not be difficult to quote many other paſſages, in which poetical images and figures are uſed with peculiarly happy effect: we ſelect the following detached lines.

'*Oreſt.*— ——— thou, my friend,
my firſt companion, like a butterfly
round a *dark* flower, wouldſt play and ſport about me,
transfuſe thy cheerfulneſs into my boſom,
make me forget the ſorrows of my ſoul,
and baſk with thee in youth's delightful ſunſhine.'——

'*Iph.*— ——They live! Lend me, thou golden ſun,
thy faireſt beams to lay in gratitude
before Jove's throne—for I am poor and mute.'——

'*Iph.*—Uncertainty, with many folded wing,
hides in ill-boding gloom my anxious head.'——

After the manner of the ancient tragedians, moral reflections and ſentiments are frequently and pertinently introduced: for example;

'*Iph.*—Merely to breathe in freedom is not life.
Is it to live—around this holy ſpot
like ghoſts around their graves, to wander wailing?
Is it a life of conſcious happineſs,
when all our hours are dream'd away in vain,
and only bring us nearer thoſe dim days,
which on the dull oblivious ſhore of Lethe
the band of the departed moan away.
A uſeleſs life is but an early death.'——

'*Iph.*— ——Falſehood, how I loathe thee!
A lie ſets not the ſoul at liberty,
nor comforts like a truely ſpoken word,
but it torments the breaſt that forges it,
returning, like the dart which gods divert
to wound the archer.'

We muſt farther remark, as a material circumſtance in which this play excels the Iphigenia in Tauris of Euripides, that, by changing the reſponſe of the oracle from a direct and explicit into an ambiguous order, the poet has enabled himſelf to render the cataſtrophe more pleaſing, and to improve the moral effect of the piece. Inſtead of exhibiting an example of fraud and plunder committed under the ſanction of one God, and juſtified by the expreſs authority of another, it preſents a pattern of firm and reſolute honeſty, by which the reader is taught the ſuperiority of openneſs and generoſity over craft and meanneſs.

The author has not imitated the Greek chorus, but, in its ſtead, has put into the mouth of Iphigenia, hymns, ariſing out of the incidents, and written in an elevated ſtrain of poetry. One of theſe, an ancient houſehold ſong, prophetic of the fate of the family, ſung by the Parcæ when Tantalus was hurled from his throne, is particularly excellent: but for this we muſt refer to the poem itſelf. The tranſlator has rendered theſe hymns in melodious numbers, without the incongruous incumbrance of rhyme.

On the whole, we do not heſitate to give it as our opinion, that Goëthe's Iphigenia in Tauris is ſuperior to that of Euripides. Goëthe, indeed, appears to have made Sophocles, rather than Euripides, his model; and, among all the moderns, perhaps no one has more ſucceſsfully imitated that great maſter.

We muſt not omit to mention the happy facility with which the tranſlator paſſes from the higher diction of poetry to the more eaſy and familiar language of dialogue.—In a few inſtances, this has led him into a neglect of melody in the verſification, as in the following paſſage:

'——— Has not Diana
heard thy mild prayers, ſo that ſhe forgoes
without a ſign of wrath the ancient offering?'

We obſerve alſo ſome novelty in the uſe of words; as in the following inſtances:

'When on my hapleſs bough the curſe of fate
blaſting *alit*;'

and

'So *wont to murder* in the houſe of Pelops.'

In one inſtance, either the author or the tranſlator appears to have fallen into ſome degree of unintelligibility:

'——— nor obſcure the obvious traces
of our forefathers' earthly drudgery;
but *chaſe their ſhadows, which like gods adorn
a mountain ſummit on a golden cloud.*'

Theſe trifling blemiſhes are ſcarcely worth notice in a work that abounds with excellencies, which reflect much honour on the genius and judgment both of the author and the tranſlator; and which, we think, the more they are examined, will be the more admired.

The tranſlation is illuſtrated by many pertinent references to ſimilar paſſages in the Greek tragedians; for which the reader is indebted to the tranſlator.

It is a peculiarity in the manner of printing this tragedy, which may deſerve to be mentioned, that the editor has not followed the uſual practice of beginning every line with a capital, but has uſed capitals only, as in proſe, for proper names and at the beginning of ſentences.

ART. IX. *Strictures upon "Primitive Chriſtianity, by the Rev. Dr. Knowles, Prebendary of Ely;"* as alſo, upon the Theological and Polemical Writings of the Right Rev. the Lord Biſhop of St. David's, the Rev. Dr. Prieſtley, and the late Rev. Mr. Badcock. By James Edward Hamilton, Eſq. 8vo. 2 Vols. pp. 373, and 524. 13s. Boards. Johnſon.

PARTICULARLY to notice the novelties contained in theſe very ſingular ſtrictures, would carry us to a length altogether incompatible with our numerous engagements. Mr. Hamilton's religion is abundantly more *outré* than his politics: (ſee his Obſervations on Mr. Burke's Reflections, with an account of them, M. R. New Series, vol. v. p. 327.) his faith we believe to be perfectly *unique*; nor has any writer, with whom we are acquainted, more rigorouſly obſerved the maxim, *nullius jurare in verba magiſtri*. Reſpected authorities he rejects with contempt; he annihilates, at pleaſure, apoſtles and primitive fathers; and he ridicules the belief of the moderns in their exiſtence. According to him, the Biſhop of St. David's, Dr. Knowles, Dr. Prieſtley, Mr. Gibbon, and Mr. Badcock, are very ſuperficial writers; thoſe books, which paſs for the works of the fathers of the two firſt centuries, are unqueſtionably ſpurious; and the writings of the learned of the preſent century, which undertake to exhibit an account of the hereſies of the primitive church, are replete with the moſt egregious blunders. Yet, notwithſtanding the *grande ſupercilium* with which he treats *modern* Chriſtian divines*, he graciouſly condeſcends to acknowlege that 'Lardner has fairly laid before the reader the ſentiments of the ancients:' but this compliment, contained in the firſt volume, he entirely deſtroys in the ſecond, contemptuouſly calling Lardner's collections, '*hearſays*.' (Vol. ii. p. 191.)

Our author not only modeſtly refrains from arrogating to himſelf more learning than is poſſeſſed by the generality of learned men, but alſo acknowleges himſelf to be but imperfectly acquainted with the writings of the fathers: how, on this ground, he can juſtify the poſitiveneſs as well as the novelty of his aſſertions, we ſhall not ſtay to inquire.

Mr. Hamilton is of no modern ſect. He profeſſes himſelf an *Ebionite*, and prefaces his ſtrictures with informing us, that 'the object of his preſent publication, as alſo of an Harmony † of the Evangeliſts, which he is preparing to lay before the public, is to ſhew that Jeſus was not the Meſſiah or Chriſt, and that thoſe writings which go under the appellation of the New Teſtament are all ſpurious or adulterated, and have no pretenſions whatever to be entitled *the word of God*, and that Chriſtianity in every form, as being founded upon theſe writings, is a ſophiſtication of the religion taught by Jeſus and his meſſengers.'

Strongly as all this ſavours of Deiſm, Mr. Hamilton would be much offended by the imputation; for know, gentle reader!

'* But wherefore reaſon with Chriſtian divines? It is true, Mr. Gibbon predicates *rationality* of ſome of them. I think after this he ſhould not be deemed a ſceptic.' Strictures, vol. ii. p. 190.

'This ſhews that the *rabble* in thoſe days were better judges of ſound divinity than the moſt learned of the moderns.' Vol. ii. p. 138.

† *Harmony* is the ſenſe of *lucus à non lucendo*. In this propoſed Harmony, the Evangeliſts, we conclude, are to *go to loggerheads* for the amuſement of Mr. Hamilton and infidels.

he maintains 'that both Moſes and Jeſus were perſons extraordinarily commiſſioned by the Deity to declare his will, the firſt to the Hebrews, and the latter by his apoſtles to the Gentiles.' If, however, the ſingular author ſucceeds in the grand object of the preſent publication, can it be to us, at this diſtant period, a matter of any conſequence whether Jeſus were divinely commiſſioned or not? for if not only the writings of the primitive fathers of the church, but alſo thoſe books which are univerſally received as containing the pure doctrine of Jeſus and his apoſtles, be undoubtedly ſpurious, what utility can reſult to us from proving, or rather from aſſerting, the divine miſſion and inſpiration of Jeſus? If the ancients were ſuch egregious liars and forgers of lies, their evidence on any ſide of the queſtion ought not to be taken; and Mr. Hamilton may be as much miſtaken about his favourite Ebionites, as Dr. Horſley and Dr. Prieſtley about other ſects.

It muſt be obſerved that, when our author makes his confeſſion of faith in page 1. of the preliminary diſquiſition, viz. 'that he is an Ebionite; that is, one who believes in *the divine miſſion of Jeſus*—that *he was only a mere man*—that *he was not at all the Chriſt* or *Meſſiah*, or *the Anointed foretold by the Jewiſh prophets, under whoſe government the Jews were to enjoy that temporal proſperity deſcribed by them*—and that he *rejects, or makes little account of, the books of the New Teſtament*;' he makes an exception in favour of *the goſpel of St. Mark*: yet, when he proceeds to notice this goſpel of St. Mark, we are told that 'it abounds with a number of groundleſs interpolations.' Allowing this to be the caſe, we may ſurely be permitted to aſk this gentleman, who, at this diſtance of time, can winnow the chaff from the wheat, or ſeparate the droſs from the pure evangelical ore?

Jerom ſays, "*Marcus breve ſcripſit evangelium*;" on which Mr. H. remarks, 'though Mark's goſpel is the ſhorteſt, ſtill the true goſpel of Mark was much ſhorter.' This ſhort goſpel, he farther ſays, ought to have been called the Goſpel of Peter, who was the author of it, while Mark was only the amanuenſis or ſcribe. It had alſo another title, according to Mr. H. viz. *the Goſpel according to the Hebrews*, and was the only book of the New Teſtament which the Ebionites uſed: but it is by no means certain that this *Goſpel according to the Hebrews*, which the Ebionites uſed, was the goſpel of Mark; on the contrary, according to Iræneus, it was *that of Matthew*. '*Solo autem eo, quod eſt ſecundum Matthæum evangelis utuntur*.' Iræn. l. 1. c. 26. Mr. H. however, perſeveres in his opinion, that the Goſpel of Peter, the Goſpel according to the Hebrews, and the Goſpel of Mark, were originally one and the ſame goſpel, as if there had been no oppoſing teſtimony; which is ſurprizing to us, as Lardner has quoted the above paſſage from Iræneus, (ſee Lardner's Works, vol. ii. p. 358. new edition,) and makes it appear that the goſpel uſed by the Ebionites, and called the Goſpel of Matthew, and according to the Hebrews, could not have been that aſcribed to Mark, but muſt have been a ſelection from the four goſpels.

What curtailments the Goſpel of Mark is to undergo in Mr. H.'s Harmony, in order to reduce it to the original *breve evangelium*, it is impoſſible for us to divine: but, in its preſent ſtate, it certainly does not juſtify him in denying the exiſtence of *John* the *Evangeliſt* and *John* the *Baptiſt*. Nor do the reaſons which Mr. H. urges for annihilating Matthew and Luke, and even Mark too, appear at all ſatisfactory; they reminded us of the ſuperficial objections advanced by Voltaire againſt the authenticity of the five books of Moſes, from their modern Greek titles.

> 'They are the only Jews, whom I have met with, who were thus called; Matthew is a name equally unknown among the Jews,—as for Mark and Luke, they are evidently Roman and Greek names, totally unknown among the Jews; and when it is conſidered that the apoſtles were of the loweſt claſs of the people, among whom the common names are moſt uſual, it muſt appear ſtrange indeed, that the *four* Evangeliſts ſhould be diſtinguiſhed by names ſcarcely known among their countrymen.' P. 34. Prel. Diſq.

Theſe objections are too eaſily made to have much weight. Had they contained any ſolidity, they would have been urged by all the ancient heretics, and would have determined againſt the authenticity of the whole goſpel hiſtory. Mr. Hamilton, however, before he overturns the foundations of our faith, and, from the titles of the goſpels, concludes againſt their genuineneſs, ſhould have carefully peruſed their contents, and then he would have diſcovered the futility of ſuch objections as theſe. It is highly probable that the evangeliſts had two names, one by which they paſſed among their countrymen, and another which was given to them by the Gentiles. In one inſtance, it is more than probable. Matthew (ſee Mark, ii. 14.) is called Levi, which, as Lardner remarks, "was the name by which it is likely the apoſtle was called in the former part of his life, and Matthew the name by which he was beſt known afterwards." We may add, though the Hebrew appellations of the other apoſtles are not in like manner preſerved, but only the names by which they were afterward more familiarly known, this is no reaſon for queſtioning their exiſtence, or the genuineneſs of the writings which bear their names. Moreover, it is manifeſt, from the hiſtory of the Old Teſtament, that the Jews allowed themſelves to be called by names which were not purely

Hebrew; and the political ſtate of the Jews, at the commencement of and ſubſequent to the Chriſtian era, when conſidered, will tend to abate our ſurprize at finding the names of Mark and Luke at the head of two of the goſpels.

We ſhall take no notice of what Mr. H. advances againſt Paul's epiſtles and thoſe of John, and alſo againſt the Acts, from the uſe of the word *hereſy*.

In the Preliminary Disquisition, prefixed to the Strictures, an account is given of the principal hereſies which ſprang up among Chriſtians during the firſt three centuries after Chriſt: but if the works attributed to the moſt early Fathers be all ſpurious, the ſubject is indeed wrapped in more than Egyptian darkneſs: in darkneſs which no modern ingenuity can diſſipate.

Mr. H. affirms Tertullian to be the moſt ancient of the fathers: but, as he proceeds, this father ſinks with the reſt into diſrepute.

How, indeed, any writing, whether genuine or ſpurious, can be of uſe in aſcertaining the divinity of the religion of Jeſus, on Mr. H.'s poſition, we are utterly at a loſs to conceive. 'Human teſtimony,' he ſays, 'is an inadequate proof of a divine interference.'

Could this be proved, it muſt at once annihilate goſpels, fathers, and all, and ſupercede the neceſſity of any inquiry either into the doctrines or hereſies of the primitive church.

We muſt paſs on, however, to the 'Strictures;' in which, it muſt be confeſſed, Mr. Hamilton diſcovers ſome learning and ability, and offers remarks and obſervations to which the living polemical writers mentioned in the title ought to attend. With his novelties, the author blends ſome good criticiſm.

He begins his letter to Dr. Knowles, with very properly noticing an *inſinuated* cenſure contained in the "Primitive Chriſtianity," on the honeſt as well as learned Lardner, as if, in his copious collection of materials from the fathers, he had artfully omitted whatever would militate againſt his favourite opinions. On the contrary, Mr. H. ſhews, that as ſtrong paſſages in favour of Chriſt's divinity are adduced by Lardner, as are to be found in the "Primitive Chriſtianity." After thus vindicating Lardner, he proceeds to lay before his readers an obſervation, which he believes to be peculiar to himſelf, reſpecting the origin or the reaſon of the denomination of *Chriſtians* being given to the followers of Jeſus; for as he denies Jeſus to be the Chriſt, or to have been acknowleged as ſuch by the believing Jews, he is forced to ſeek for a different derivation from that which is commonly offered.

‘ It appears that Jeſus was upon his trial called *Chriſt*, a term equivalent, according to Chriſtians, to Meſſiah, or the Anointed; but how very improbable is it that he ſhould be thus *honourably* diſtinguiſhed by thoſe who held him in abhorrence? Has there ever been an inſtance of a *nick-name* [why muſt it be a *nick-name?* why not rather a name by which his diſciples and followers called him?] a name *impoſed* by enemies, *implying* honour? and that this name implies honour, is evident from its being derived from a Greek term ſignifying to *anoint*, [it implied honour when uſed by his diſciples, but not when uſed inſultingly by enemies,] as if Jeſus was anointed by the Holy Ghoſt: add to this, that the Jews *knew nothing of the Holy Ghoſt*, therefore they could not give him this name upon this account. Should we not therefore ſeek ſome other origin for the name? Being given by enemies, a *diſhonourable* origin ſhould be ſought, this being agreeable to human nature. May I not therefore ſuppoſe, that this term has its root from the Greek word *χραώ*, which ſignifies to *propheſy*, and that the words now almoſt univerſally found written *Chriſtōs*, were originally written *Ghrēſtōs* or *Chrēſtōr*, *i.e.* Prophecier; to which the Romans gave their own termination, writing *Chriſtus*; Chriſtiani, *Chrēſtiani*, *i.e.* followers of the prophecier, and that therefore the meaning of Matt. xxiv. 68. which runs thus, “ Propheſy unto us thou Chriſt, who is he that ſmote thee?” is equivalent to ſaying, Propheſy unto us thou prophecier, &c.’ *

We give Mr. H. credit for his ingenuity, but it was never more unfortunately exerted. He objects to the poſſibility of the Jews giving Jeſus the name of *Chriſt*, as it is derived from the Greek, a language of which the Jews were ignorant, and then directs us for the origin of the name to another Greek word. He objects to the appellation of *Chriſt* ſignifying “ the Anointed,” becauſe it is an *honourable* appellation, and ſubſtitutes that of *Chrēſt*, ſignifying, “ the Prophecier,” becauſe it is a *diſhonourable* one: but who ever heard of the name of a prophet being diſhonourable? In the paſſage quoted from Matthew by Mr. H. it is the high-prieſt who aſks Jeſus whether he was *the* Chriſt; and, ſpeaking in his own language, it may be fairly preſumed, that they employed the word by which they denoted the *Meſſiah*, and that, when the facts contained in the goſpel hiſtory were given to the world in the Greek language, this term was tranſlated into its correſponding one, *Chriſt*. The high-prieſt did not aſk him whether he was *a* Chrēſt or prophet, but whether he was *the* Chriſt or *the* prophet.

The argument of Dr. Knowles, from the concurrent teſtimony of the moſt ancient believers, in ſupport of the divinity of Chriſt, our author endeavours to deſtroy, by exhibiting the diſcordant opinions which prevailed on this ſubject during four centuries from the birth of Chriſt:

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* He reſumes this ſubject in vol. ii. p. 200. where he farther labours to ſupport his opinion.

> 'There were four ſects who admitted the divine miſſion of Jeſus, namely, the Ebionites, who thought Jeſus to be a divine meſſenger, though not the Chriſt or Meſſiah;—the Gnoſtics, who thought Chriſt to be totally Deity;—the Humaniſt, who held Jeſus to be the Chriſt, though a man without any Deity;—and the Orthodox, who eſteemed him to be both man and God in union.' P. 21.

The prevalence of the orthodox opinion, Mr. H. attributes to the perſecution of the other ſects; and, after taking notice that not a ſingle production, prior to the council of Nice, of the Ebionites, of the Sabellians, of the Humaniſts, nor of the Gnoſtics, has deſcended to us, he upbraids Orthodoxy with having been, like Mohammediſm, more indebted to the ſword and to violence for its propagation, than to argument.

The Biſhop of St. David's, as a controverſial writer, does not meet with the approbation of Mr. H. who has retorted on him the words *tricks*, *ſtratagems*, *management*, *and baſe arts*, of which, our author ſays, his Lordſhip is ſo liberal. He certainly convicts the Biſhop of ſome inaccuracies and inattentions; as tranſlating the word *Nazareni*, ſometimes by *Nazaræans*, and at other times by *Nazarenes*, (p. 94;) and, in the paſſage quoted from Origen, p. 126, of rendering the words πιϛευσαντων επι τον Ιησουν, believing *in Chriſt* inſtead of believing *on Jeſus*: but we cannot allow that this latter inſtance was *a trick*, as the Biſhop could not ſuppoſe that he ſhould have an Ebionite to contend with him.

On the ſubject of ancient hereſies, Mr. H. does not heſitate to accuſe the Biſhop of great ignorance; and particularly of inconſiſtency in his account of the Ebionites or Nazarenes; p. 121. He ſays of his Lordſhip, that he appears to have no accurate knowlege on the points in queſtion between himſelf and Dr. Prieſtley; that he is always led away by preconceived and groundleſs notions; and that his entire performance is filled with aſſertions without proofs; eſpecially he diſapproves of the Biſhop's making a *diſtinction* between the Ebionites and Nazarenes.

While, however, he thus attacks the Biſhop, he does not invoke the aſſiſtance of Dr. Prieſtley. To this Unitarian alſo, or *Humaniſt*, as he would call him, [and perhaps this is the better name,] he extends the charge of ignorance; and he wonders that the facts, brought together by him in his *hiſtory*, or, as it may more properly be called, *collection*, of *early opinions*, did not make him ſuſpect the age of the fathers, and incline him to believe that none of them flouriſhed before the third century, and ſome of them even later.'

Mr. H. confines his remarks, relative to Dr. Prieſtley's writings, to three heads; namely, to what the Doctor has ſaid reſpecting Marcellus,—concerning his aſſertion that the doctrine of the Arians, that Jeſus Chriſt had no *intelligent human ſoul, was a novelty*—and reſpecting the Neſtorian hereſy.

On thoſe paſſages which are produced by Dr. P. to eſtabliſh his poſition that the Fathers, till the time of Arius, held the doctrine that Chriſt had an *intelligent* human ſoul united to the Logos, Mr. H. remarks that the words ψυχη and *anima* are uſed, by which the Greeks and Latins meaned the *living* principle or *carnal* ſoul, whoſe union with the body made it a living body, and not νȣς and *animus*, which were the terms by which they expreſſed the *intellectual* principle or *rational* ſoul, which was held to be diſtinct from the vivifying principle; ſo that Dr. P., by his quotations, has not eſtabliſhed his poſition.

Though, however, our author oppoſes Dr. P. on this and other points, he aſſiſts him in maintaining the juſtice of his cenſure on the Biſhop of St. David's, for tranſlating, in a paſſage cited by him from Tertullian, *idiotæ* by *idiots*; and he affirms, that ' for any writer (eſpecially a perſon of his Lordſhip's abilities and information,) to contend for *idiots* being the true rendering of *idiotæ*, in the paſſage in queſtion, diſplays an hardineſs of aſſurance unparalleled, he believes, in the annals of controverſy.' Part of what Mr. H. has advanced on this topic, we ſhall exhibit in his own words:

' That the common reader may be perfectly maſter of the queſtion, I ſhall firſt lay before him what the *learned* Calepini ſays upon the word *idiota*, firſt premiſing, that my edition (for there are various ones) is of Padua, 1722, and entitled *Septem Linguarum*. " Idiota ſeu Idiotes—[Ital.] *idiota, ignorante*, Ger. *ein ſcelechie perſon*, Gal. *idiot*, Hiſp. *ydiota*, ιδιωτη [Gr.] proprie notat hominem privatum, ſeu nullo munere publico fungentem; ſed quia qui e vulgo ſunt fere imperiti, indoctique eſſe conſueverunt, accipitur fere a Latinis pro illiterato, *indocto*, imperito, ab ιδιος privatus, proprius, Cic. 7. Ver. Quæ non modo iſtum hominem ingenioſum atque intelligentem, verum etiam quemvis noſtrum, quos iſte idiotas appellat, delectare poſſent. Id. pro Sext. 31. Rem paternam ab idiotarum divitiis ad philoſophorum regulam perduxit." " Idiota properly denotes a private man, or a perſon in no public employment; but, becauſe the vulgar are accuſtomed to be generally unſkilful, and *unlearned*, the term is generally received by the Latins for an illiterate, *unlearned*, unſkilful [perſon], ' from ιδιος [which ſignifies] one's own. Cic. againſt Verres, 7.' Which things may delight not only " this ingenious, and intelligent man, but alſo ſome of *us*, whom he calls *idiotæ*." Every one can readily perceive, that the *idiotæ* in this paſſage, were not perſons devoid of underſtanding, but only of *taſte*; which may, with truth, be aſſerted of mankind in general: but *idiots* means perſons, who cannot draw concluſions from premiſes, or that are incapable of arguing,

> from being devoid of common ſenſe: perſons very different from the idiotæ mentioned by Cicero. One would think, however, that his Lordſhip, by adducing the terms *lourdaut, ſot, ignorant, fool, idiot*, would have it underſtood that theſe terms were the proper rendering of the Latin *idiota*. If this was his Lordſhip's view, I would not ſcruple to affirm, that he intended to *impoſe* upon *ignorant*, or *heedleſs* readers: for, as Calepini obſerves, idiota *properly* ſignifies a *man in a private capacity*; and I will venture to affirm *never* an ideot, in the legal ſignification of this term in Engliſh, in any Latin author, for two centuries after Chriſt. His Lordſhip, indeed, acknowledges that he did not uſe it in this ſenſe: but I can by no means grant to his Lordſhip that he is juſtifiable in expounding his author, except with the *ſtricteſt* conformity to the original; a liberty which he frequently indulges himſelf in; for the expoſition is generally ſo contrived, as to efface in *ordinary* readers the impreſſion which the original paſſage ſhould naturally produce.'

The *ſimplices enim quique, ne dixerim imprudentes et idiotæ, quæ major ſemper credentium pars eſt*, of Tertullian, Mr. H. renders "For ſome open [unguarded] people, I would not call them imprudent, and perſons not employed in the ſervice of the church, who are always the majority of believers;" and obſerves on it, that the Biſhop's *ſimplices*, or ſimple people, *never* yet conſtituted the majority of any ſociety. This is obvious. The *major ſemper credentium pars* determines the word *idiotæ* to mean *perſons in a private capacity*.

At the beginning of the ſecond volume, we are informed that not one of the moderns (except Johannes Garnerius, the learned editor of Marius Mercator, and, perhaps, Montfaucon,) appears to underſtand the preciſe theological import of the terms *Eſſentia*, *Subſtantia*, &c. which are employed in the Trinitarian controverſy. To elucidate theſe terms, Mr. H. deſires the reader to ſuppoſe *a dead ſnail* to be put before him. On this dead ſnail, he thus lectures:

> 'This is a *ſubſiſtence*, &c. Let him afterwards ſuppoſe it to be endued with a reaſonable ſoul; it will then be both a *ſubſiſtence* and a *perſon*. Let him then ſuppoſe the Deity to be comprehended under the figure of this animated ſnail. Sabellius held, that the Deity made himſelf known to the Jews in the time of Moſes as the Father; and in the time of Jeſus Chriſt by means of a *protenſion* (which may be well conceived as reſembling the horn of a ſnail, when it puts it forth,) which poſſeſſed the man Jeſus Chriſt; and that the Holy Spirit was *another protenſion*, ſimilar to that which poſſeſſed Jeſus Chriſt, but which took poſſeſſion of the apoſtles at the feaſt of Penticoſt ſucceeding the crucifixion.'

It will, doubtleſs, be thought unneceſſary for us to offer any comment on this *familiar* illuſtration. How unfortunate is it that divines, after torturing their brains during nearly 1800 years for ſimiles, ſhould never have thought of *a ſnail!*

Mr. H. accuſes Dr. Prieſtley of not knowing, in his account of Arianiſm, where the *jet* of the queſtion lay between him and the controverſialiſts, and explains this hereſy to have conſiſted in affirming one God, and in deviſing ſubterfuges by which they would *apparently* predicate the ſame of the Son and Holy Spirit. In ſupport of this interpretation, he quotes Socrates, Sozamen, and Theodoret.

The account here given of the Neſtorian hereſy is at variance both with Dr. Prieſtley and Mr. Gibbon. Indeed, Mr. H. aſſerts that the former writer's Hiſtory of Early Opinions contains more errors than pages, at leaſt where the hereſies are the ſubject.

We muſt leave it to Dr. Prieſtley to notice, if he thinks proper, the ſtrictures here offered to the public, and to vindicate himſelf againſt a writer who accuſes him of not having an accurate idea of the term *nature.* Though Mr. H. does it captiouſly, yet, in ſome places, he points out inaccuracies both in Dr. P. and Mr. Gibbon.

Our author having declared war againſt Chriſtianity, he endeavours to remove every evidence on which it reſts, and this he does in a very expeditious manner, viz. by denying the exiſtence of its ancient advocates, and the genuineneſs of thoſe writings which bear their names. He ſweeps from the catalogue of entities not only Cerinthus and Ebion, but Iræneus, Ignatius, Juſtin Martyr, Joſephus, Clemens Alexandrinus, St. Paul, and, at laſt, even Tertullian himſelf *. We fear, if his reaſon for doubting the exiſtence of Cerinthus and Ebion be generally admitted, 'becauſe ſome place them earlier and ſome later;' that is, becauſe their chronology be not accurately aſcertained; *Jeſus* muſt alſo be claſſed among his fictitious perſonages; for he aſſerts (p. 321.) that 'Jeſus flouriſhed half a century earlier than what is commonly apprehended.'

It is eaſy to perceive where Mr. H.'s aſſertions will carry him, but it is not ſo eaſy to diſcern the utility of his inveſtigations. On the ſuppoſition that the writings, which are attributed to the ancient Fathers, and even thoſe of the N. T., are ſpurious †, nothing can be collected from them concerning the ſentiments of the firſt Chriſtians; and his notions about the faith of the Ebionites, Nazarenes, or believing Hebrews, muſt be little more than conjecture.

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* Nor does he only annihilate perſons but alſo deſtroys places; the cities of Nineveh and Babylon are aſſerted never to have exiſted.

† The name of Chriſt being uſed in Paul's epiſtles in addreſſes to the Deity, is pronounced to be an argument againſt their genuineneſs; and Peregrinus, the philoſopher, is thought by Mr. H. to be the prototype of Paul, or rather the real Paul, Page 447. vol. ii.

His obſervations on the Hebrew Bible are far from being accurate; and his notion that ‘ the ancient prophecies have been interpolated by Jews to amuſe themſelves at the expence of Chriſtian credulity,’ is abſurd in the extreme.

We have waited in hope of ſeeing Mr. H. arrive at the end of his labours, but hitherto in vain, as he purpoſes in a third volume to enter on a ſeries of new adventures.

The two volumes, now under our notice, are written with no attention to method and arrangement: the author paſſes from one ſubject to another with little ceremony, and, by the viſible confuſion in the work, has unneceſſarily increaſed its length. We do not deny to Mr. H. the merit of learning and application: but we muſt own that to us he makes a very lame attempt to prove his favorite poſition, viz. that ‘ Chriſtianity is a human impoſture moulded on the object of Jeſus's miſſion.’ Though we have no objection to be enlightened, we cannot admire new opinions merely becauſe they are new, nor ſwallow every crude hypotheſis.—Neither, on the other hand, would we be thought to take fright at the appearance of a new doctrine *on account of its novelty*, for that would tend to the rejection of all improvement, and the prevention of every valuable diſcovery. We have ever regarded, with reverence, the honeſt advice of one of our poets, who ſays,

“ Fly no opinion, Friend, becauſe 'tis new:
“ Reject if falſe, embrace it if 'tis true.”

Art. X. *Memoir of a Map of the Peninſula of India*; from the lateſt Authorities: exhibiting its natural and political Diviſions: the latter, conformable to the Treaty of Seringapatam, in March 1792. With obſervations on the political and military Advantages that may be derived from the new ceſſions: And an Account of the Site and Remains of the ancient City of Beejanuggur. By Major Rennell. 4to. pp. 51. with a large folio Sheet Map; 7s. 6d. Nicol. 1793.

THE geographical materials, lately brought to light, which may be numbered among the leaſt equivocal advantages of the recent war with Tippoo, are conſiderable enough to warrant an entirely new conſtruction of the map of the Peninſula of India. This has therefore taken place; and the preſent memoir accompanies a new and elegant map of the country, from the Kiſtnah river to Cape Comorin, exhibiting a diſtinct view of the Table land, of Tippoo Sultan's boundaries, and thoſe of the allied powers.

The Memoir is divided into four ſections; the firſt gives an account of the conſtruction of the map; the ſecond explains ſeveral important particulars, hitherto little known, relating to the natural and political diviſion of the peninſula; the third contains ſome obſervations on the advantages that may be derived from the ceſſions made by Tippoo to Great Britain and her allies; and the fourth deſcribes the ſcite and remains of the ancient city of Beejanuggur, once the capital and reſidence of the Hindoo kings of the country known alſo by the name of the Beejanuggar, comprehending all that part of the peninſula which lies ſouth of the river Kiſtnah. From this valuable memoir, we ſhall ſelect the following obſervations on the diſtricts ceded to the Britiſh conquerors:

'It remains that we ſhould particularize the diſtricts ceded to the Britiſh; thoſe to the Mahrattas and Nizam being already mentioned in the courſe of the Memoir. The Britiſh acquiſitions are in three ſeparate tracts or parcels; but are, in effect, joined, by the intervention of the territories of our allies, the Nabob of Arcot, and the Rajah of Travancore. It would, no doubt, have been more convenient for us, to have poſſeſſed, in addition to the diſtricts actually ceded, all the country of Coimbettore; ſo as not only to preſerve a direct communication acroſs the peninſula, but alſo to deprive Tippoo of a granary, and of reſources. But it muſt be conſidered that *on the baſis of the preliminary treaty*, we could take no more than we did. We were limited to a certain ſum of revenue; and we could only take ſuch a quantity of land, as produced that amount. The queſtion then, after the preliminary treaty was made, was only concerning the choice of ſituation. The firſt object, unqueſtionably, was the immediate protection and future ſecurity of the Coorga Rajah, and of the Nayres in the Calicut province; both of whom, partly on our account, were placed in the ſtate of rebels with reſpect to their old maſter. Therefore the choice of the Coorga, Calicut, and Palicaud diſtricts, was indiſpenſable, as it regarded juſtice, and national honour; an attention to which, has dignified both our councils and actions, throughout the war. It happened to be alſo neceſſary in a political view; for the Coorga Rajah holds a paſs which leads from the Malabar coaſt, by a ſhort route, and through a remarkable ſtrong country, to the neighbourhood of Seringapatam, (the route taken by Abercromby.) The Nayre country, on the other hand, opens to us a communication with Palicaud, or Palgatcherry, a fortreſs which commands the paſſage between the two coaſts of Malabar and Coromandel by way of the Tritchinopoly, and Coimbettore countries. Coimbettore being in Tippoo's hands, Palicaud is of the greateſt importance to us: for by our holding this place on the Weſt, and Dindigul on the Eaſt of Coimbettore, we render this province of little uſe to Tippoo, in time of war, unleſs he keeps a very large force there to protect it.

'The ſecond object, in a general view, but in a mere political one, *the firſt*, was the poſſeſſion of the Barra-Mahal, and other diſtricts, which contain the paſſes between the ſouthern Carnatic, and Myſore. (See alſo pages 17 and 18.) This tract is, perhaps, leſs uſeful to us in a defenſive, than in an offenſive view, in the event of future quarrels with the Myſorean: for, not to mention, that in the firſt inſtance a defenſive war on our part muſt inevitably ruin us; it may be ſaid that a defence that reſts too much on the fortifying of certain paſſes, muſt be nugatory: we may *impede*, but we cannot *prevent*, the irruption of a powerful and active enemy; ſo that the uſe of confining an enemy to a certain paſs, is to know for certain where to find him. On the principle that Tippoo always has made, and if permitted, ever will make, war on us; that is to ſay, by deſolating our country; and whilſt he evades an attack, haraſſes and wears out our troops and reſources; we muſt loſe ground in the conteſt. The late glorious ſucceſſes of our arms, ſhew what the plans of our campaigns ought to be, ſhould Tippoo again feel his ſtrength: we muſt at all events carry the war into *his* country, by attacking his capital, and other principal fortreſſes; to accompliſh the double purpoſes of keeping him at home, and reducing his power, at the ſame time. In the event of a war, therefore, we ſhould find a more direct and eaſy acceſs to the enemy's country by the centre of the Barra-Mahal, than by any route we have hitherto taken: and have our convoys alſo ſecured by a chain of poſts. We ſhall alſo ſet off from a point, five marches nearer to Seringapatam, than in our laſt expedition: and may arrive at it, in 8 or 9 from the head of the paſs, by the way of Ouſſore.

'The immediate ſecurity of our own poſſeſſions, and that of the Coorgs and Nayres, being provided for, the remaining object of conſideration was to poſſeſs the *next uſeful* piece of territory to ourſelves; or what would render the enemy's frontier leſs ſecure to him. Dindigul muſt have immediately occurred; as being the key of Coimbettore, on the ſide of Tritchinopoly: and as having appertaining to it, a territory that projected far into the heart of the ſouthern provinces: by the poſſeſſion of which, we of courſe ſhortened our line of defence. It is an undoubted fact, that the power which preſents a ſtrong frontier, is maſter of the open country of his adjoining neighbour, unleſs an adequate force be ſtationed in it: ſo that, combining the advantages reſulting from the poſſeſſion of both Palicaud and Dindigul, we may conſider the Coimbettore and Daraporam countries as at our mercy, unleſs the enemy divides his force; a meaſure that would give us ſtill greater advantages. I could have wiſhed however, that we had a more direct communication with Palicaud, and the weſtern coaſt, than we now have: for it muſt be remembered, that although the diſtricts on the Malabar coaſt are ſubject to Bombay, yet they will, from ſituation, always call for ſudden aid on Madras: and therefore, perhaps, ſhould be placed under that preſidency in the firſt inſtance.'

For a more particular deſcription of theſe countries, we refer to the work, which cannot be completely underſtood without frequently conſulting the map. Tippoo's ceſſions to the Britiſh exceed, according to Major Rennell, fifteen thouſand ſquare miles, of which the revenues are computed at 411,450l. The Nizam has acquired a track of 12,750 ſquare miles; and the Mahrattas only 7962, of which the revenues are taken at 411,450l. each ſquare mile producing 52l. *per ann.* to the ſtate. The land tax of England and Wales is computed at 33l. *per* ſquare mile:—but in England, the land tax is leſs than one eighth of the whole revenue; whereas in India, the tax in land repreſents the revenue in general.

The ruins of Beejanuggur lie on the ſouthern bank of Toombuddra river. Lieutenant Emmit, who viſited them in November laſt, traced ſeveral ſtreets from 30 to 45 yards wide; one of which is nearly entire, having collonades of ſtone on each ſide, and a very large pagoda at one extremity. Cæſar Frederick, who viſited Beejanuggur in 1565, gives it a circuit of 24 miles. Major R. conceives that the reaſon for Tippoo's wiſhing to retain the circar of Annagoondy, inſtead of ceding it with the reſt of the Dooab to the Mahrattas, was his anxiety for the ſafety of the deſcendants of the ancient kings of Beejanuggur, who reſide in the above circar, ſubſiſting on a territorial income of 25,000l.; incluſively of the regalities of a mint at Annagoondy, which they are ſuffered to enjoy through the compaſſionate bounty or policy of the Myſorean king. It is pleaſing to find, at the concluſion of a peace with Tippoo, that he is not ſo totally deſtitute of every virtue, as report had hitherto repreſented him.

Art. XI. *Pieces of Ancient Popular Poetry:* from authentic MSS. and old printed Copies. Adorned with Cuts. Crown 8vo. pp. 152. 4s. Boards. Egertons.

It is very convenient to the indolence of a critic, when an author ſupplies in his preface the point of view whence his work ſhould be ſurveyed. We tranſcribe.

'The genius which has been ſucceſsfully exerted in contributing to the inſtruction or amuſement of ſociety, in even the rudeſt times, ſeems to have ſome claim upon its gratitude for protection in more enlightened ones. It is a ſuperannuated domeſtic, whoſe paſſed ſervices entitle his old age to a comfortable proviſion and retreat; or, rather, indeed, a humble friend, whoſe attachment in adverſe circumſtances demands the warm and grateful acknowledgements of proſperity. The venerable though nameleſs bards whom the generoſity of the public is now courted to reſcue from oblivion and obſcurity, have been the favourites of the people for ages, and could once boaſt a more numerous train of applauding admirers than the moſt celebrated of our modern poets. Their compoſitions, it may be true, will have few charms in the critical eye of a cultivated age; but it ſhould always be remembered, that, without ſuch efforts, humble as they are, cultivation or refinement would never exiſt, and barbariſm and ignorance be eternal. It is to an *Ennius*, perhaps, that we are indebted for a *Virgil*, to ſuch writers as *Peele*, and *Greene*, or others ſtill more obſcure, that we owe the admirable dramas of our divineſt *Shakſpeare*;

and if we are ignorant of the comparatively wretched attempts which called forth the deſervedly immortal powers of *Homer*, or *Chaucer*, it is by no means to be inferred that they were the earlieſt of poets, or ſprung into the world, as has been ſaid of the inimitable dramatiſt already mentioned, like Minerva out of the head of Jupiter, at full growth,' and mature:

Vixere fortes ante Agamemnona
Multi; ſed omnes illacrymabiles
Urgentur, ignotique longâ nocte.

' Any enquiry, it is preſumed, after the authors of theſe fugitive productions is at preſent impoſſible. It can only be conjectured that they were writen (or, more accurately ſpeaking, perhaps imagined and commited to memory) by men, who made it their profeſſion to chant or rehearſe them, up and down the country, in the trophyed hall or before the gloomy caſtle, and at marriages, wakes, and other feſtive meetings, and who generally accompanyed their ſtrains, by no means ruder than the age itſelf, with the tinkling of a harp, or ſometimes, it is apprehended, with the graces of a much humbler inſtrument. It may, indeed, be conceived that they would now and then be furniſhed with a ſuperior performance from the cloiſter or college; as even the great Sir Thomas More has left us ſomething of the ſame kind *. But, however it was, they ſeem to have been attentive to temporary applauſe or preſent emolument rather than to future fame, of which they had poſſibly no idea; and, while they conſigned their effuſions to the caſual protection of an auditor's memory, were totally indifferent whether they were remembered or forgotten.'

Addiſon mentions, in the 85th number of the Spectator, that Lord Dorſet, who was one of the firſt critics of his age, had a numerous collection of old Engliſh ballads, and took a particular pleaſure in reading them. Nor has this paſſion, if we may ſo term it, ever wanted the ſympathy of leiſured literature. St. Ceſari, and the monks of Hieres, have collected the remnants and biographies of the minſtrels of Provence; and the canon Maneſſe, thoſe of the Swabian poets: but it is not to collections of ſuch compaſs that the Engliſh reader is here invited.

The firſt piece in this volume is the well-known ballad of Adam Bel, Clym of the Clough, and William of Cloudeſley, here republiſhed for the inſignificant purpoſe of immortalizing the *true* readings of Copland's black-letter copy. In reprinting ſuch an author as Shakſpeare, it is no doubt an object to retain the original reading, wherever it can be aſcertained; becauſe the chance is, that ſuch reading, when underſtood, will appear preferable to the imaginary emendations of his early

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' * "A mery ieſt how a Sergeaunt would learne to play the frere. Written in hys youth (for his paſtime)." See his *Workes*, 1557, and the "Hiſtory of the Engliſh Language," prefixed to Dr. Johnſon's *Dictionary*.'

editors:—but, in a two-penny ballad, with no Rowley for its author, the chance will always be, that Dr. Percy's reading is preferable to the *true one*, and ſhould therefore remain undiſturbed.

A mery geſte of the frere and the boye is evidently of French extraction, and the original is perhaps extant in ſome collection of Fableaux. It has the lively invention, the drollery, and the coarſeneſs, ſo commonly allied in the ſtory-books of an unartificial age.

The king and the barker ſeems to be the original of Dr. Percy's Edward. IV. and the Tanner of Tamworth: there is ſome merit in the deſcription of the horſe's taking fright.

How a merchande dyd hys wyfe betray is a pleaſing piece of popular inſtruction, analogous in its ſpirit to ſome of the eaſtern parables.

How the wyſe man taught his ſon has more marks of provincialiſm than the third piece: ſuch as the uſe of *zeyr* for *ere*, *bywayt* for *bewatch*, *awyſe* for be aware, from the French *aviſer*, *wrethe* for *wrath*, *were* for *wear*, laſt, duration. *Laddys that ar bundyn* ſeems to be equivalent to Lads in leading-ſtrings, Young men under petticoat government. *A chery fare* is what the boor would now call a round-about road, from the A. S. *cerre* viæ flexus. We note theſe words, merely becauſe they ſeem to have occaſioned difficulty to the gloſſariſt.

The life and death of Tom Thumbe, as well on account of the introduction as of the ballad, is the moſt attractive communication in the book. The dwarf of Arthur is in poetical hiſtory no inconſiderable perſonage. His adventures have been familiarized to our childhood, and continue aſſociated with the memory of our early pleaſures. We ſhall extract his ſecond viſit to the gueſts of the Round Table, (p. 109.)

'But now his buſineſſe call'd him forth
King Arthur's court to ſee,
Whereas no longer from the ſame
He could a ſtranger be.

'But yet a few ſmall April drops
Which ſetled in the way,
His long and weary journey forth
Did hinder and ſo ſtay.

'Until his carefull father tooke
A birding trunke in ſport,
And with one blaſt blew this his ſonne
Into king Arthur's court.

'Now he with tilts and turnaments
Was entertained ſo

That all the beſt of Arthur's knights
Did him much pleaſure ſhow.

'As good Sir Lancelot of the Lake,
Sir Triſtram, and Sir Guy;
Yet none compar'd with brave Tom Thumb
For knightly chivalry.

'In honour of which noble day,
And for his ladies ſake,
A challenge in king Arthur's court
Tom Thumbe did bravely make.

'Gainſt whom theſe noble knights did run
Sir Chinon, and the reſt,
Yet ſtill Tom Thumbe with matchles might
Did beare away the beſt.

'At laſt Sir Lancelot of the Lake
In manly ſort came in,
And with this ſtout and hardy knight
A battle did begin.

'Which made the courtiers all agaſt,
For there that valiant man
Through Lancelot's ſteed, before them all,
In nimble manner ran.

'Yea horſe and all, with ſpeare and ſhield,
As hardly he was ſeene,
But onely by king Arthur's ſelfe
And his admired queene,

'Who from her finger tooke a ring,
Through which Tom Thumbe made way,
Not touching it, in nimble ſort,
As it was done in play.

'He likewiſe cleft the ſmalleſt haire
From his faire ladies head,
Not hurting her whoſe even hand
Him laſting honors bred.

'Such were his deeds and noble acts
In Arthur's court there ſhowne,
As like in all the world beſide
Was hardly ſeene or knowne.

'Now at theſe ſports he toyl'd himſelfe
That he a ſickneſſe tooke,
Through which all manly exerciſe
He careleſly forſooke.

'Where lying on his bed ſore ſicke,
King Arthur's doctor came,
With cunning ſkill, by phyſick's art,
To eaſe and cure the ſame.

‘His body being ſo ſlender ſmall,
This cunning doctor tooke
A fine proſpective glaſſe, with which
He did in ſecret looke

‘Into his ſickened body downe,
And therein ſaw that death
Stood ready in his waſted guts
To ſeaſe his vitall breath.

‘His armes and leggs conſum'd as ſmall
As was a ſpiders web,
Through which his dying houre grew on,
For all his limbes grew dead.

‘His face no bigger than an ant's,
Which hardly could be ſeene:
The loſſe of which renowned knight
Much griev'd the king and queene.

‘And ſo with peace and quietneſſe
He left this earth below;
And vp into the Fayry land
His ghoſt did fading goe.

‘Whereas the Fayry queene receiv'd,
With heauy mourning cheere,
The body of this valiant knight,
Whom ſhe eſteemd ſo deere.

‘For with her dancing nymphs in greene,
She fetcht him from his bed,
With muſicke and ſweet melody,
So ſoone as life was fled:

‘For whom king Arthur and his knights
Full forty daies did mourne;
And, in remembrance of his name
That was ſo ſtrangely borne,

‘He built a tomb of marble gray,
And yeare by yeare did come
To celebrate the mournefull day,
And buriall of Tom Thum.

‘Whoſe fame ſtill liues in England here,
Amongſt the countrey ſort;
Of whom our wiues and children ſmall
Tell tales of pleaſant ſport.’

Conſidering how often the elfen queen and her dancing nymphs in green are mentioned in Engliſh ſong, it is ſingular that ſo little trace ſhould have been preſerved of the ſource of this ſuperſtition. We know indeed that *elf* is derived from *half*, and that the half-gods, or demigods, of Scandinavian mythology, were ſo called:—but whence the opinion of their diminutive ſize? We know that the name Oberon occurs firſt in the romance of Sir Huon, tranſlated by Lord or Lady Berners in the time of Henty the Eighth:—but whence the names Mab, and Titania? How is it that Puck is ſometimes a giant, who threſhes corn as faſt as ten men, and ſometimes a dwarf, as in Shakſpeare. Does Welſh ſuperſtition furniſh a part, and Daniſh ſuperſtition another part, of the received ſyſtem? Does King Offa's dyke circle the Elyſium of the Elves any where but in Rowley's poems?

The lover's quarrel concludes this ſmall volume, which is uſhered into the world with much typographical elegance, and enriched with introductions which betray no common hand. It may be truly ſaid of them in the words of the motto: *To make ſuche trifels it aſketh ſome counnyng.*

Art. XII. *Philoſophical Tranſactions of the Royal Society of London,* for the Year 1792. Part II.

[*Article concluded from the Review for April,* p. 451.]

PHILOSOPHICAL *and* ASTRONOMICAL PAPERS, &c.

Account of the remarkable Effects of a Shipwreck on the Mariners; with Experiments and Obſervations on the Influence of Immerſion in Freſh and Salt Water, hot and cold, on the Powers of the living Body. By James Currie, of Liverpool, M. D.

The ſhipwreck, to which the author of this paper refers, happened on the 13th of December 1790, on a ſand-bank in the opening of the river Merſey into the Iriſh channel. The number of perſons on board was fourteen; of whom three died, and eleven eſcaped and recovered, after having remained in the wreck during 23 hours. The two perſons, who firſt died during this period, were in the flower of life, early inured to cold and hardſhips, and vigorous both in body and mind. The other was of a much more feeble conſtitution, and yet lived till within a few hours of the reſcue of his ſhipmates. Several of the ſurvivors had been accuſtomed to warm climates; and he who ſeemed to have ſuffered leaſt was a negroe. In order to account for the extraordinary circumſtances that occur in this narrative, it was ſuggeſted that the two perſons, who firſt died, had eaten freely of cherries that had been ſteeped in brandy, and that their death had been precipitated by intoxication. This fact was at firſt generally admitted; and it was thought to confirm a doctrine, which had been ably ſupported by Dr. Aiken and others, that ſpirituous liquors, though they may fortify the body againſt the effects of heat combined with moiſture, and probably ſuſtain it for a ſhort time under great fatigue, are uniformly hurtful when taken under ſevere and continued cold. In this ſolution Dr. Currie was inclined to acquieſce: but, with the true ſpirit of philoſophy, he determined to examine the various circumſtances of this melancholy event more accurately. One of the ſurvivors, who was the mate of the veſſel,—an intelligent young man, informed him of every particular which he wiſhed to know. He ſaid, that the keg containing the cherry brandy was ſtaved, and that *all the cherries had been waſhed into the ſea*; that there was no liquor of any kind ſaved, nor any ſort of food; and that the whole crew were in every reſpect alike circumſtanced, except that ſome were deeper in the water than others, and that his two deceaſed companions had the advantage, by ſitting on the only part of the wreck that was out of the ſea, while the poor negroe, who eſcaped almoſt unhurt, was perhaps deeper in the ſea than any other perſon: the part of the wreck, on which they were laſhed, was held by the anchor, and floated in the water; ſo that a ſmall portion of the after-part of the quarter deck was above the ſurface. On this part, the two perſons, whoſe more ſudden death is conſidered as ſingular, were ſituated; and they were therefore generally out of the ſea, but frequently overwhelmed by the ſurge, and at other times expoſed to heavy ſhowers of ſleet and ſnow, and to a high and piercing wind. The temperature of the air was conjectured to be from 30° to 33° of Fahrenheit, and that of the ſea from 38° to 40°. Next to the two perſons whoſe ſituation has been already mentioned, was the mate; and as the ſlope of the deck was conſiderable, he was generally up to the middle in the water. The others were more deeply immerſed, and ſome of them were ſo low that the water roſe to their ſhoulders.

The firſt perſon who died was the maſter of the veſſel. The mate was firſt alarmed by hearing him talk incoherently, like one in the delirium of a fever: but his voice gradually ſunk into a mutter, and his hearing ſeemed to fail. At length, he raiſed himſelf up in a ſort of convulſive motion, in which he continued a few ſeconds, and then fell back dead on the deck. This happened about eight in the evening, four hours after the ſhip went aground. About eleven at night, his companion died with ſimilar ſymptoms, but after longer ſtruggling. The third perſon died in the forenoon of the ſucceeding day. All the reſt, after ſuffering ſeverely both from cold and hunger, ſurvived till they were taken up about three in the afternoon. The mate informed Dr. C. that his hands and feet were ſwelled and numb, though not abſolutely ſenſeleſs: he felt a tightneſs at the pit of his ſtomach; and his mouth and lips were parched: but he was moſt diſtreſſed by cramps in the muſcles of his ſides and hips, which were drawn into knots. Though immerſed in the ſea, they were all very thirſty; and though expoſed to ſuch ſevere cold, they were not drowſy, nor did ſleep precede death in thoſe that died.

It is very natural to infer from the preceding recital, that the death of the firſt two victims was owing to their peculiar poſition on the wreck:

'Expoſed to heavy ſhowers of ſleet and ſnow, they might ſuffer from being wet with freſh rather than ſalt water: they might alſo ſuffer from being expoſed to the cold of the atmoſphere, probably 7° or 8° greater than that of the ſea. The chilling effects of evaporation might operate againſt them, promoted as theſe muſt have been by the high wind: or they might receive injury from their frequent immerſions in the ſea, producing an *alternation* in the media ſurrounding.'

The fundamental power of animation ſeems to be the capacity which the living body poſſeſſes of preſerving the ſame heat in various degrees of temperature of the ſame medium, and in media of different denſity and preſſure. To ſeamen, it is well known that, in the ſame temperature, pure water is much more injurious to the body than water in which ſalt is diſſolved. The ſaline impregnation, Dr. Currie ſuggeſts, may ſtimulate the veſſels of the ſkin in ſome way that counteracts the ſedative or debilitating action of the cold. With a view of throwing ſome light on this curious ſubject, he purſued a ſeries of experiments which afforded an opportunity of obſerving the effects of immerſion in freſh and ſalt water, of equal temperature, in the animal heat. We can only ſelect a few, and mention ſome of the leading circumſtances.

Dr. C. having filled a veſſel, containing 170 gallons of ſalt water, impregnated in the proportion of 1 to 24, and placing it in the open air, obſerved the temperature of the air and of the water to be 44°. The ſubject of his experiment was a healthy man about 28 years of age. Before he began to undreſs himſelf, his heat was 98°, and his pulſe 100 in a minute. In the room where he was undreſſed, the mercury was at 56°: but when the man had ſtood naked for ſome time before the fire, his heat and pulſe were found to be as before. After having been expoſed for a minute in an open court to a ſharp North-Eaſt wind, he was plunged ſuddenly into the water up to the ſhoulders. A thermometer, which had been kept in a jug of warm water at the heat of 100° was introduced into his mouth with the bulb under his tongue, as ſoon as the effect of the ſhock ſubſided; it was found that the mercury ſunk rapidly; and, in 1½ minute after immerſion, it ſtood at 87°. While he continued motionleſs in the water, the mercury gradually roſe, and, at the end of 12 minutes, it ſtood at 93½°. Reflecting on the power that muſt be employed to preſerve the man's heat in a medium ſo denſe as water, and ſuppoſing that this power might continue its operation ſome time after the extraordinary ſtimulus or the preſſure of the water was removed, Dr. C. expected to ſee the mercury riſe by the accumulation of his heat on changing the medium of water for air; and therefore kept him expoſed, naked, to the wind two minutes after he was taken out of the bath:—but the mercury fell rapidly, though, in the mean while, his attendants were rubbing him dry with towels. When he was put into a warm bed, his heat, when examined under the tongue, was 87°, and at the axilla 89°. Frictions were uſed, and brandy mixed with water was adminiſtered: but it was found, on this as well as on other occaſions, that the beſt mode of counteracting the cold was to apply a bladder with hot water to the pit of the ſtomach. When this was done, his ſhiverings, which were before ſevere, ſoon ceaſed. Three hours afterward he had not recovered his former heat: but, before eight at night, the proceſs now recited having commenced at four in the afternoon, he was in all reſpects as uſual. On the next day, this experiment was repeated with ſimilar reſults.—In another experiment, Dr. Currie reſolved to try the methods of heating as well as of cooling the body. With this view, the ſame perſon was immerſed on the following day in the ſalt-water bath. His previous heat was 98°, and his pulſe 100. The temperature of the water and atmoſphere was as before, 44°. The mercury ſunk rapidly to 90°. In two minutes after immerſion, it ſtood at 88°; and, in 16 minutes, it roſe to 96°, by gradations which are particularly ſpecified for every minute. At the end of this time he was taken out, and ſtood in the wind for three minutes, ſhivering violently. It was not eaſy in theſe circumſtances exactly to aſcertain the fall of the mercury, but it was very conſiderable. When examined in the room in which he undreſſed, it ſtood at 90°. The man was now plunged into a freſh-water warm bath, heated to 97½°. The mercury in this ſituation fell two degrees. In one minute after immerſion, it ſtood at 88°: and the heat gradually returned, till, in 16 minutes, the time of the experiment, it ſtood at 96°. The progreſſive increaſe of the heat was ſlower in the cold bath at 44° than in the warm bath at 97½°; but, at the cloſe of the time, the heat, eſtimated at the mouth, was the ſame. In the cold bath, however, the extremities were chilled and cold, while in the hot bath the heat was equally diffuſed.

On the following day, the ſame perſon was again immerſed as before; his heat being 97½. and that of the water 42°.

The wind was North Eaſt and briſk. In one minute after immerſion the heat was 90°, and it roſe during 30 minutes to 94°; having at three different periods been at 94½°. During this proceſs, the man, on being plunged into the water, felt an extreme cold, which he aſcribed partly to his being before expoſed, naked, to the wind. In a little while, however, he felt himſelf comfortable:—but, after ſome time, the ſenſe of coldneſs returned, though in a leſs degree than at firſt; and it diminiſhed again, but in a leſs degree. At length his ſenſations became permanent. In this ſtate, while the water was at reſt, he ſhould not have known by his feelings, from the upper part of his cheſt to the pubes, that he was in water at all. His feet and legs were very cold; and ſo were his hands and arms, the penis and ſcrotum. He likewiſe occaſionally felt a cold circle round the upper part of his body, which was greateſt at firſt, and extended over the ſpace which, from the undulations occaſioned by immerſion into the water, was alternately above and under the ſurface of the water. When the bath ſettled, this ſenſation was little felt, but might be eaſily reproduced by agitating the fluid.—This circumſtance accounts for the cramps which were ſeverely felt by the mate of the wrecked ſhip in the muſcles of his hips and ſides, which, from his ſituation on the wreck, muſt have been alternately above and under the ſurge.—When the man was expoſed naked to the wind, the mercury ſunk as uſual five or ſix degrees, and his ſhiverings were great. In order to reſtore his heat as ſpeedily as poſſible, the hot bath was incautiouſly heated to 104°: but, after he had been in it for half a minute, he ſcreamed out with pain, eſpecially in the extremities and about the ſcrotum. When taken out, his ſhiverings were almoſt convulſive. The heat of the bath was lowered to 88°, and the man replaced in it; and its temperature was then, with a pretty rapid progreſs, raiſed to 100°. His ſhivering, however, continued, and his heat remained about 90°: but a bladder of very hot water being applied, under the ſurface of the bath, to his ſtomach, it inſtantaneouſly produced beneficial effects; ſo that his ſhivering ceaſed, and his heat mounted rapidly to 98°. This experiment was again repeated on the ſame ſubject, and on a different perſon, with ſome little variation both as to the temperature of the baths and the duration of the proceſs, but with little difference as to the general reſult. In one caſe, however, the mercury ſunk very rapidly in a cold ſalt-water bath, the temperature of which was 40°, from 94° (the heat at immerſion,) to about 83°, and then roſe by irregular gradations, till, at the end of 13′ it ſtood at 92°. Here it remained for 19′ with little variation: it then began to fall rapidly, and, in 3′, ſunk to 85°. At the end of 35′, the man was hurried into a warm bath heated to 96°, where he ſhivered much. The bath was gradually heated to 109°, and in this heat he recovered his proper temperature in about 28′. When he was removed into a warm bed, he perſpired profuſely and regained his uſual health.

The natural pulſe of one of the ſubjects of theſe experiments was about 70 in a minute: but, on account of the agitation which preceded the experiments, it was never ſlower than 85 before immerſion, and generally more. It invariably ſunk to 65, or from that to 68, in the water, and became firm, regular, and ſmall. After long continuance in the bath, it could hardly be felt at the wriſt, but the heart beat with great ſteadineſs and due force. In the experiment which we have laſt recited, when the heat ſunk rapidly, the ſubject of it complained that he felt a coldneſs and faintneſs at his ſtomach, which he had not perceived before, and the motion of his heart was feeble and languid. In other trials of the effects of immerſion in freſh water, the ſame coldneſs at the ſtomach preceded a rapid fall of the mercury; and hence, as well as from other circumſtances, Dr. Currie infers, that there is ſome peculiar connection of the ſtomach, or of the diaphragm, or of both, with the proceſs of animal heat:

‘ Theſe experiments (he ſays,) furniſh irrefragable proofs of the futility of ſome of the theories of animal heat. The increaſe of heat, in fever, has led ſome perſons to believe that animal heat is produced by or immediately connected with, the action of the heart and arteries: here, however, it may be obſerved, that while heat muſt have been generated in the bath with more than four-fold its uſual rapidity, the vibrations of the arterial ſyſtem were unuſually ſlow. Another, and a very beautiful theory of animal heat, ſuppoſes it immediately to depend upon reſpiration; but in the bath, after the firſt irregular action of the diaphragm from the ſhock of immerſion was over, the breathing became regular, and unuſually ſlow. Laſtly, the curious phenomenon of the heat riſing, and falling, and riſing again, in the bath, with the body at reſt, and the temperature of the ſurrounding medium unchanged, is, I think, fatal to thoſe theories of animation which conſider the living body as a mere machine, acted on by external powers, but not itſelf originating action, and differing from other machines only in the peculiarity of the powers which are fitted to ſet it in motion.’

The author concluded, from various experiments, the principal of which we have recited, that in all changes from one medium to another of different denſity, though of the ſame temperature, there is a loſs of animal heat. The concluſion, however, requires many reſtrictions. He obſerves, that the effects of the wind in diminiſhing the human heat are very ſtriking, and not ſufficiently explained by any of the common ſuppoſitions. The loſs of heat, by a change of media, appears to depend very much on the rapidity of the change; for the plaſtic powers of *life*, in varying the proceſs of animal heat ſo as to accommodate it to the external changes, acts for a time with great celerity, though this celerity ſeems to diminiſh with the ſtrength. The influence of the application of cold water to the ſurface of the body on the heat, is, in ſome reſpects, regulated by the animal vigour; as the author has evinced by a particular experiment: and he obſerves that, in fevers, where the heat is generally increaſed from 2 to 6 degrees, above the ſtandard of health, pouring a bucket of cold water on the head always reduces the pulſe in frequency, and commonly lowers the heat from 2 to 4 or 5 degrees. This ſalutary practice he propoſes to diſcuſs at large on ſome future occaſion. He alſo adds, that the power of the body, in preſerving its heat under the impreſſions of cold, and the changes of temperature and of media, ſeems to be in ſome meaſure regulated by the condition of the mind; and there are alſo particular ſtates of the atmoſphere not perfectly underſtood, that ſeem to have an influence in depriving us more ſpeedily of an animal heat, than others where the cold is greater.

The only experiment which the author relates with regard to the effects of immerſion in freſh water in the animal powers, and particularly in the heat, is the following: The ſubject of the preceding experiments was immerſed at the ſame hour of the day in the ſame veſſel containing an equal bulk of freſh water. His previous heat was 98°, and his pulſe beat 92 in the minute. The heat of the air was 41½°, and that of the water 40°. The wind was weſterly; and, in the court where the veſſel ſtood, a perfect calm prevailed. As Dr. C. was fearful of the iſſue of this experiment, inſtead of expoſing the man naked to the wind before immerſion, he was ſecured from the air by a flannel dreſs, till the inſtant of his deſcending into the water; and he was ſuffered to ſink himſelf ſlowly into it, with the bulb of the thermometer under his tongue. The reſult of the experiment is exhibited in a table; whence it appears that his heat, which, on immerſion, was 98°, gradually declined with ſome ſmall irregularity, till, at the end of 34′, it ſtood at 92½°. The man was removed ſlowly into the air, and ſtood in it for three minutes, the wind not blowing on him. He loſt one degree of heat at firſt, which he recovered. He was then put into a warm bath at 90°, which at firſt *he felt* warm, and his feet and hands were in pain; but, in 2′, a violent ſhivering commenced, and his heat fell two degrees. The bath was then heated to 95° and 96°, but he ſtill felt cold.

It was heated to 99°, in which he continued 5′, and his heat was 91°. The heat was gradually raiſed to 106°, when the ſenſe of coldneſs, of which he had complained at the pit of the ſtomach, gradually went off. After being half an hour in this heat, his own heat was ſtill 93°. He now became ſick and very languid; a cold ſweat covered his face, and his pulſe was quick and feeble. He was removed into bed, paſſed a feveriſh night, and, on the next day, had wandering pains over his body, with great debility, reſembling the incipient ſtage of a fever. By cordials and reſt, the ſymptoms went off.

This experiment confirms the notion that it is more dangerous to be wet with freſh than with ſalt water: but it is too hazardous to be raſhly repeated. The author propoſes to make farther trials on the brute creation, when he is provided with proper thermometers.

On the ſubject which led the author to this courſe of curious and well-conducted experiments, he ſubjoins the following remarks. As it is more deſirable to be wet with ſalt water than freſh, it is recommended to ſailors, who are expoſed to heavy ſhowers of rain, hail, or ſnow, to wring their clothes out of ſalt water. This practice was ſucceſsfully adopted by Lieutenant Bligh and his crew. In all caſes, where, by ſhipwreck or otherwiſe, men are reduced to the neceſſity of either immerging their limbs in the ſea, or of expoſing them to the air while it rains or ſnows, or when the ſea is at times waſhing over them, it is ſafeſt to prefer a conſtant immerſion: becauſe, in the northern regions, where the cold is moſt dangerous, the ſea is almoſt always warmer than the air; and becauſe there is not only a danger from the increaſed cold produced by evaporation, but alſo from the loſs of heat by the rapid changes of the ſurrounding medium. In high and cold winds, without rain or ſnow, and in ſituations where perſons may avoid the reach of the waves, whether it be ſafer to continue in the air or to ſeek refuge in the ſea, muſt depend on ſeveral circumſtances, and cannot perhaps be certainly determined. The motives for chuſing the ſea will be ſtronger in proportion as the wind is high and cold, and as the ſhore is bold.

From the narrative that introduces theſe experiments, it appears that men may ſurvive 23 hours' immerſion in a ſea of the temperature of 38° or 40°, which is as great a degree of cold as it almoſt ever poſſeſſes, without food or water, and almoſt without hope of relief: but it does not appear that any man ever ſurvived an equally long expoſure to the higher degrees of cold of the atmoſphere in the ſame circumſtances. It appears alſo, that, though immerſion in water did not prevent thirſt, yet there is no doubt that it was an alleviation, and that it thus contributed to the preſervation of life.

Dr. Currie remarks that the moſt accurate method of eſtimating heat by introducing the bulb of the thermometer into the mouth, is to place it under the tongue with the lips ſhut. In this way, the cooling effect of reſpiration will be in a very conſiderable degree prevented. Thermometers, that are beſt adapted for this purpoſe, are curved at the end to which the bulb is affixed; and the bulb is introduced at the corner of the mouth.

Obſervations on the Atmoſpheres of Venus and the Moon, their reſpective Denſities, perpendicular Heights, and the Twilight occaſioned by them. By John Jerome Schroeter, Eſq. of Lilienthal, Bremen. Tranſlated from the German.

We had occaſion not long ago (App. to vol. vii. N.S. p. 481,) to ſpeak with reſpect of the indefatigable aſſiduity, with which the ingenious author of this paper purſues his celeſtial obſervations. Whether they will warrant all the concluſions which he deduces from them, we ſhall not preſume to determine. They will at leaſt ſerve the important and uſeful purpoſe of leading others, who have opportunity, and who are furniſhed with the neceſſary inſtruments, either to verify them, or to diſcover the defects and errors that attend them. As far as we can judge, they ſeem to have been conducted with attention and accuracy; and they are reported ſo much in detail, that no material circumſtance is omitted.

Our aſtronomical readers will recollect that the tranſits of Venus in the years 1761 and 1765 exhibited ſome phenomena, which ſeemed to favour the hypotheſis of an atmoſphere belonging to this planet. They were, however, of ſuch a nature, and were particularly noticed by ſo few of the numerous obſervers on thoſe occaſions, that they afforded no ſatisfactory evidence for aſcertaining the validity of ſuch an atmoſphere. One of the obſervers, indeed, intimated his apprehenſion, that, to be able to diſcern an atmoſphere about a planet at ſo great a diſtance as Venus, might be regarded as chimerical. The argument from analogy, which ſome have urged, will be generally deemed inſufficient without the concurrence of actual obſervations; and theſe have been ſo few and ſo inconcluſive, that ſeveral of the moſt celebrated aſtronomers have thought themſelves authorized to doubt the exiſtence of the atmoſphere of this planet. M. Schroeter is of a very different opinion; and he is not only convinced that it has an atmoſphere of conſiderable extent, but that he has been able to point out many inferences concerning its nature and properties, which are new and intereſting. About 12 years ago, he began to obſerve

Venus with a good three-feet achromatic teleſcope; and he diſcovered a ſtriking diminution of light on the planet in its various phaſes, from its exterior limb toward the interior edge of its illuminated ſurface, and eſpecially near the latter. This appearance induced him to purſue his obſervations; and he found that the phenomenon recurred as often as he looked at the planet with an HERSCHELIAN four and ſeven feet reflector, armed with the higher magnifying powers. This diminution of light naturally ſhews itſelf between the greater eaſtern and weſtern elongations and the inferior conjunction, when Venus appears about half full, or falcated, and ſtill of ſufficient breadth: but it is not equally ſenſible in all the phaſes of the planet, and varies at different times. Its appearances depend on the favourable ſtate of our atmoſphere, the proper conſtruction of the teleſcope, and the previous diſpoſition of the eye of the ſpectator. After accounting for ſome peculiar circumſtances that attend this phenomenon, when obſerved at the farther extremities of the cuſps in the more falcated phaſes of the planet, and illuſtrating them by figures, the author remarks that,

'In a clear and calm atmoſphere, and with a high magnifying power, it is truely pleaſing to ſee, after the eye is accuſtomed to it, how the whole of the terminating border, even to the further extremities of the cuſps, vaniſhes gradually, and becomes at laſt ſo faint, that in the day time, and where there are any inequalities, it inſenſibly loſes itſelf in the colour of the ſky. Such ſtriking diminutions of light have I ſeen repeatedly with my four-feet reflector, with a power magnifying 280 times, and my ſeven feet reflector, with a 370 magnifying power; and particularly on the 20th of November, 1791, when, with a power of 161, I ſaw the light of the terminator dwindle away, and appearing, for a breadth of about 1 or 1½ ſecond, almoſt as grey as the aſh-coloured ſpots in the moon.'

By comparing the appearances of the terminating borders of the moon in its falcated phaſes or quadratures, with the ſame borders on Venus at the ſame periodical aſpects, the author has found that the marginal diminution of light in the former caſe is much leſs perceptible than in the latter; and, from a ſeries of obſervations, he infers that Venus has an atmoſphere in ſome reſpects ſimilar to that of our earth, and which far exceeds that of the moon in denſity, or power to weaken the rays of the ſun. In this opinion he was confirmed by other obſervations, which we ſhall briefly recite. Looking at Venus in circumſtances that were peculiarly favourable with a ſeven-feet reflector, magnifying 74, 95, and 161 times, he ſaw it very diſtinct, and uncommonly ſplendid. From the 9th to the 16th of March 1790, the ſky was unuſually ſerene, and the planet was in Aries at 7° and 8° N. declination;

clination; and though approaching to its inferior conjunction on the 18th of March, was ſo far above the horizon, that it might be ſeen with great advantage. On the 9th, the ſouthern cuſp did not appear preciſely of its uſual circular form, but ſomewhat inflected in the ſhape of a hook, beyond the luminous ſemicircle, into the dark hemiſphere of the planet. This appearance was not new: but another phenomenon, which the author had never ſeen before, excited his particular attention. The northern cuſp terminated in the ſame narrow tapering manner with the ſouthern, but did not extend its bright luminous appearance into the dark hemiſphere. From its point, however, the light of which, though gradually fading, was yet of ſufficient brightneſs, a ſtreak of glimmering bluiſh light proceeded into the dark hemiſphere; which, though intermittent as to its intenſity, was permanent in its duration, and, though very faint, could be plainly ſeen with the above-mentioned magnifying powers:

'Like the luminous line then ſeen in Saturn, its light ſeemed to twinkle in various detached points, and appeared throughout not only very faint, when compared with the light at the point of the cuſp, but alſo of a very peculiar kind of faintneſs, verging towards a pale greeniſh hue. The limb of the planet at this ſmall part of its dark moiety appeared with as faint a light, and, compared with the extremity of the ſouthern cuſp, as pale as the dark limb of the moon three days before and after the new moon, when it is faintly illuminated by the reflected rays from the earth: and it appeared to me, that towards the farther extremity, where it was actually inflected, according to the circular limb of the dark hemiſphere, its light vaniſhed into a pale bluiſh tint, in the ſame manner as the more vivid light of the luminous hemiſphere dwindles away towards the terminating border and the extremities of the cuſps.'

This appearance the author has endeavoured to exhibit in a figure. The apparent diameter of Venus at this time meaſured 59″: but the greateſt breadth of the illuminated part did not exceed 2″.6.

On the following evening, the obſervation was repeated with the four-feet inſtrument, and with powers magnifying 134 and 70 times.

'The ſouthern cuſp had its luminous prolongation, but not quite ſo diſtinct as the preceding night: but what was more remarkable, each cuſp, but chiefly the northern one, had now moſt evidently a faint tapering prolongation of a bluiſh grey caſt, which, gradually fading, extended along the dark hemiſphere, ſo that the luminous part of the limb was conſiderably more than a ſemi-circle.'

On the next night, being the 11th of March, M. Schroeter, with his ſeven-feet reflecter, and a power magnifying 95 times, found Venus before ſun-ſet. He ſaw diſtinctly the ſouthern point terminating in a luminous ſtreak, which now, as in the evening of the 9th, was longer and narrower than the bright termination of the northern cuſp. The apparent diameter of Venus was 60″, and the greateſt breadth of the illuminated part, which could not be exactly aſcertained on account of ſome undulations in the air, was thought not to exceed 2″. On this occaſion, the author obſerved very diſtinctly, and for a conſiderable time, the faint bluiſh luminous ſtreak, ſenſibly extending in an inflected direction beyond the bright ſemi-circle. On the evening of the 12th, the planet was again obſerved with the ſame teleſcope, magnifying 95 and 74 times.

'It appeared (ſays the author,) very diſtinct, and I aſcertained, beyond the poſſibility of doubt, that the ſouthern cuſp projected ſomewhat into the dark hemiſphere; and that from the point of the northern one, the very faint narrow ſtreak of pale bluiſh light, intermittent in intenſity on account of its faintneſs, but yet permanent as to duration, extended ſeveral degrees along the limb of the dark hemiſphere of the planet. I ſtrained all my viſual powers, but could actually ſee this appearance only at the northern point. As the planet deſcended towards the horizon, the light of the very ſharp ſouthern, as well as that of the bright part of the northern point, began to glimmer with gradual diminution, the latter more faintly than the former; but not the leaſt appearance of a pale bluiſh prolongation could be traced at the ſouthern cuſp.'

The faint ſtreak at the northern cuſp was found, by meaſurement, to extend at leaſt 8″ of a degree along the limb of the dark hemiſphere; the prolongation of the ſouthern cuſp meaſured likewiſe full 8″, its inflected hooked form appearing very diſtinctly; and the apparent diameter of Venus ſubtended an angle of between 59 and 60″. Theſe obſervations were afterward confirmed by others, which the author has particularly recorded. As no doubt remained of the appearance of the pale aſh-coloured ſtreak of light which extended along the limb of the dark hemiſphere of Venus, M. Schroeter inferred that it muſt either proceed immediately from the ſun, 'or elſe that it is a light which partly illuminates the atmoſphere of Venus, and partly, being reflected by this atmoſphere, marks out by a faint glimmer the limb of the dark hemiſphere of the planet, in the ſame manner as our morning and evening twilight acts upon ours.' After ſtating the reaſons which convinced him that this phenomenon could not be the effect of light proceeding immediately from the ſun, the author recites thoſe appearances which led him to aſcribe it to the reflected light of the atmoſphere of Venus. He next proceeds to eſtimate, by a trigonometrical proceſs, the real extent of the twilight of Venus from the apparent one, as ſeen at the points of the cuſps, and to account for the peculiar circumſtances that attend it. From principles and computations, which it is not poſſible for us to explain without the diagrams, and without far exceeding the limits of this article, the author concludes that the perpendicular height of the inferior and more denſe part of the atmoſphere of Venus, which has the power of reflecting the ſolar light to ſuch a degree as, under favourable circumſtances, to be viſible on our globe, where, with a good teleſcope, it aſſumes the appearance of a faint aſh-coloured light, meaſures 2526 toiſes, or 15,156 Paris feet; that, at this height, it is ſo denſe as to reflect ſuch a light on a zone extending 67 geographical miles into the dark hemiſphere, that we, at a diſtance of only 12° 47′ 45″ from the ſun, and when this luminary is only from 3 to 4 degrees below the horizon, can ſee it ſo diſtinctly as to be able to compare it with our common twilight, meaſuring 6° 23½′; and that, therefore, the twilight of Venus extends, at leaſt in a conſiderable proportion, as far as ours; that its atmoſphere riſes, like ours, far above the higheſt mountains; and that, though we aſcribe to it the greateſt poſſible tranſparency, it muſt be more opake than that of the moon.

‘The ſimple fact, that Venus in its different phaſes, and eſpecially at the times of its greateſt elongations, ſhews a much greater diminution of light at its terminating border than the moon, is, no doubt, ſufficient to point out a much denſer atmoſphere than that of this ſatellite. And this is, moreover, fully evinced by the obſervation on its twilight. The circumſtance alſo, that there are ſeen on this planet none of the flat ſpherical forms which are conſpicuous on Jupiter and Saturn, none of the ſtripes or longitudinal ſpots parallel to the equator which are ſeen on theſe planets and the ſun, and which point out a certain ſtretch of atmoſphere, gives room to infer, that the globe of Venus, with reference to its diameter, and other circumſtances of phyſical arrangement in its conſtruction, performs its rotation round its axis in a much longer ſpace of time than thoſe planets, or the nearly ſimilar ones of our earth and Mars; and this is actually confirmed by my obſervations on the diurnal period of Venus.’

By ſimilar obſervations on the moon, the author conceives, that he has confirmed, beyond reaſonable contradiction, the arguments adduced by him in his Selenotopographic Fragments, in proof of the real exiſtence of a lunar atmoſphere. Theſe obſervations are recited in the ſequel of this paper. We have alſo the proceſs by which the height of the moon's atmoſphere is aſcertained; and the reſult of the whole is, that the lower and more denſe part of it, or that part which has the power of reflecting a bright crepuſcular light, is only 1356 Paris feet in height. Hence the author takes occaſion to ſuggeſt that, according to the different librations of the moon, ridges of mountains, even of a moderate height, ſituated at or near the terminating border, may partially, or ſometimes wholly prevent this crepuſcular light, either at one or the other cuſp, and occaſionally at both. The lunar atmoſphere, according to M. Schroeter's principles and calculations, is ſufficiently denſe to reflect a twilight over a zone of the dark hemiſphere 2° 34′ or 10¾ geographical miles in breadth, which is more intenſe than the light reflected on the dark hemiſphere by the almoſt wholly illuminated diſk of our earth; and allowing to this denſe part an altitude of 1356 feet, the more rarefied part muſt riſe, at leaſt, above the higheſt mountains in the moon. The atmoſphere of the moon, though conſiderably denſe, is much more rare than that of our earth; and, as we have already noticed, than that of Venus. Hence it is inferred that the inflection of light produced by it cannot be very great, agreeably to the computation of M. du Sejour, who ſtates the inflection of the ſolar rays which touch the moon, at no more than 4½″. The author eſtimates the duration of the brighteſt twilight of the moon, when it is in the nodes, at 5ʰ 3′; and obſerves that it will be longer in other parts of the orbit, according to the ſituation of the nodes.

In order to account for the ſudden occultations of the fixed ſtars in their approach to the moon, which admit of a diminution of ſplendour, at the moſt, only for a few ſeconds, and, in a caſe aſſerted by the author from his own obſervation, only of 1½″, he ſuppoſes the breadth of the lunar twilight as far as the limit of our reflected terreſtrial light to be no more than 2° 34′; and, concluding, that the greateſt extent, in the moſt favourable phaſes near our new moon, can never exceed the double of this arc, or 5° 8′, he thence infers that the perpendicular height of an atmoſphere, capable of inflecting the ſolar rays, cannot be greater than 5376 feet:—but

'Admitting (he ſays,) the height of the atmoſphere, which may affect the brightneſs of a fixed ſtar, not to be leſs than 5376 feet, this will amount to an arc of only 0,94″, or not quite one ſecond; and as the moon deſcribes an are of 1″ in 2″ of time, it follows, that in general the fading of a ſtar, which approaches to an occultation, cannot laſt quite 2″ in time; that if the appulſe be at a part of a limb of the moon where a ridge of mountains interferes, the gradual obſcuration will laſt a ſtill ſhorter time; and that it may, under ſome circumſtances of this nature, be even inſtantaneous.'

To this paper is annexed a ſupplement, containing an account of the obſervation of an occultation of Jupiter by the moon, with the various circumſtances attending it, and the author's particular illuſtration of ſuch as ſeemed either to contradict or confirm his hypotheſis of a lunar atmoſphere.

On the Civil Year of the Hindoos, and its Diviſions. With an Account of Three Hindoo Almanacs belonging to Charles Wilkins, Eſq. By Henry Cavendiſh, Eſq. F. R. S.

This is a curious paper, and contains information that may be of conſiderable uſe to thoſe who wiſh to acquaint themſelves with the method of computing time in the different parts of India. In order to clear up the difficulties that involve this ſubject, Mr. C. had recourſe to ſome of the principal *patras*, or almanacs, publiſhed by the Hindoos; and, availing himſelf of the aſſiſtance which they afforded him, he has explained the mode of regulating the civil year by the aſtronomical in different provinces, and of eſtimating its ſubordinate diviſions into months and days. The almanacs in common uſe are computed at Benares, Tirhut, and Nadeea, the three principal ſeminaries of Hindoo learning in the company's provinces; and hence they are annually diſperſed through the adjacent country. Every Brahmin who has the charge of a temple, and who announces the time for obſerving religious ceremonies, is furniſhed with one of theſe almanacs; and, if he be an aſtronomer, he introduces thoſe corrections which a difference of latitude and longitude may require. The Benares almanac is uſed in the upper part of India: that computed at Nadeea, in Bengal; and the Tirhut, in Bahar.

To theſe almanacs the Hindoos are obliged to recur, in order to know what day of the month it is; becauſe the ſeveral months, both ſolar and lunar, conſiſt neither of a determinate number of days, nor are regulated by any cycle, but depend ſolely on the motions of the ſun and moon; and their months ſometimes begin on different days in various places, on account of the difference of latitude and longitude, as well as of the difference which ariſes from error in computation. The civil day in all parts of India begins at ſun-riſe, and is divided into 60 parts, called dandas, which are ſub-divided into 60 palas. Wherever the Benares patra is uſed, the civil year is luniſolar, conſiſting of 12 lunar months, with an intercalary month occaſionally introduced. It begins at the day after the new moon next before the beginning of the ſolar year. The lunar month is divided into 30 parts called teethees, each of which is equal to the time in which the true motion of the moon from the ſun is 12°. The method of computing the days by theſe teethees, and alſo of counting their months, is extremely intricate. Mr. C. has beſtowed great pains on the explanation of it; and to his paper we muſt refer.—The Nadeea almanac begins with the day after that on which the aſtronomical year commences; this is called the firſt of the month, the next day is denominated the ſecond, and ſo on to the end; and therefore the number of days in the month varies from 29 to 32. The names of the months are the ſame with thoſe of the lunar months in the Benares almanac: but the lunar months begin, not as thoſe do at the full, but at the new moon, and are called by the name of the ſolar month which ends during the courſe of them. From the commencement of the Nadeea almanac, and from its giving the day of the ſolar month, which that of Benares does not, Mr. C. is led to infer that it is cuſtomary, in thoſe parts of India where the Nadeea almanac is uſed, to date by the ſolar month, and to begin the year on the next day to the aſtronomical year. To this purpoſe, he is informed, the Hindoos of Bengal, in all their common tranſactions, date according to ſolar time, and uſe what is commonly called the Bengal era: but, in the correſpondence of the Brahmins, in dating books, and in regulating feaſts and faſts, they generally note the teethee. Of the Tirhut almanac, Mr. C. has obtained no information: but there is reaſon to conjecture that it agrees with that of Nadeea more than with that of Benares.

A Narrative of the Earthquake felt in Lincolnſhire, and the neighbouring Counties, on the 25th of February 1792. *In a Letter from Edmund Turner,* Eſq. F. R. S. to Sir Joſeph Banks, Bart. P. R. S.

We do not find any thing that deſerves peculiar notice in the circumſtances recited in this narrative. It appears that this earthquake extended nearly to the ſame tract of country with that of 1750, and that the direction of it was the ſame, or from weſt to eaſt. Hence we may infer with Mr. Michell, that the ſame places are ſubject to returns of earthquakes at different intervals of time, and that they generally come to the ſame place from one and the ſame point of the compaſs:—but we muſt heſitate in concurring with the opinion of this ingenious philoſopher, who is led, from theſe and other circumſtances, to aſcribe them to ſteam, raiſed by waters contained in the cavities of the earth, and ruſhing in on ſubterraneous fires. The ſtate of the air, before this concuſſion, which was calm, cloſe, and gloomy, and the partial effect of the ſhock in the ſame room, ſeem to favour the hypotheſis which attributes earthquakes to an electrical origin.

A Meteorological Journal, principally relating to Atmoſpherical Electricity, kept at Knightſbridge, from the 9th of May 1790, *to the 8th of May* 1791. By Mr. John Read.

This ſecond year's * journal is introduced by an account of the author's improved apparatus for obſerving the electricity

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* For an account of the firſt, ſee Monthly Review, New Series, vol. viii. p. 56.

city of the atmoſphere, which he has brought to ſo great a degree of perfection, that he is enabled to collect the electric fluid in ſufficient quantity for aſcertaining the kind which predominates in the atmoſphere, even in its weakeſt ſtate. Of his attention and accuracy in the uſe of it, the journal affords ample evidence.

'From repeated obſervations and long experience, (ſays Mr. Read,) I am perfectly ſatisfied that the aqueous vapours, ſuſpended in the air, are conſtantly electrified; requiring only the aid of a proper collector, to render the effects of their electricity at all times ſenſible. And for this reaſon, there may be juſtly ſaid to be an electrical atmoſphere within our ærial atmoſphere. During a courſe of moderate weather, the electricity of the atmoſphere is invariably poſitive; and exhibits a flux and reflux, which generally cauſes it to encreaſe and decreaſe twice in every 24 hours. The moments of its greateſt force are about 2 or 3 hours after the riſing, and ſome time before and after the ſetting of the ſun: thoſe when it is weakeſt are from mid-day to about 4 o'clock. The periodical electricity of the atmoſphere ſeems to be manifeſtly influenced by *heat* and *cold*. Hence it plainly appears, why we always find warm ſmall rain to be but weakly electrified: when cold rain, which falls in large drops, is the moſt intenſely electrified of any.'

Abſtract of a Regiſter of the Barometer, Thermometer, and Rain, at Lyndon in Rutland. By Thomas Barker, Eſq. *With the Rain in Surrey and Hampſhire. For the Year* 1791.

To this twenty-firſt annual regiſter, communicated by Mr. Barker to the Royal Society, he has added, beſide his cuſtomary account of the ſeaſons, obſervations on the practice of milking ewes, which formerly prevailed in England, but which is now generally, if not altogether, diſcontinued. In ſome parts of the iſland, the practice, we believe, is ſtill preſerved.

Obſervations on the remarkable Failure of Haddocks, on the Coaſts of Northumberland, Durham, and Yorkſhire. In Two Letters, from the Rev. Cooper Abbs, *to* Dr. Blagden, Sec. R. S.

'The ſhoal of haddocks, which viſited theſe ſeas, generally lay about a league from the ſhore. It was about three miles in breadth, and extended along the whole coaſt, and the ſucceſſion was uninterrupted for three months. The poor were thus regularly ſupplied for many years with the means of employment and ſubſiſtence:—but, during the ſeaſons of 1789, 1790, and 1791, the failure was ſo conſiderable, that, by a moderate eſtimate, there was not a ten-thouſandth part of the uſual quantity taken. The cauſe of this failure has been variouſly aſſigned.

It is certain that an aſtoniſhing number were deſtroyed in the ſummer of 1789. Some ſailors, on their return from Archangel, obſerved, near the North Cape, a prodigious multitude lying on the ſurface of the ocean Of theſe ſome were dead, and others in ſo feeble a ſtate as to be unable to ſink in the water. Several of them were examined, and the *ſound* was found to be much inflated. Mr. Abbs obſerves that, about this time, an eruption happened in Mount Hecla; and he conjectures that volcanic matter of a noxious quality might have burſt out in the ſea, and have occaſioned the deſtruction, to which the ſubſequent failure was owing.

The volume concludes with the uſual liſt of preſents, and the index.

Art. XIII. *The Freedom of Human Action explained and vindicated.* In which the Opinions of Dr. Prieſtley on the Subject are particularly conſidered. 8vo. pp. 148. 4s. Boards. Nicol.

The author, who has here revived our attention to the perplexing debate concerning liberty and neceſſity, undertakes what he calls a *new* effort on the ſide of liberty, in which he has a confidence that moſt of his readers will wiſh him ſucceſs; for he obſerves, that 'we have ſomething within us which would rejoice to ſee the deciſion in favour of liberty.' A prepoſſeſſion, however, in favour of freedom muſt not be urged as argument. Philoſophy rejects prejudice, and appeals to facts, and to ſound reaſon. How ſtands the matter in this court? Here this writer wiſhes to join iſſue with the champion for neceſſity, and not only allows with him the connection between *motives* and *actions* to be as certain as that between *cauſe* and *effect*, but even grants that if the truth of man's freedom muſt be built on the ruins of this theory, it can never be eſtabliſhed. In an advocate for the freedom of human action, Dr. Prieſtley muſt admit this to be a bold conceſſion.

After making ſome diſtinctions reſpecting cauſe and effect, and obſerving on the mental proceſs which leads to human agency, our author proceeds to exhibit his theory of freedom, and the proofs of it, under the following propoſitions:

Prop. I. That the nature of the will, or whether it be free or neceſſary, muſt be determined ſolely from an examination into its qualities as an inherent cauſe, and not from its connection with motives.

Prop. II. That the will poſſeſſes an active power of a ſort very different from that of any other faculty of the mind, and which is the baſis of free agency.

Prop. III. That the will alſo poſſeſſes a power, by which it is enabled (through the medium of certain auxiliary motives, if they be wanted,) to form a volition in favour of any aſſigned motive of the number which may exiſt in a caſe of deliberation and choice; or, in other words, that the will is endowed with a property of ſo varying and fixing its volitions, as entitles it to be deemed ſtrictly free.

Prop. IV. That whether the will be free, or not free, a definite volition will always be formed in definite circumſtances; or, that, from the truth of a definite volition being formed in definite circumſtances, no proof can be drawn either that the will is free or neceſſary.

Theſe propoſitions do not hang well together, eſpecially the 3d and 4th; and the reaſoning and explanations ſubjoined leave the great queſtion far from being decided. The author conſiders the mind as having what he calls *a ſelf-power*, whereby motive-influence is not incompatible with free volition; ſo that a *neceſſary* cauſe may have a *free* effect. On this the theory reſts; and he owns that, to a philoſopher who thinks that no cauſe can have a free effect, his reaſoning will ſeem impertinent.

Sometimes, this advocate for freedom writes like a neceſſitarian: indeed, in his reaſoning on the preſcience of the Deity, the doctrine of neceſſity is requiſite to his argument.

Page 70 and 71, he ſays: 'With us, on account of our many imperfections, what is called *moral* certainty will ever have in it ſome degree of *contingency*; but with the Deity, who ſees the minuteſt particular which *can* influence the will in its determinations, this certainty is no longer of a *moral* but of an abſolute kind.'

For *can*, in this extract, the reaſoning of the writer requires the ſubſtitution of *muſt*; otherwiſe, he makes a diſtinction without a difference between human moral certainty and divine abſolute certainty*. When the advocates for freedom argue after this manner, we are not ſuprized at their allowing, as our author does, farther on, that 'human liberty muſt be placed near the confines of neceſſity;' he might have added, on the ſtrength of his own theory, *and thin partitions do their bounds divide.*

We do not undertake to offer any thing deciſive in the debate between the champions for liberty and for neceſſity, but only to detect that reaſoning, on both ſides, which appears to us weak and inconcluſive.

We ſhall no doubt be required to notice other efforts by writers both for and againſt human freedom; and when we perceive each party loading the tenets, which they oppoſe, with pernicious conſequences, and contending for the moral tendency of their own doctrines; when we find Dr. Prieſtley aſſerting, concerning *predeſtination*, "that if any ſyſtem of ſpeculative principles can operate as an axe to the root of all virtue and goodneſs, it is this," and affirming of the doctrine of philoſophical neceſſity, "that it is ſingularly propitious to virtue, as, in the moſt proper ſenſe of the word, every man is the maker of his own fortune;" and find, on the other hand, this writer declaring his inability to perceive the connection of *neceſſity* with morals, and arguing for the freedom of the will as the ſoul of action, the great principle of life, and the baſis of conſcience; we may fairly conclude that they miſunderſtand each other; that there is a greater ſimilarity of ſentiment than their language implies; and that, however the queſtion may be decided, morality has nothing to apprehend.

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* The neceſſitarian may aſk this writer, whether that which is abſolutely contingent can become a matter of abſolute certainty?

Art. XIV. *Deſcription of the Plain of Troy:* with a Map of that Region, delineated from an actual Survey. Read in French before the Royal Society of Edinburgh in 1791, by the Author, M. Chevalier, Fellow of that Society, and of the Academies of Metz, Caſſel, and Rome. Tranſlated from the Original not yet publiſhed, and the Verſion accompanied with Notes and Illuſtrations, by Andrew Dalzel, M. A. F. R. S. Edinburgh, Profeſſor of Greek and Principal Librarian in the Univerſity of Edinburgh. 4to. pp. 154. 10s. 6d. Boards. Cadell.

This work is accompanied with four maps, two of which are by the author, M. Chevalier, exhibiting Troy, and the Trojan plain; and the other two are merely republications of Mr. Pope's and Mr. Wood's maps. Mr. Wood* was certainly bewildered in the Troade; and the principal merit of the preſent publication ſeems to conſiſt in removing the diſorder in which Mr. Wood's errors had involved the geography of this celebrated diſtrict. We wiſh that the author, inſtead of frittering his eſſay into twenty-one chapters, abounding with repetitions, had explained himſelf more briefly and more perſpicuouſly; and, inſtead of conducting us through the intricate bye-paths of geographical conjecture, had led us by the high-road to the Trojan plain; through which, with Homer in our company, we could not fail to have made a moſt delightful journey. Without a continued inſpection of M. Chevalier's map, his deſcription would prove unſatisfactory and unpleaſing to the reader. His account of the Troade exactly agrees with Mr. Pope's celebrated eſſay on Homer's battles prefixed to the fifth book of the tranſlation of the Iliad; for it is remarkable, that Mr. Pope's own map, (he having been ill ſerved by his engraver, which ſometimes happens to authors,) by no means correſponds with the text.

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* For our account of Mr. Wood's publication, ſee M. Rev. vol. liii. p. 369.

‘ With reſpect to the tomb of Ilus, (ſays M. Chevalier,) Pope has evidently interpreted Homer's meaning too ſtrictly, when he places it half way betwixt the camp of the Greeks and the city of Troy. That was not the ſpot which Homer meant to point out, when he tells us that the tomb of Ilus was in the *middle of the plain.* Strabo explains his meaning, by telling us, that Ilus was buried in the *middle of the plain,* becauſe he was the firſt who had ventured to inhabit it.

‘ As to the reſt, his notion is perfectly right reſpecting the ſituation of the Grecian camp betwixt the two promontories, the confluence of the two rivers at no great diſtance from the ſhips, the general ſhape of the plain, the courſe of the Simois of greater extent than that of the Scamander, the diſtance of the city from the ſea, and the two ſources of the Scamander in the neighbourhood of the city. But what could be his motive for placing theſe laſt on the ſide oppoſite to that where they are found in reality? I beſtowed a good deal of reflection on this circumſtance, and with the greater anxiety that, among all thoſe who have written any thing on the ſubject of the Troad, few are ſo intereſting as Pope.

‘ Might not we ſuppoſe that this eminent author, having remarked ſomewhere in the Iliad, that the ſources of the Scamander were to the weſt; and accuſtomed, moreover, to conſider the left ſide of the map as the weſt, as is uſually the caſe, did thus adjuſt every other ſituation, ſuch as that of Sigeum, that of the Simois, &c. ſo as to agree with this fundamental principle? It is thus (if I may be allowed to ſuppoſe an eminent poet to be but an indifferent geographer) that the errors of the map in queſtion may perhaps be accounted for, which, however, with all its imperfections, muſt have coſt Pope an infinite deal of pains, and required on his part an uncommon power of arrangement. This at leaſt is the moſt ſatisfactory way I can diſcover of explaining how the ſame perſon might produce an erroneous map, and a moſt complete and accurate *Eſſay on Homer's Battles.*’

Mr. Pope's eſſay, and M. Chevalier's map, ought therefore to go together, compoſing between them an accurate and agreeable account of the Troade.

The city of Troy, according to the preſent writer, ſtood on the preſent ſcite of the modern village of Bounarbachi, diſtant four leagues from the ſea, and which is the reſidence of an Aga, ruling with abſolute ſway the inhabitants of the Trojan plain, and the inferior Agas, to whom they are immediately ſubject. Bounarbachi is ſituated on the ſide of an eminence, expoſed to every wind, at the termination of a ſpacious plain, the ſoil of which is rich and of a blackiſh colour. Cloſe to the village is to be ſeen a marſh, covered with *tall reeds*; and the ſituation is impregnable on all ſides, except at Erin (Homer's ἐρινεὸς) the *hill of wild fig-trees,* which extended between the Scæan gate, and the ſources of the Scamander. Theſe circumſtances, agreeing with Homer's deſcriptions, ſtrongly ſupport M. Chevalier's opinion concerning the ſituation of Troy; which he thinks proper to confirm by what he calls the following ſtrict mathematical demonſtration:

'The Scæan or weſtern gate *, was that which faced the plain. From this gate the Trojans iſſued forth, in order to engage on that plain †; near this gate Hector ſtood, when Priam and Hecuba wanted to diſſuade him from entering the liſts with Achilles ‡; and, laſtly, it was from the top of this gate that theſe unfortunate parents beheld their ſon periſh near the ſources of the Scamander ‖.—The ſources of the Scamander then lay in front and in view of the Scæan gate. This gate was therefore on the weſt of the city. When it is once granted that I am exact with reſpect to the poſition of the ſources of the Scamander, it muſt be allowed that I am right as to the ſituation of the city of Troy. That this is to the eaſt of the ſources, is ſtrictly and unqueſtionably demonſtrated.'

A very intereſting part of this work, is the account of the conical mounds, or barrows, ſeveral of them 100 feet in diameter at the baſe; and which the author maintains to be the identical tombs raiſed over the aſhes of the heroes of the Trojan war; ſome of them he deems more ancient. He deſcribes particularly the tombs of Eſyetes, Ilus, Ajax, Hector, Achilles, Patroclus, and Antilochus. We will extract, as a ſpecimen, his obſervations concerning the tomb of Achilles:

'This curious maſs of earth, raiſed by the hands of the Greeks, ſtill exiſts. It is not now ſurrounded with elms, as it once was; the place of theſe is now occupied with tall poplars, and mournful cypreſſes, ſtill more gloomy, and better adapted to the nature of ſepulchres.

'Dr. Chandler with reaſon looks upon the tomb near to Jenichehr, on the ſummit of the promontory, to be that of Antilochus; but I know not what induced him to think that the one next it is that of Peneleus. Be that as it will, it is probable, if we attend to Homer's deſcription, that the two monuments raiſed to Patroclus and Antilochus, contain nothing, and are mere cenotaphs, as the aſhes of theſe two warriors were put into the ſame urn with thoſe of Achilles, and depoſited in the ſame tomb.

'* Τὰς Σκαιὰς πύλας, Δαρδανίας ἐνίοτε Ὅμηρος λέγει, τὸ μὲν, ἀπὸ Δαρδάνου, τὸ δὲ, ἢ ἀπὸ Σκαιοῦ οὕτω καλουμένου τεχνίτου, ἢ ὅτι δυτικαί. σκαιὰ γὰρ, ἤτοι ἀριστερὰ, τὰ δυτικά. ἢ διότι σκαιαί, ἤτοι ἐπαρίστεροι, τοῖς Τρωσὶν ἐγένοντο, δεξαμένοις κατ' αὐτὰς τὸν δούρειον ἵππον. *Homer uſes the appellation of Scæan or Dardanian gates indiſcriminately, the latter name being derived from Dardanus, the former either from an artiſt called Scæus, or becauſe they were ſituate to the weſt; for what are on the left or on the weſt are called Scæan; or becauſe they were* σκαιαὶ, unlucky, *or* ἐπαρίστεροι, ill-omened, *to the Trojans, by having given admittance to the wooden horſe.* Euſtath. in Hom. Iliad. vol. i. p. 394. Edit. Rom. 1550.'

'† Iliad. vi. 393. xvi. 711. xxii. 360. &c.' '‡ Ibid. xxii. 35.'

'‖ Ibid. 405.'

'Full of this idea, and induced moreover by the magnitude of the barrow, which is the neareſt to the ſea, as well as by the ſingular name of *Dios-Tapé, the divine Tomb,* ſtill given to it by the Greek inhabitants of the Sigéan promontory, I previouſly pitched upon this as the moſt proper ſubject for the operation of digging which I adviſed.

'After my departure from Conſtantinople, means were found, by the help of ſome preſents made to the commanding officers of the neighbouring fort, to accomplish this undertaking, in ſpite of the vigilance of the Turks. Towards the centre of the monument, two large ſtones were found leaning at an angle the one againſt the other, and forming a ſort of tent, under which was preſently diſcovered a ſmall ſtatue of Minerva, ſeated in a chariot with four horſes; and an urn of metal filled with aſhes, charcoal, and human bones. This urn, which is now in the poſſeſſion of the Comte de Choiſeul, is encircled in ſculpture with a vine branch, from which are ſuſpended bunches of grapes done with exquiſite art.

'Whether theſe are the aſhes of Achilles, I pretend not to ſay; but moſt certainly they are the relics of ſome perſonage who paid a particular veneration to Minerva, ſince they are accompanied with a ſtatue of that goddeſs. Beſides, he muſt have died in an age of the world when it was the practice to burn dead bodies, ſince here are to be ſeen aſhes, charcoal, and bones, ſtill very diſtinguiſhable. When therefore I behold the urn of metal adorned with vine branches, I own I find it very difficult to prevent myſelf from thinking of that famous urn, the gift of Bacchus, and the workmanſhip of Vulcan, which Thetis gave to her ſon, and in which the Greeks depoſited the aſhes of their hero.

'But how, it will be aſked, have theſe aſhes been ſo long preſerved? how have they reſiſted the inclemency of the ſeaſons for more than three thouſand years? It may be anſwered, becauſe they were not expoſed to the influence of the weather. The vault under which they were found, was covered with an immenſe ſtratum of find ſand, upon which there was ſpread another ſtill thicker of clay, and over all a high hill was reared. By theſe means, the urn was ſecured againſt all humidity and contact with the air, which are the two great cauſes of diſſolution.'

We have only to add, that Profeſſor Dalzel ſeems to have done great juſtice to his original, which he has enriched with many learned annotations.

Art. XV. *An entire and complete Hiſtory,* political and perſonal, of the Boroughs of Great Britain; to which is prefixed, an original Sketch of Conſtitutional Rights, from the earlieſt Period until the preſent Time; and the Principles of our ancient Repreſentation traced from the moſt authentic Records, ſupported by undeniable Teſtimonies, and illuſtrated by a Variety of Notes and References, collected from the moſt reſpectable, legal, political, and hiſtorical Authorities. 8vo. 3 Vols. pp. 550 in each. 1l. 1s. Boards. Riley, &c. 1792.

THE object of this important undertaking is to collect, into one view, the abuſes that exiſt in the preſent ſtate repre-

ſentation,

ſentation, and thereby to awaken the public to a juſt ſenſe of their magnitude. The author has arranged, under diſtinct heads, all that relates to each borough. 1. Political character. 2. Ancient ſtate and repreſentation. 3. Corporation. 4. Right of election. 5. Number of voters. 6. Returning officer. 7. Patron. He thus explains more fully what he means to comprize under theſe titles:

'The firſt head contains thoſe circumſtances of independence or ſubjection which characterizes every borough, from its being preſcriptive or corporate, free, or dependent on ariſtocracy, or having its elective franchiſes limited to a few, or extended to the community.

'The ſecond contains the original ſtate and ſituation of the county, city, or town, and thoſe ancient circumſtances that may ſerve to account for its preſent political eſtabliſhment. To this is added, the time of its firſt ſending members to parliament, after cities, &c. were ſummoned by Edward I. and thus reſtored a repreſentation which had been, with ſome few exceptions, ſuſpended from the conqueſt until the 23d of the above king.

'The third contains the date and conſtitution of every charter, by which every corporate city and borough were veſted with theſe excluſive privileges. The municipal officers are particulariſed, and any parliamentary deciſion ſtated, that materially relates to the privileges or to the eſtabliſhment in any of the ſaid cities or boroughs.

'The fourth contains all the reſolutions, and the moſt important caſes that have paſſed the houſe, or committees, relative to the right of voting. Where no reſolution has paſſed the houſe reſpecting elective franchiſe, the right, as practiſed and acknowledged, is inſerted. In this part we have had occaſion to correct many errors that have eſcaped eminent authors who have written on elections.

'The fifth contains the number of voters, aſcertained moſtly from perſonal experience, and ſome from a ſight of the reſpective poll-books. We therefore hope, in this eſſential part of election information, to receive that confidence it was our anxious effort to deſerve.

'The ſixth contains the returning officer in each city and borough; and as material influence has attached to the department of this office, in elections, the greateſt care has been taken to ſtate in whom the power is veſted.

'The ſeventh contains the name of that perſon or perſons, who from feudal eſtabliſhment, perſonal acquaintance, miniſterial connexion, or landed property in the vicinity, has that influence which, from the obedience it commands from obſequious voters, is termed elective patronage.'

It is thus evident that theſe volumes offer to the reader a large portion of intereſting information.

The ſtate of the repreſentation of counties did not come within the author's original plan; 'their political integrity, (he ſays,) being ſpotleſs, compared with the delinquency of boroughs:' but as influence has extended itſelf ſo largely over the freeholders, and it being more dangerous as being veſted in peers, he has thought it proper to include county repreſentation in his work.

Prefixed to this hiſtory, we find a very elaborate diſcuſſion of conſtitutional rights, in which the following poſitions are aſſerted and enforced:

'First.—That, as our conſtitution was, from the earlieſt periods, founded on liberty, it ſhould not be deſtroyed, as if it were the government of deſpotiſm.

'Secondly.—That, as all our political evils ariſe from the abuſe of the practice, and not from defect of principle, the original purity of its ſpirit may be reſtored without violence to the body.

'Thirdly.—That, as the corrupt ſtate of repreſentation originates with all parties, its ancient purity is only to be revived by the unanimous and diſintereſted efforts of every rank and degree in the kingdom.

'Fourthly.—That, as nothing but a patriotic and diſintereſted reſolution, in all, to recur to the firſt principles of our conſtitution can reſtore us to the entire poſſeſſion of our ancient liberties, it is not the fall of one party, or the riſe of another, that ſhould be the object of public purſuit. And,

'Fifthly.—That, as the reſtoration of our liberties is equally due to all, no difference of opinion, ſituation, or circumſtances, ſhould prevent every individual peaceably uniting in the attainment of this invaluable bleſſing.'

This diſſertation concludes with Mr. Granville Sharpe's plan for reforming the repreſentation.

MONTHLY CATALOGUE,

For MAY, 1793.

LAW.

Art. 16. *Deciſions of the Court of King's Bench*, upon the Laws relating to the Poor. Originally publiſhed by Edmund Bott, Eſq. of the Inner Temple, Barriſter at Law. Now reviſed, corrected, and conſiderably enlarged; with Tables of the Caſes; and a complete Digeſt of the principal Matters; the third Edition; in which the Statutes; the reported Deciſions, from the Reign of Queen Elizabeth to Michaelmas Term the Thirty-third of George the Third; and many Caſes never before publiſhed upon this Subject, are properly arranged; and the whole Syſtem of the Poor Laws placed in a clear and perſpicuous Point of View; by Francis Conſt, Eſq. of the Middle Temple, Barriſter at Law. 8vo. 2 Vols. About 900 Pages in each. 1l. 5s. Boards. Butterworth. 1793.

THIS edition of the late Mr. Bott's Poor Laws has long been expected with anxiety by the profeſſion. Mr. Conſt might have fulfilled the duties of an editor by adding the new deciſions to thoſe before publiſhed, but, finding that many of them could not be included under the former arrangement, he has been at the labour of re-compiling the work. The extent of this undertaking may be in ſome meaſure judged from the following account:

'The caſes have been compared with the original reports, where ſuch reports are publiſhed, and the errors, where any errors occurred, corrected.

'The acts of parliament have alſo been collated with the Statutes; in which the laſt edition, by *Mr. Serjeant Runnington*, has been reſorted to, as well as the former one, by *Mr. Ruffhead.*

'The general titles of the former edition are ſtill preſerved; but the ſeveral diviſions of the chapters have been changed, and many new chapters added: if, however, any caſe ſhould, on inſpection, appear to be miſplaced, the editor truſts that the difficulty of arranging ſuch a multiplicity of caſes, frequently confuſed and ſometimes contradictory, will be recollected.

'To obviate any difficulty which might ariſe reſpecting references to the former edition, a table is prefixed to each volume, ſhewing where the caſes before publiſhed are to be found in this work, and pointing out the ſeveral tranſpoſitions which the editor has made. By theſe tables it will be perceived that ſome of the old caſes are omitted; but on a reference to the body of the work, it will be ſeen that they had no application to the ſubject; that the point in queſtion was left undecided; or that caſes of better authority ſupply their place.

'Although in this edition there are nearly one thouſand caſes more than were before publiſhed, yet there are ſome to be found in the books, which, from their want of correctneſs and authenticity, have been left unnoticed; ſome of the caſes alſo have been repeated, in order to bring the ſeveral points they contain within the diviſions to which thoſe points reſpectively belong: but it is hoped, that no caſe has been unneceſſarily inſerted, nor any omitted that can be material to a compleat knowledge of the ſubject.

'Among the additional caſes are many which have never before appeared in print: theſe, as well as ſome others which vary from the reports already in print, are diſtinguiſhed by the words "Editor's MSS." and relate principally to two periods, namely, from the reign of *Queen Anne* to the end of the reign of *George the Second*; and from Michaelmas term in the *twenty-ſecond year*, to Michaelmas term in the *twenty-ſixth year* of *George the Third.*'

To render this work as full and complete as poſſible, Mr. C. has annexed to the firſt volume the ſtatute 22 Geo. III. c. 83. which gives authority to incorporated ſocieties to maintain and provide for their own poor.

Art. 17. *An Elementary Treatiſe, by way of Eſſay, on the Quantity of Eſtates*, &c. By Richard Preſton, of Aſhburton. 8vo. pp. 674. 10s. 6d. bound. Otridge.

The ſubject of this treatiſe is of conſiderable extent and importance. Mr. Preſton, though a young author, has beſtowed much labour and reflexion in the inveſtigation of it, and his work will be found to reward the diligent peruſal of the ſtudent; particularly if he be deſigned for the conveyancing branch of the profeſſion. The nice and ſubtile diſtinctions, he obſerves, with which the laws of property

abound,

abound, have been deemed ſufficient to deter young men from entering on the purſuit, and from proſecuting their ſtudies with cheerfulneſs. To theſe Mr. Preſton's advice is, in the words of Virgil, "*Ne cede malis, ſed contra audentior ito.*"

Art. 18. *An Explanation of the Practice of Law:* containing the Elements of Special Pleading, reduced to the Comprehenſion of every one. Alſo, Elements of a Plan for a Reform: ſhewing that the Plaintiff's Coſts in a Common Action, which at preſent amount to from 25l. to 35l. need not exceed 10l.; and thoſe of the Defendant, which are now from 12l. to 20l. need not exceed 6l. By John Frederic Schiefer, Eſq. of Lincoln's Inn. 8vo. pp. 340. 6s. Boards. Pheney. 1792.

This gentleman points out, in a lively manner, many abuſes exiſting in the practice of the law, and propoſes a plan to leſſen the heavy expences now attendant on legal proceedings.

IRELAND.

Art. 19. *An accurate Report of the Speech delivered by the Right Hon. John Foſter,* Speaker of the Houſe of Commons of Ireland, Feb. 27th, 1793, in a Committee of the whole Houſe, on the Bill for allowing Roman Catholics to vote at the Elections of Members of Parliament in that Kingdom, to prove that this Bill has a direct Tendency to ſubvert the Proteſtant Eſtabliſhment in Ireland, and to ſeparate that Kingdom for ever from Great Britain. 8vo. pp. 52. 1s. 6d. Debrett.

The application of the Iriſh Roman Catholics to Government, for the redreſs of their grievances, and for the enlargement of their franchiſes, having ſo happily terminated in their favour, it is wholly unneceſſary for us to take farther notice of this ſpeech againſt the bill, than merely to announce its publication.

MEDICAL.

Art. 20. *Treatiſe on the Gout,* wherein is delivered a new Idea of its proximate Cauſe, and conſequent Means of Relief; written with a View to excite further Reſearches into the Nature, and to leſſen preſent Reſerve in the Treatment, of that Diſeaſe. By Thomas Jeans, M. D. 8vo. pp. 108. 2s. Cadell. 1792.

'The pre-diſpoſition to gout,' in the author's own words, 'conſiſts in a general debility, with an exceſs of this debility prevalent in the alimentary canal, from the ſtomach to the anus, and a predominant ſympathy or conſent betwixt this great officinal organ of the body and the joints.'—If our readers be farther deſirous of knowing why different joints are affected with gout, they are to be informed that this ariſes from different parts of the inteſtinal tube being affected: that the large inteſtines ſympathize with the little joints, and the leſs inteſtines with the greater joints: that gout mounts regularly from joint to joint, and from gut to gut; that the *ſphincter ani & inteſtinum rectum*, being conſtricted, avenge themſelves on the great toes; while the colon and cœcum naturally look to the ankle; and ſo on, till the ſtomach directs its attack againſt the trunk itſelf.—With reſpect to the '*new* idea of the proximate cauſe,' we are told that 'the proximate cauſe, depending on the nervous ſyſtem, puzzles us with all that evaneſcent ſubtilty of that inexplicable part of the machine, and, probably, it will, at the end of all reſearch, be found a phaſm, not given to man to embrace and retain;'—and then, as to the new means of relief conſequent on this new idea of the proximate cauſe, they alſo, as far as regards us, are *evaneſcent ſubtilties and phaſms*, which we have neither *embraced*, nor *retained*.

Art. 21. *A practical Treatiſe on the Efficacy of Stizolobium, or Cowhage*, (the *Dolichos pruriens* of Linnæu ,) internally adminiſtered, in Diſeaſes occaſioned by Worms. To which are added Obſervations on other Anthelmintics of the Weſt Indies. By William Chamberlaine, Surgeon. 5th edit. 8vo. pp. 92. Printed for the Author. 1792.

The efficacy of this medicine, (cowhage,) and the ſafety of adminiſtering it, are here aſſerted on the faith of ſeveral caſes, which have either occurred in Mr. Chamberlaine's practice, or have been communicated to him by others.—The medicine, next in point of efficacy as a vermifuge, is ſaid to be a ſtrong decoction of the bark of the baſtard cabbage tree, deſcribed by Mr. Robins, of St. Mary's, Jamaica, under the name *Geoffrea, Inermis*.

Art. 22. *An Addreſs to the Faculty, and the Public, on the Expediency of eſtabliſhing a Fund for the Benefit of Widows and Orphans of Medical Men*, in the Counties of Durham and Northumberland, and the Town of Newcaſtle upon Tyne. By Frederick Glenton, Surgeon. 8vo. pp. 36. Hall and Elliot, Newcaſtle. 1792.

The author of this little addreſs writes with a degree of earneſtneſs and feeling that does him honour. We hope that the plan, which he ſo fairly labours to promote, may ſucceed according to his wiſhes.

Art. 23. *Obſervations on the Bark of a particular Species of Willow*, ſhewing its Superiority to the Peruvian, and its ſingular Efficacy in the Cure of Agues, intermittent Fevers, Hæmorrhages, &c. illuſtrated by Caſes. By Samuel James, Surgeon. 8vo. pp. 69. 2s. Johnſon. 1792.

The virtues of the bark of willow were firſt celebrated by the Reverend Mr. Stone, of Chipping Norton, Oxfordſhire, in 1763. Since then, as is remarked by Mr. James, few actual obſervations have been made on its medicinal powers. Theſe powers, if we judge from the hiſtory before us, are great indeed. This medicine has done wonders in the hands of Mr. James; particularly in curing pſoas abſceſſes, after they had been opened by the knife.—The ſpecies of Willow uſed by this author was the broad-leaved willow—*ſalix latifolia*; which is ſaid to poſſeſs much higher virtues than the *ſalix alba*, which was employed by Mr. Stone.

Art. 24. *A Treatiſe on the Dorſel Spaſm*. By the Rev. Richard Worthington, M. D. 8vo. pp. 54. 1s. 6d. Debrett. 1792.

Dorſel ſpaſm is a name invented by Dr. Worthington to repreſent a diſeaſe, which, though frequently confounded with lumbago, is ſaid to be eſſentially different from it. It differs from the lumbago by its inſtantaneous attack, and by being generally attended by a peculiar cutaneous eruption. In the Doctor's own words:

‘The proper idea to be formed of the diſeaſe which I have deſcribed, and have endeavoured to treat, is, that it originates and conſiſts in a *ſudden*, a *ſtrong*, and *extenſive ſpaſm*. That, from the whole of its phenomena, and from the analogies and facts to which I have appealed, there is reaſon to apprehend the ſpaſm to be connected with a gouty diatheſis: that a combination of debility and irritation, accompanied by an inflammatory temperament, may be its *proximate cauſe*: that by the prevalence of one or the other of theſe tendencies, the employment of bleeding is to be cautiouſly regulated: and laſtly, that as we have ſufficient ground for preſuming, that the *eruption* is ſalutary and critical, it muſt be proper to encourage it, in the conduct of a rational practice.’

POETRY *and* DRAMATIC.

Art. 25. *The Adventures of Telemachus.* In Blank Verſe, from the French of M. Fenelon, Archbiſhop of Cambray. By J. Y, *A. M.* and formerly Fellow of St. John's College, Cambridge. 12mo. 3 Vols. pp. 1047. 10s. 6d.—boards. Sael.

Though Fenelon's Adventures of Telemachus be written in proſe, the work is univerſally allowed to have no ſmall ſhare of poetical merit. It may not perhaps, in ſtrict propriety of language, deſerve the name of an epic poem: but it poſſeſſes ſo many of the leading characters of the epic, and is ſo rich in the higher excellencies of fine writing, invention, imagery, and ſentiment, that the want of *numerous* melody is ſcarcely to be regretted. At leaſt it may be confidently preſumed, that no attempt to reduce it to the meaſure of verſe, whether in its original or in any other language, will ever be an improvement on this juſtly-admired production.

With reſpect to the preſent tranſlation, the author of which is the Rev. Mr. Youde, we readily allow it conſiderable merit for its cloſeneſs of adherence to the meaning of the original; and much ingenuity is manifeſted by Mr. Y. in bringing ſo exact a tranſlation under the reſtriction of numbers:—but, after all the pains which this performance muſt have coſt, we cannot think the general effect more pleaſing than that of a proſe tranſlation. The verſes have not a ſufficient portion of poetical diction, to compenſate for the want of the eaſe and freedom of proſe; and the reader, in peruſing the work, is perpetually ſenſible of the artificial ſtiffneſs, while he is ſeldom gratified by the peculiar graces, of poetry. In juſtification of this general criticiſm, we ſhall tranſcribe a part of Mentor's inſtructions to Idomeneus, concerning the encouragement of agriculture.

‘Almoſt all men to marriage are inclin'd;
There's nothing hinders it but poverty.
If you oppreſs them not with taxes, they
Their wives and children will with eaſe maintain;
For ſtill the earth, the ever-grateful earth,
On thoſe who cultivate her with due care,
Largely beſtows her fruits: to thoſe alone,
Who grudge their labour, ſhe makes no return.
But the laborious and induſtrious part,
Still, the more numerous their children are,
The wealthier are, provided that the prince

Impoveriſh them not. From earlieſt years
Their little ones begin to be a help.
The youngeſt take the ſheep to paſture; thoſe
Further advanced in years, have now the care
Of num'rous flocks; the eldeſt in the field
Aſſiſt their father in his work. Mean-while
The mother, with the family at home,
For her dear children, who muſt needs return
Fatigued with toil, and for her ſpouſe, prepares
A plain repaſt. Her's is the care to milk
The cows and ſheep; and milk in plenteous ſtreams
Is ſeen to flow. She makes a cheerful fire,
Round which the family each evening chant,
Well pleas'd, the ſongs of innocence and peace,
Till ſummon'd by the gentle call of ſleep.
Cheeſe, cheſnuts, ſhe prepares, and fruits preſerv'd,
All freſh as if juſt gather'd from the tree.
'The ſhepherd with his pipe returns, and chants,
To th' aſſembled family, the ſongs
He from the neighb'ring village-ſwains hath learnt.
The ploughman homeward with his plough returns,
His weary'd oxen, with their necks bow'd down,
Move ſlowly on, regardleſs of the goad.
With the day's work all toil and trouble ends.
Sleep, with his poppies, which at Heaven's command
He ſheds o'er mortals, charms all cares to reſt,
All nature in a ſoft enchantment holds;
And each, forgetful of the morrows toil,
Enjoys repoſe; a happy race of men,
Free from ambition, artifice, diſtruſt;
If the Gods grant them an indulgent king,
That interferes not with their harmleſs joys.
But how inhuman, and how horrible,
Through oſtentatious and ambitious views,
To rob them of the fruits their labour earns,
And nature's bounty yields! Nature alone
From her rich boſom would the needs ſupply
Of an innumerable multitude
Of mod'rate men, to induſtry inur'd;
But 'tis the pride and lux'ry of a few,
That ſinks to miſerable penury
Such numbers of mankind.'

Having thus freely given *our* opinion of this work, it would be injuſtice to the tranſlator not to inform our readers, (from his preface,) that Dr. Johnſon, on a viſit at Oxford in 1782, peruſed the firſt two books, and expreſſed his approbation.

A part of this tranſlation was noticed in our 53d vol. p. 357. Mr. Y. has improved thoſe lines which we then noticed as particularly proſaic.

Art. 26. *The Iriſhman in London*; or, The Happy African. A Farce in two Acts, performed at the Theatre Royal, Covent Garden. By William Macready. 8vo. 1s. Longman. 1793.

When a man profeſſedly writes a farce and calls it a farce, we know what we have to expect; and we neither feel the diſappointment nor the diſguſt of reading *comedy* in the title page, and finding *farce* in the piece. Thoſe who, in their boyiſh days, have been diverted at Bartholomew fair, and who have peruſed this farce, will recollect in it incidents which formerly excited their laughter. If they can laugh again, changing the ſcene from a booth to the dignified boards of a Theatre Royal, or even if they find the majority of their neighbours laughing around them, ſo be it; let the laugh be innocent, and we have no wiſh to ſee it interrupted.

An Iriſhman is almoſt as dear to the Engliſh ſtage as Harlequin is to the Italian; and we do not find that the Iriſhman in this farce is deficient in family features. As a ſpecimen, which will probably make our readers ſmile, we will inſert what the author himſelf calls (without inquiring what he means, for his meaning is beyond us,) *a bit of a planxty*.

‘ Song. *Murtock.*

‘ If you'd travel the wide world all over,
And ſail acroſs quite round the globe,
You muſt ſet out on horſeback from Dover,
And ſail unto ſweet Balinrobe.
'Tis there you'll ſee Ireland ſo famous,
That was built before Adam was breech'd,
Who liv'd in the reign of king Shamus,
Ere he was at the Boyne over-reach'd.
Chorus.
With my whack, fal de ral, &c. &c. &c.
Oh the land of Shillelah for me.

‘ There you'll ſee Ulſter, and Munſter, and Leinſter,
Connaught, and ſweet Kilkenny likewiſe,
That city where firſt, as a ſpinſter,
I open'd theſe pair of black eyes.
In this town there is fire without ſmoaking,
For a penny you'll buy fifty eggs,
And then there's ſuch wit, without joking,
And rabbits without any legs.
With my whack, &c.

‘ There you'll ſee my anceſtors glorious,
The ſons of the brave O's and Macs,
Who died whene'er they were victorious,
And after that ne'er turn'd their backs.
Our heads are ſtout and full of valour,
Our hearts are wiſe and full of brains,
In love we ne'er bluſh nor change colour,
And the ladies reward all our pains,
With my whack, &c.

‘ Saint Patrick is ſtill our protector,
He made us an iſland of ſaints,

Drove out ſnakes and toads like an Hector,
And ne'er ſhut his eyes to complaints.
Then if you would live, and be friſky,
And never die when you're in bed,
Come to Ireland, and tipple the whiſkey,
And drink ten years after you're dead.
With my whack fal de ral, &c. &c. &c.
The land of Shillelah for me.'

Art. 27. *Too Learned by Half*; or, The Philoſopher Outwitted. A Farce of one Act. By J. Sharpe. 12mo. 6d. Robinſons.

It may be no more than a mere act of juſtice to the friends of Mr. Sharpe, to believe that their requeſt had no concern in this publication; unleſs perhaps in unavailing endeavours to withhold it from the preſs.

Art. 28. *Miſcellanies in Proſe and Verſe.* Crown 8vo. pp. 240. 3s. ſewed. Printed at Edinburgh. London, Richardſon.

Among the multitude of little poems which compoſe this miſcellany, we find the following, entitled,

'An Epitaph.

'Mute here a merry poet lies;
He only made pretence
To ſimple, limping, laughing lines,
Which never gave offence.

'Himſelf was peaceful, like his muſe,
The worſt which we can ſay
Is, that he ſold his apples dear,
And on the Sabbath-day.

'More happy far he was than wits
In higher ſcenes who mov'd;
But who, nor liv'd, nor died like him,
Lamented and belov'd.

'No patron flatter'd and betray'd;
No bookſeller oppreſt:
His meal was light, his ſleep was ſound,
His verſes were his jeſt.

'Nor, treading on the old man's turf,
Can he who writes forbear
To pay departed innocence
An undiſſembling tear.

'Critic, forgive the *firſt* eſſay
Of one whoſe thoughts are plain,
Whoſe heart is full, who never means
To ſteal your time again.'

In this epitaph the poet has tolerably well hit off a critique on his poems. He loves to laugh and be merry in verſe: but his wit is often coarſe, and his lines *limp* through negligence, and are ſometimes uncommonly feeble and proſaic:

'Whoe'er would rob a woman of her will,
Muſt, ſoon or late ſucceed but very ill.'——'

'For almoſt nobody has taſte or time
To feel or cultivate the ſweets of rhime,'——

are couplets which would diſgrace the poet's corner of a newſpaper. Had we not ſeen the word Edinburgh in the title, we ſhould have ſuſpected the author to have been a North Briton from his making *yawn'd* rhime to *band*; and from his *almoſt nobody*."

In this miſcellany are to be found ſhort Remarks on Engliſh Plays and Farces, tranſcribed, we are told in the preface, from the library of a country gentleman. They ſcarcely merit publication. That admirable farce "The Citizen," written by Mr. Murphy, is thus ſillily and ill-naturedly criticized: 'When our moderns try to write in the ſtyle of natural character and converſation, they fall into a medley of inſipidity and affectation. They can bear no compariſon to the old poets, Shakeſpeare, Johnſon, and Fletcher, whom they mean to imitate.' p. 188. *Ex uno diſce omnes.*

POLITICAL *and* COMMERCIAL.

Art. 29. *Conſiderations on the Advantage of Free Ports,* under certain Regulations, to the Navigation and Commerce of this Country. By Robert Peckham, Eſq. Lord Mayor of London in 1784. 4to. pp. 30. 2s. Nicol. 1792.

The author of this pamphlet recommends the expediting commercial tranſactions, and ſhortening the delays of cuſtom-houſe forms, by allowing the products of all countries brought hither agreeably to our navigation laws, to be landed free; to be entered and depoſited in proper warehouſes; and transferable warrants to be granted to the importers; that ſuch as are admiſſible for home conſumption may be taken out on payment of duties; and ſuch as are for exportation, be re-ſhipped on payment of the charges of depoſit. This is, in ſome meaſure, the mode of managing the imports of our Eaſt India Company; and the writer is very ſanguine in the tendency of its general extenſion, to render this iſland (favoured by its immediate ſituation between the northern and ſouthern countries of Europe,) the general *depot* (to adopt a modiſh term,) for the productions of all other countries. It may be obſerved, in general, that trade is more befriended by releaſing it, as prudence may dictate, from exiſting reſtrictions, than by ſtriving to bend its operations to the views of legiſlators.

Art. 30. *A ſhort Anſwer to the Declaration of the Perſons calling themſelves the Friends of the Liberty of the Preſs.* By John Bowles, Eſq. of the Inner Temple, Barriſter at Law. 8vo. 6d. Downes. 1793.

It reflects no diſcredit on the *Friends of the Liberty of the Preſs,* that they have an antagoniſt in an ingenious and learned advocate for the *aſſociations*; ſince all his ingenuity and learning have only enabled him, in reply to their declaration, to aſſert the *right* of individuals to proſecute for public as well as private offences; to extol the impartiality of Britiſh juries; and to accuſe the friends of the liberty of the preſs of having aſſembled in direct and inſolent defiance of the honeſt verdict of twelve jurors, and in ſupport of the licentious and unconſtitutional freedom of the preſs. Perſonal invective, and general and irrelevant aſſertions, can never injure a cauſe which reſts on ſo firm a baſis as that of the right of Britons to the free uſe of the preſs, without fear of being puniſhed for any exerciſe of this freedom not *explicitly* prohibited by the law of the land.

Art. 31. *The real Grounds of the preſent war with France.* By John Bowles, Eſq. 8vo. pp. 74. 1s. 6d. Debrett. 1793.

In order to juſtify the preſent war with France, Mr. Bowles, after a general view of the principles and ſpirit which at preſent govern the affairs of that nation, compares the decree of fraternity, of November 19, 1792, with the explanation afterward given of it by the French miniſter, which confined its operation to the ſole caſe in which the general will of a nation, clearly and unequivocally expreſſed, ſhould call the French nation to its aſſiſtance and fraternity; and he concludes that the dignity, the welfare, and the independence, of this country, rendered it impoſſible to accept an explanation, which ſtill maintains a right of France to interfere in the internal affairs of other countries. Mr. B. next quotes ſeveral articles of the decree of December 15th, which lays down a plan by which the operation of beſtowing liberty was to be performed; and he then makes ſome extracts from addreſſes preſented to the convention from Engliſh and Iriſh ſubjects: he alſo quotes ſome French documents, to prove the exiſtence of ſedition in this country, and that it has been fomented by members of the French convention. On theſe grounds, he maintains that, for the ſafety as well as the dignity of Great Britain, a war with France was become neceſſary; and, on a general review of the whole caſe, he concludes that it is much more difficult to vindicate the lengthened moderation, than the tardy energy, of the Britiſh government.—The neceſſity of the war, after all Mr. Bowles's facts and reaſoning, will ſtill be queſtioned by many: but diſcuſſions on this ſubject are now in vain. All that remains is earneſtly to wiſh that Great Britain may, in her wiſdom, ſpeedily and honourably terminate a war from which, we fear, no national advantage can juſtly be obtained; and that ſhe may not, in her zeal for the general cauſe, extend her views beyond the ſpecific terms propoſed by Lord Grenville, in his letter of December 31, from which Mr. B. makes the following extract:

'If France is really deſirous of maintaining friendſhip and peace with England, ſhe muſt ſhew herſelf diſpoſed to renounce her views of aggreſſion and aggrandiſement, and to confine herſelf within her own territories, without inſulting other governments, without diſturbing their tranquillity, without violating their rights."

Art. 32. *The Expediency of a Revolution conſidered:* in which the Advantages held out to the People are examined and refuted. 8vo. pp. 58. 1s. 6d. Debrett. 1793.

Notwithſtanding Mr. Paine's *miſerable ſophiſtry* has been ſo effectually refuted by the deciſion of a jury, it is ſtill thought neceſſary to refute it again and again in the way of argument. Though the foe be fallen, this writer thinks that he is not ſo entirely conquered, as to render it wholly unneceſſary to give him another blow. What may be expected from his reaſoning, our readers will judge, when they are informed that he ſets out with boldly controverting the doctrine that the will of the majority of the members of any nation is the law, and with repreſenting it as an erroneous and dangerous poſition, that no laws have any efficacy nor obligation, nor government a juſt or legal duration, after the majority of the governed have choſen to withdraw their conſent and allegiance, or to ſuperſede them by other inſtitutions. The majority may, it is true, judge weakly, and may act fooliſhly or unjuſtly: but if there be any ſuch thing as a political axiom, it is ſurely this, that all power and law muſt originate in the will of the majority. If the power of a ſtate is to be delegated, who ſhall determine to whom, and in what manner, it ſhall be delegated? ſurely, the majority. This writer takes much pains to prove, that the preſent heavy burthen of taxes could not be relieved by any change of government; and that even, if the taxes were reduced, the burthens of the lower claſſes of ſociety would not be diminiſhed. The people are even told that, in taxes, what is taken from them returns again on them like the dew in ſhowers. After all that is here advanced, it is not quite certain that, if, without any violent concuſſion, but by the mild operation of a reform, the expences of government were materially leſſened, and conſequently the taxes reduced, the landholder and manufacturer could not afford to give the labourer better wages; nor, even on the ſuppoſition that wages remained the ſame, that the condition of the lower claſſes of the people would not be eſſentially meliorated. In one thing, we perfectly agree with this writer, that taxes are not more likely to be diminiſhed by war, than by the peaceable operation of government; and becauſe we are not convinced by any thing here advanced, that heavy taxes are beneficial to trade, we muſt deprecate a war which will neceſſarily increaſe them.

It would be injuſtice to the writer of this pamphlet, to overlook the ſingular expreſſions of piety contained in the following paragraph. Speaking of Mr. Paine, he ſays,

'I am tempted to believe, that Providence reſerved the calamities of his doctrine for a guiltier people, and the ſcourge was averted from our backs by the Supreme interference; and ſurely, if we be permitted to believe that any nation is ſtill its care, or any ſyſtem entitled to its protection, it will be pardonable to ſuppoſe that it may be the freeſt people and the ſublimeſt conſtitution.

'We have read that Hampden, in deſpair of liberty, had once embarked for America, but was detained by an order of council; and thus was the ſoul of freedom prevented from migrating from Britain, by the very tyranny it was deſtined to deſtroy. Alas! why does the corruption of our manners and the general depravation forbid us to believe, that the ſame ſuperintending care averted Paine from our coaſts, which would not ſuffer Hampden to leave them?'

We are ſurprized to find ſuch a tribute of reſpect to the memory of Hampden, in a work which breathes ſo little of Hampden's free ſpirit.

ART. 33. *The Example of France, a Warning to Britain.* By Arthur Young, Eſq. F. R. S. 8vo. pp. 146. 2s. 6d. Richardſon. 1793.

The ground, on which all the reaſoning and all the declamation of this pamphlet are erected, is the paradoxical opinion of the late Mr.

Soame Jenyns; that, " in politics, all principles that are ſpeculatively right are practically wrong " Ancient doctrines, which have been received as axioms by all the advocates for Britiſh freedom, for more than a century paſt, Mr. Young refutes —— no *annihilates*, by one daſh of his pen; and he ſubſtitutes in their room a word, which, in his hands, performs all the wonders of political necromancy——*experiment*. Appealing to the French revolution as an *experimentum crucis* againſt popular government, he decides on the beſt method of governing men with a degree of precipitation, with which he would probably never have thought himſelf warranted to decide on the beſt method of cultivating lucerne or madder.

In the opening of this work, he boldly pronounces that the application of theory to matters of government is a ſurprizing imbecility [he probably means a ſurprizing *proof of* imbecility,] in the human mind; —but he ſoon after aſſiſts us to account for the extravagance of this aſſertion, by informing us that he has a conſtitutional abhorrence of theory, of all truſt in abſtract reaſoning, and conſequently a reliance merely on experience. Experiments are certainly very commendable things, provided that they be obſerved accurately, and that only fair and legitimate concluſions be drawn from them. Let us ſee what uſe this writer, who has been ſo long in the habit of experimenting, makes of the experiment in which he has ſuch entire confidence.

Mr. Young's firſt attempt is to give a view of the real ſtate of France, under the ſeveral heads of government, perſonal liberty, and ſecurity of property. Under theſe heads, he ſtates facts, which we are not diſpoſed either to controvert, or to palliate, and which certainly prove that government is not ſettled in France, that law is not reſpected by the Pariſian mob, and that, under the plea of public neceſſity, perſonal ſecurity and perſonal property have been groſsly and ſhockingly violated:—but which, perhaps, do not deciſively demonſtrate that France has no government at all, and that the quarrel now raging is collected to a ſingle point—is a trial at arms whether thoſe who have nothing ſhall not riſe and poſſeſs the property of thoſe who have ſomething.

The next inquiry is, where theſe evils have ariſen; and the reply is, from *perſonal repreſentation*, the rights of man, and equality. Here our experimenter, it muſt be obſerved, ſteps out of his favourite walk of experiment, and enters unwittingly on that theoretical ground which he abhors. Not contented with obſerving effects, he *ſpeculates* on cauſes; and hereby invites a counter ſpeculation, how far his account of the preſent wretched ſtate of France is fair and accurate, and his enumeration complete. The three cauſes here mentioned (which, by the way, may be fairly reduced to one, the claim of an equal right in every citizen to chuſe his own governors,) having in themſelves no neceſſary connection with the effects aſcribed to them, it is unreaſonable to aſſert this connection, if other cauſes will account for them; ſuch, for example, as the peculiar impetuoſity and irritability of the French character, and thoſe circumſtances, both internal and external, which have concurred to lead them into violent meaſures. The concluſion here drawn againſt perſonal repreſentation, on a defective ſtatement of a ſingle unfiniſhed experiment, is the leſs ſatisfactory, becauſe the fact, on which Mr. Y. lays ſo much ſtreſs, may be contraſted by others, in which the doctrine of perſonal repreſentation has been tried with ſucceſs; particularly by the grand experiment in America; to which the only objection that our author is able to advance, is that America has not, what it ought to be one of the firſt objects of all governments to prevent, a numerous and indigent poor:—Yet, on theſe ſlight grounds, does the author proceed to raiſe a ſyſtem of doctrines, which goes to the entire annihilation of political exiſtence in the general body of the people; and conſequently to the unlimited eſtabliſhment of deſpotiſm.

The poſitions, which Mr. Y. aſſerts with an air of confidence, as if they were demonſtrated truths, and urges with a degree of vehemence, which would ſeem to imply that the proſperity and the very exiſtence of his country depend on their univerſal reception, are ſuch as theſe; that to ſuppoſe that the Houſe of Commons purports to be the repreſentatives of the people is mere theory, and to call them ſuch is a very inaccurate mode of expreſſion;——That the electors of members of parliament do not delegate powers, nor entruſt privileges, but merely exerciſe a privilege, which the conſtitution has given to them, of chuſing a third branch of the legiſlature;——That the members, when elected, and in *combination* with the other branches of the legiſlature, *aſſume and poſſeſs and give themſelves* ſuch powers and prileges as thoſe did not poſſeſs who ſent them;——That the proſperity and happineſs, which we have enjoyed for a century, is owing preciſely to the Houſe of Commons NOT ſpeaking the will of the people;——That if parliament act from the immediate impulſe of the people, the wiſdom of the community is governed by the folly of it;——That, in the preſent circumſtances, moderate reform, or any reform at all *on principle*, would be a ſure ſtep to all that followed reform in France, —Jacobiniſm, anarchy, and blood; —That the beſt method of taming the *many-headed monſter*, would be by a *militia rank and file of property*, conſiſting of a regiment of a thouſand cavalry in every county of moderate extent;——That the licentiouſneſs of the preſs, permitted to *ſo ſhameful and deſtructive a length as we have of late years experienced in England*, ought to be reſtrained; for where this is *in any degree* allowed, the *general inſtruction* of the lower claſſes muſt become the ſeed of revolt;—in fine, that the friends of reform are ſtrenuous for *Sunday and charity ſchools*, becauſe they prepare the people for revolt; and that, to teach, is to bewilder—to enlighten, is to deſtroy.

We truſt that our beloved country, whoſe genuine conſtitution, founded on the good old principle that all civil power muſt originate with the people, we have always revered, is not yet ſo far abandoned to political infatuation as to adopt the maxims of this work. We dread anarchy, and we abhor maſſacre and plunder, as much as Mr. Young, or any one: but we cannot be convinced, by all that he has advanced concerning the affairs of France, that, in order to prevent theſe evils, it is neceſſary to relinquiſh every idea of repreſentative government, to admit the deſpotic ſway of *ſelf-aſſumed* power, and place the *merit* of a legiſlative body *preciſely* in *not* ſpeaking the will of the people whom they govern; to arm the rich againſt the poor; and to conſign the lower claſſes of ſociety to perpetual ignorance and ſlavery. We, above all, enter our earneſt proteſt againſt the injuſtice of conſtruing every effort toward the reformation of abuſes and corruptions, into a deliberate purpoſe to overturn the ſtate and of holding up the character of an advocate for reformation as 'an object of as much jealouſy and diſtruſt as that of a profeſſed Jacobin.'

Art. 34. *Remarks on the Hon. Thomas Erſkine's Defence of Thomas Paine*, and on his Aſſertion that the Monarchy of Great Britain is elective. 8vo. 6d. Bell, Oxford-ſtreet. 1793.

The author declares himſelf deſirous of moving in the middle path between the oppoſite parties whoſe rage and intemperance have of late introduced ſuch diviſion into the political world. He profeſſes to be a moderate man: but we ſee no evidence of moderation in him, unleſs it be in his abilities, and even there we doubt whether he be not too much *under par* to rank with middling writers.

Art. 35. *Sentiments on a War with France.* 8vo. pp. 36. 1s. Flexney. 1793.

After the numerous apologies for the preſent war, which have appeared, this writer's *ſentiments* have not ſufficient novelty to require particular notice. Some readers may aſk why he did not himſelf obſerve that ſilence on political ſubjects, 'which to him always appeared the duty of individuals in a repreſentative government?'

Art. 36. *Truth and Reaſon againſt Place and Penſion.* Being a candid Examination of the Pretenſions and Aſſertions of the Society held at the Crown and Anchor, and of ſimilar Aſſociations in various Parts of the Metropolis. Addreſſed to John Reeves, Eſq. and his Aſſociates. 8vo. 6d. Ridgway. 1793.

This tract is given to the public as a refutation of the principles of the aſſociation to which it is addreſſed. The author enumerates many facts to prove that, though it be true, as Judge Blackſtone and other lawyers have ſtated, that the laws hold out a remedy to every injury, theſe aſſociators have not ſufficient ground for aſſerting, that ſuch is the *firm adminiſtration* of the law as to *afford* a remedy to every wrong. Inſtances are given in which quirk, quibble, and evaſion, have formed a ſhield againſt the terrors of the criminal law, and in which the artificial refinement and ſubtlety of the law, in civil caſes, have operated, to the unreaſonable delay, or entire prevention, of juſtice. In the three great qualities, which Lord Coke lays down as eſſential in the execution of juſtice, that it be free without ſale, full without deficiency, and ſpeedy without delay, our adminiſtration of law is ſaid to be imperfect. The laws of monopoly of every kind, the game law, the marriage act, the exciſe law, the law of impriſonment for debt, the practice of impreſſing ſeamen, and other particulars, are mentioned as violations of the *Magna Charta.* Of the efforts which are made by ſelf-created aſſociations to deprive the people of the right of *free diſcuſſion*, this writer ſpeaks with honeſt indignation:

'To ſay that individuals ſhall not meet or aſſociate, for the purpoſe of conſidering the conſtitution, (as by law eſtabliſhed, indeed we have no other,) is to ſay that they ſhall never judge of oppreſſive ſtatutes; never be enabled to inſtruct their repreſentatives to move for the repeal of laws, which they feel to be partially injurious. Apply this to the ſhop-tax, and how would it ever have been repealed? Let the Diſſenters and Roman Catholics apply this, and how are they to propoſe an alleviation of their ſufferings? Let the people at large apply it, and how are they to collect the public mind, for the purpoſe of addreſſing the houſes of parliament, or the throne, for the redreſs of grievances?

' You treat us as the proprietors of the ſhort annuities, in the infamous South-ſea fraud, complained of being treated by the Houſe of Commons,—" firſt pick our pockets, and afterwards would ſend us to gaol for complaining."'

Though plain truths be here freely ſpoken, the writer appears to have no other object in view, than the obtaining a reform of parliament on conſtitutional principles. The ground on which he pleads for ſuch a reform is, that partial repreſentation of the people renders property inſecure; a doctrine which was long ſince aſſerted by Mr. Locke: " I have truly (ſays he) no property in that, which another can by *right* take from me, when he pleaſes, againſt my conſent;" and which a noble member of the preſent adminiſtration a few years ago admitted, when he ſaid *, " A vaſt majority of the community is unrepreſented; and its moſt eſſential concerns, life, liberty, and property, continue in the abſolute diſpoſal of thoſe, whom they do not chooſe, and over whom they have no controul."

Art. 37. *The Cauſes of the preſent Complaints fairly ſtated, and fully refuted.* 8vo. 6d. Sewell, &c. 1793.

We have here a cool and temperate ſtatement of the moſt important political topics of the times, particularly the great queſtion of *Parliamentary Reform*. The author endeavours to ſhew that the popular complaint on this head is founded on a miſapprehenſion of the ſubject. He inſiſts that the repreſentation of England was never ſuppoſed to conſiſt of an actual repreſentation of the whole people; and that the principle of the preſent repreſentation was fixed by the treaty of union between England and Scotland,—founded on the baſis and practice of all former repreſentations, as laid down, and regulated, throughout different periods, from the earlieſt authentic accounts. He contends, further, that *annual* parliaments never exiſted; and that *triennial* parliaments, having been found inconvenient, and injurious, laſted only a few years.—In ſupport of theſe general ideas, the author enters, particularly, into an argumentative diſcuſſion of the ſubject; which he treats with good ability, and, which is now become very rare with political writers, with good temper and decency of language: but he determines, on every point, *againſt* what is termed *A Reform*, &c. He will be ſtyled a miniſterial writer;—be that, however, as it may, his reaſoning certainly merits the attention of the public.

Art. 38. *The Political Progreſs of Britain*; or an Impartial Account of the principal Abuſes in the Government of this Country, from the Revolution in 1688. The whole tending to prove the ruinous Conſequences of the popular Syſtem of War and Conqueſt. Part firſt. 8vo. pp. 80. 1s. Kay. 1792.

This is a virulent invective againſt the Britiſh revolution in 1668, and all our governors, and government meaſures, ſince that event, apparently drawn up and contrived to make a moſt piteous tale of the preſent ſtate of poor Old England! That *all* which the writer ſtates is void of truth, is more than we preſume to affirm, for invective is generally made up of aggravated truths; and if any one ſhould wiſh for apologies for, and encomiums on, the Stuarts, with plentiful abuſe of King William and all his ſucceſſors, here is a political Hotman *, prepared to furniſh them, with all circumſtances, computed at compound intereſt.

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* Duke of Richmond's letter to the Iriſh volunteers.

Every clear-ſighted honeſt man may find frequent occaſions to cenſure both men and meaſures under our government; and ſuch cenſures have occaſionally a happy tendency to influence a change of both. We know, moreover, that our conſtitution includes and provides adequate remedies for all the abuſes that may creep in under bad adminiſtrations, when occaſions call for the application, and more eſpecially if we have virtue enough to make uſe of them: if this be wanting, it matters little under what form of government we live: but we confeſs ignorance of any political panacea to eradicate avarice, ambition, and pride, from the human breaſt; or to ſecure the integrity of all men employed in public ſtations.

Art. 39. *An Inquiry into the Grounds of Political Difference which are ſuppoſed to exiſt, among ſome of the Members of the Whig Party.* 8vo. pp. 36. 1s. 6d. Ridgway. 1793.

After bringing into compariſon the political ſtate of this country in ſeveral former periods, and at the preſent time, the author of this pamphlet, who appears to be well acquainted with the ſpirit of the ſeveral parties now exiſting among us, examines the grounds of the difference which is ſuppoſed to have taken place among the members of the Whig party, and concludes that it does not ariſe from any change of opinion on general principles of policy, but merely from the dread which ſome have entertained of a revolution in this country. He ſpeaks of two different plans of improvement, which are canvaſſed among thoſe who are diſpoſed toward reform, of which the following are the heads:

'The firſt recommends an alteration in the preſent ſtate of repreſentation, agreeable to the analogy of the old repreſentation, and in conformity with it. It recommends the accommodation of the expences of the executive government to the manners of the preſent time, and by clearing the expenditure of the court from many uſeleſs articles would not only reduce the improper influence ariſing from thence, but increaſe the income of the crown, for the more immediate ſupport of the royal dignity. By making a more equal diviſion in the emoluments of the church, agreeably to its preſent ſtate, and in conformity with it: by making a reform in the proceſs and expences of the law, more agreeable to the manners of the preſent time, leaving the authority of judges and juries, with the whole body of the Engliſh law, entire and unqueſtioned. And, laſtly, by reforming the ſeveral public offices, and accommodating their manner of proceeding to the improvement of modern practice. The other ſet compriſe notions of a much more extenſive nature. They look for a national government on the broad baſis of univerſal repreſentation; they look for the adoption of all religions equally, without a national church of any kind; they wiſh to remove (to uſe their own inſolent gabble) that bauble the crown, and inſtitute a repreſentative executive government in its ſtead; they aim at an alteration, not only in the forms, but in the rationale and principles of the Engliſh law. And to ſum up all, they look for a total equality with reſpect to the rank, order, and pretenſions of every individual, except what ariſes from property; which they would equalize as far as it is practicable, by aboliſhing the right of primogeniture. It is in a view of theſe two ſubjects or one of them, that I apprehend the difference of opinion is ſuppoſed to exiſt; and as to the firſt, it is probably thought by ſome, that many of the alterations are highly deſirable, ſome impracticable, and the whole dangerous, as it ſuppoſes a degree of integrity in the perſons compoſing the government, which the truth of human nature will not permit us to expect. By others, it is probably thought, that they are highly deſirable, but that they cannot be obtained in our preſent circumſtances, unleſs through the medium of a revolution; the hazard and miſery of which, the value and neceſſity of theſe projected improvements will not in their opinion juſtify. Others, perhaps, may think that they are in themſelves fit to be conſidered; that they are both wiſe and practicable, at leaſt in a degree, and that if obtained they would tend to prevent the very conſideration of the other ſet of alterations; which I believe, there are none who really belong to the whig party but conſider as leading to immediate anarchy, and as calculated only to ſcatter a nation like the ſand of the ſea-ſhore, when it is beat about by the billows of a tempeſtuous ocean.'

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* A character in Southern's *Oroonoko*.

The miſchiefs apprehended from a revolution, are admitted by the author in their full extent; and the moſt probable means of preventing it he apprehends to be, immediately beginning a temperate reform. according to the ſecond plan mentioned in the preceding extract. The ultimate drift of this pamphlet is to perſuade the people that their only remedy againſt threatening anarchy or deſpotiſm, is a whig adminiſtration.

MISCELLANEOUS.

Art. 40. *A Congratulatory Addreſs to the Rev. John Croſs,* Vicar of Bradford, on the Proſpect of his Recovery from a dangerous Diſeaſe, to a State of Spiritual Health and Salvation. To which is added, A *Letter* to the Rev. James Wood, of Leeds, an *Eloge* to the Memory of John Weſley, and an *Addreſs* to the Inhabitants of Bradford; with diverting Incidents, Anecdotes, *Bons Mots,* &c. 8vo pp. 197. 2s. 6d. ſewed. No Bookſeller's Name. 1791.

Will the heart of this witty and formidable antagoniſt to the Vicar of Bradford never relent! For goodneſs ſake, friend Trim[*], as you are mighty, be merciful! As you have gotten your antagoniſt under, do not thus continue to pummel the poor man while he is down!

For our brief notices of the former publications relative to this literary ſquabble, ſee Rev. vol. lxxviii. p. 354. alſo New Series, vol. i. p. 339; vol. iv. p. 114; and vol. v. p. 473.

N. B. *This little article has been for ſome time accidentally miſlaid.*

THEOLOGY, POLEMICS, *and* ECCLESIASTICAL AFFAIRS.

Art. 41. *A Charge delivered to the Clergy of the Dioceſe of Durham,* at the Primary Viſitation of that Dioceſe, in the Year 1792. By Shute, Lord Biſhop of Durham. 4to. pp. 37. 1s. 6d. Payne. 1792.

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[*] A name aſſumed by the Rev. Mr. Edward Baldwyn.

If we were to conſider this charge merely as a literary production, we ſhould be inclined to aſcribe to it a high degree of merit. It is certainly written with great accuracy and elegance, and it diſcovers much ingenuity and ability:—but it chiefly demands attention on account of its political principles and ſpirit; and on this ground we acknowlege ourſelves incapable of giving it our entire approbation. The right reverend author is of opinion, that the peaceful and proſperous ſtate of this country is ſuch as ought to preclude all diſcontent; and he repreſents the preſent ſpirit of reform as pregnant with an infinity of miſchief. Much is ſaid on the danger of ſeditious principles, and on the neceſſity of the interpoſition of the magiſtrates in puniſhing ſeditious offences: but no preciſe explanation is given of the principles themſelves, nor of the offences which are ſuppoſed to proceed from them.

Among the dangerous innovations which are deprecated, is the repeal of the ſtatutes, enacted for protecting the fundamental doctrines of chriſtianity from blaſphemy and corruption. Theſe laws are conſidered as neceſſary to the very exiſtence of the eſtabliſhment, and conſequently of the conſtitution; and it is ſeriouſly urged, in vindication of theſe laws from the charge of perſecution, that they 'reſtrain no man's private ſentiments; pretend to no controul over the mind; preſcribe no other limit to public profeſſions, but ſuch as is calculated to promote peace and charity among all parties; ſuch as was due to the national religion, and to the honour of God and his revelation, by diſcountenancing the rancour of uncharitable aſperities, by forbidding the indecency of ſcandalous invectives againſt the national church, and the outrages of infidelity and blaſphemy.'

Scandalous invectives againſt any body of men are certainly grievous offences; and outrages of all ſorts ought to be oppoſed: but, in our idea, it is a ſtrange method of diſcouraging aſperities, and of promoting peace and charity among all parties, for one party to put itſelf under the protection of ſanguinary laws; and we muſt require ſome medium of proof with which we are at preſent unacquainted, before we can be convinced that it is for the honour of God and his revelation to obſtruct free inquiry and diſcuſſion, by ſubjecting to ſevere pains and penalties thoſe whoſe inquiries may happen to terminate in hereſy. It is ſaid, the repeal of theſe acts would be the removal of a *taliſman*, whoſe operation is not the leſs powerful becauſe it is ſilent:—but ſurely mankind cannot be much indebted to a taliſman which, as far as it acts at all, operates againſt the progreſs of knowlege!

In the remainder of the charge, which adverts to the ſubject of religious inſtruction, except that the reverend prelate appears to us to require more attention to be paid to ſyſtematic *dogmata*, than can be uſeful to popular audiences, we find little matter for animadverſion. His lordſhip's addreſs to his clergy, with reſpect to the language and the form of pulpit inſtruction, and to the requiſite qualifications of the clerical character, is excellent.

Art. 42. *Remarks on the Speech of M. Dupont*, made in the National Convention of France, on the Subjects of Religion and Public Education. By Hannah More. 8vo. pp. 48. 2s. 6d. Cadell.

It was long held by many as a doubtful queſtion, whether any ſuch perſon as an atheiſt, properly ſo called, could exiſt; and when the avowed doctrine of ſome ancient ſects, and the declared opinions of a Vanini, a Spinoza, or a Hammon, in modern times, have ſeemed to decide the queſtion in the affirmative, ſuch philoſophers as theſe have been regarded as phenomena in the moral world little leſs wonderful than monſters in the natural. What credit, then, can be given to the report, that the doctrine of atheiſm is on a ſudden generally profeſſed by the legiſlative body of a great nation, conſiſting of upwards of ſeven hundred perſons? We have too much confidence in the ſtrength and clearneſs of the evidence on which the firſt principle of religion is founded, not to conceive it in the higheſt degree improbable that this ſhould be the caſe; and we cannot but regret, for the ſake of the cauſe of religion as well as that of freedom, that this opinion ſhould have been taken up by the ingenious authoreſs of the pamphlet now before us, on grounds which can fairly bring home the charge of atheiſm only to a ſingle individual. We ſtill more regret, that a writer of Mrs. More's talents and merit ſhould ſo far join the preſent cry againſt the French nation, as to give it as her opinion, that atheiſm will be the favoured and the popular tenet in France, and to draw a concluſion from this ſuppoſed fact againſt the freedom of the preſs. Can it be neceſſary, after all the experience of paſt ages, to repeat, that violent reſtrictions on the freedom of ſpeculation are as injudicious with reſpect to ſociety, as they are injurious to the individual?

We meet with ſeveral juſt remarks, and much elegance of language, in this pamphlet: but we cannot add that it has ſerved to raiſe our ideas of the liberality or the candour of the writer.

‘ The profits of this publication are to be given to the French emigrant clergy.’

SINGLE SERMON.

Art. 43. *Silent Submiſſion to the Will of God.* Preached at Brentford, Feb. 17, 1793, on Account of the Death of Mr. William Aiton, his Majeſty's Principal Gardener at Kew. By W. Smith. 8vo. pp. 32. Not ſold.

In this diſcourſe, the pious preacher has done ample, but not more than ſtrict, juſtice to the character and memory of Mr. Aiton; whoſe leaſt praiſe was that which he derived from his great ſkill in his botanical profeſſion. We, who knew the man, have good reaſon to believe that the teſtimony here borne to his worth—his genuine piety, his exemplary morality, and his extenſive benevolence,—is no more than his juſt due. Real merit is ſometimes exaggerated in funeral panegyrics: but this is not the caſe in the preſent inſtance.

As the biographical part of this encomium may be acceptable to many of our readers, who have witneſſed the happy effects of Mr. Aiton's care and ſkill in the management of the royal botanic garden at Kew, we ſhall tranſcribe the following particulars:

‘ Mr. Aiton was a native of Hamilton, in Scotland. He was born in the year 1731, and came to this country in the ſummer of 1754. With aſtoniſhment, I have heard him relate his early induſtry and unabated application to buſineſs.

‘ By theſe means, and the bleſſing of heaven accompanying them, his abilities and uſefulneſs were ſoon perceived, acknowledged, and rewarded. In the year 1759, he was pointed out to the Princeſs Dowager of Wales, and his preſent Majeſty, as a man the beſt qualified, and moſt proper to arrange and form a botanical garden at Kew. Under their ſucceſſive protection and encouragement, he ſtudied and laboured for theſe laſt thirty-four years; collecting from every corner of this country, and procuring from the remoteſt climes, the moſt rare and valuable productions of the vegetable creation. How far he has ſucceeded in this arduous, this uſeful, and laudable purſuit, the preſent ſtate of that place, the accurate and elegant deſcription, lately publiſhed of it by himſelf, with the unanimous approbation and praiſe of all proficients in the ſcience of botany, are, and I truſt ſhall continue for ages to be, the moſt undeniable and ample teſtimonies.

‘ Mr. Aiton's character as a man, conſidering our preſent fallen ſtate, was honourable for human nature. Without controverſy, it could be ſaid of him, what it were to be wiſhed could be ſaid of more, That his riſing in the world went hand in hand with the good will and comfortable ſubſiſtence of all around him. To the meaneſt labourer under him, he behaved with affability and gentleneſs.

‘ To him the poor man, who could, and would work, ſeldom or never ſued for bread in vain. Multitudes in the ſame line of buſineſs, by his patronage and recommendation, are now comfortably ſettled in the world, with their families—In a word, as he had for a conſiderable part of his life been placed in the higheſt ſphere of his profeſſion, ſo he attracted the notice and acquired the approbation of many, from the loweſt to the very higheſt rank: for I am permitted to ſay, That he has often enjoyed very particular marks of the bounty and favour of our moſt amiable Sovereign. Allow me to add farther, that not only was our friend univerſally known and eſteemed in his own country; but his name and fame have extended to diſtant kingdoms, and to every quarter of the globe. I myſelf have found them paſſports in various places abroad.'

For our account of Mr. Aiton's valuable work, the *Hortus Kewenſis*, ſee the firſt vol. of our *New Series*, p. 44.

CORRESPONDENCE.

⁂ The letter from P. P. P. *M. D.* is received. We wiſh him ſucceſs in his uſeful ſtudies.

†‡† We have never ſeen the work entitled “ Simple Facts,” relative to which we have received a letter from a female correſpondent.

‡‖‡ The requeſt of P. C—r— ſhall not be forgotten.

‖†‖ S. H. ſhall be gratified as ſoon as we can find an opportunity.

†‡† A literal error of ſome conſequence having occurred in our laſt Appendix, (in the note, p. 563) it is now judged expedient to reprint the note at full length, with the proper correction, *viz.*

‘ We cannot help wondering that when Dr. Gmelin republiſhes this great work, and quotes all the whole world to illuſtrate it, he does not quote LINNÉ's own former edition; by which *we* might have been enabled to diſcern, without farther trouble, which were the old Linnéan articles, and which are the later additions.' By a miſtake at the preſs, ‘ we might, &c.' was printed ‘ *he* might,' &c.

☞ In the Review for April, p. 445. l. 12. from the bottom, for ‘ *appear*,' read, *appears*.

THE

MONTHLY REVIEW,

For JUNE, 1793.

Art. I. *Travels through Swiſſerland, Italy, Sicily, the Greek Iſlands, to Conſtantinople*; through Part of Greece, Raguſa, and the Dalmatian Iſles; in a Series of Letters to Pennoyre Watkins, Eſquire, from Thomas Watkins, A.M. In the Years 1787, 1788, 1789. 8vo. 2 Vols. pp. 451. 365. 12s. Boards. Cadell. 1792.

During the ages of ignorance, and while the intercourſe between different countries was little cultivated, ſo many ſtrange things preſented themſelves to the view of the earlieſt travellers, the reaſon of which they could not comprehend, that every object aſſumed, under their pens, a wonderful appearance. Theſe wonders, however, gradually diminiſhed as ſavage antipathies wore out, and as men of diſtant lands grew more familiar with each other; and they at length ſunk down to ordinary occurrences, by the diſcovery that the ſpecific characters of human nature are the ſame every where; and that obſervable varieties are impreſſed chiefly by climate and local circumſtances, which influence education, religious notions, and modes of government. We are therefore much better pleaſed—at leaſt for the ſake of novelty—in attending a ſenſible obſerver from ſtage to ſtage, to pick up theſe varieties, and to trace the ſources of them, than in ſuffering our attention to be wholly employed, at the moſt celebrated places, on forms of government, deſcriptions of courts, palaces, galleries of pictures, and ſtatues. Theſe ſubjects have been thoroughly exhauſted; while, till of late years, the people have been in a great meaſure overlooked; and every object, when well deſcribed, is anticipated, and circumſcribes the labours of thoſe travellers who undertake the detail of new tours.

Mr. Watkins is an agreeable companion; and journeying with him on paper is ſo eaſy a mode of conveyance, that we regretted the parting with him at the laſt ſtage. It is an old obſervation, that every book ſhould be complete in itſelf, without referring to other works; if Mr. W. therefore gives a brief ſketch of the government of the countries through which he paſſes, perſons of confined reading, and who have not eaſy acceſs to other authorities, will ſee no reaſon to complain of the information. A few ſpecimens will bring our readers better acquainted with Mr. W. than any thing which we can add.

We have the following letter dated from Neufchatel:

'Had we found between Baſil and Bienne a country abounding in ſuch rich landſkip as we have ſeen on the greater part of our Swiſs tour, we ſhould have been ſurfeited with delicacies; but fortunately we met with ſcenes, which from their variety were calculated to refreſh and ſtrengthen, not cloy our appetites, being ſimilar to thoſe we had left behind us in the deſcent of Urſeren, ſuch as mountains, rocks, precipices, and water-falls. We lay the firſt night at Munſter, a place too ſmall for a town, and too large for a village, and the next morning arrived at Bienne, the capital of its republic, and an ally of the cantons. We found it well built, and well kept, or, in other words, as clean as any town we had viſited in Swiſſerland. It is ſituated at the foot of Mount Jura, in a fine country, rich in paſture, wood, and vines, but the wine is not much eſteemed. Of the government of theſe ſmaller republics, I ſhall not enter into a detail, as I have already put your patience to a ſevere trial, in writing thoſe of the cantons. Let me only obſerve, that this of Bienne is ariſtocratic, conſiſting of a great and leſſer council; the latter was for ſome time almoſt abſolute, and even now indeed enjoys much the greater ſhare of the public adminiſtration. We walked about a mile and a half from the town to its lake, on which we embarked in the afternoon, and were rowed by three men and a woman, whom we thought much too pretty for ſo laborious an employment; but ſhe, though French, was obedient to the commands of her huſband, and pulled luſtily at the oar. I think this inferior in point of ſcenery to the lake of Lucerne, but preferable to that of Zurich, as it is leſs uniform, and more romantic. We proceeded along its rocks and ſilent ſhores, till we came oppoſite the little iſland of St. Pierre, where we directed the boatmen to land us; and oh! with what pleaſure did we ſet foot on this charming ſpot, which afforded an aſylum to ſo great a genius as Rouſſeau, when forced to fly from his native city. It is about two miles in circumference, and contains almoſt every thing within it that can contribute either to its proper ornament, or to the uſe of the inhabitants. Wood, water, corn-land, paſture, and vineyard. On landing we walked up to the ſummit of the iſland along a ſide-land glade, where we found a ſummer-houſe built by Rouſſeau. From this place we deſcended on the other ſide to his habitation, in which the farmer with whom he lived is now reſident. Having walked up ſtairs to the room in which he lay, and examined the houſe as particularly as if we had carried with us a ſearch-warrant, you may be ſure we were very inquiſitive with the honeſt man, relative to the manner in which Jean Jacques paſſed his time. He told us that in ſummer, when the weather would permit, he ſauntered in the woods, or was out on the lake; that he would often meet and paſs by him unperceived, and that he was generally ſilent, thoughtful, and melancholy. He was for ſome time the inhabitant of this iſland, which belongs to the ſtates of Berne; and they (to their diſgrace be it ſpoken) were prevailed upon by the government of Geneva to drive him from an aſylum, in which otherwiſe he probably would have continued to his death.

'We croſſed over from this iſland to the little town of Neuville, where we lay that night, and the next morning travelled through a country of vineyards along the lake, which here takes its name from Neufchatel, where we arrived in a few hours after our departure from Neuville. This town is moſt pleaſantly ſituated on the ſide of a ſteep hill that riſes from the water, and is much the beſt built of any that we have hitherto ſeen in Swiſſerland. Its ſituation, together with the abundance, the excellence, and the moderate price of proviſions, make it a place of great reſort for foreigners, and conſequently its improvement is progreſſive. We ſaw ſeveral workmen buſily employed in the conſtruction of ſome handſome dwelling houſes, and a public hall; which, though ſmall, being proportioned to the ſize of the town, diſplays much taſte in architecture.

'Neufchatel was originally governed by its own Counts, the deſcendants of Amo, who lived at the beginning of the eleventh century. After the extinction of this family and its ſucceſſors, the laſt of which was Mary of Orleans, ducheſs of Nemours, who died in 1707, ſeveral princes laid claim to the ſovereignty, and agreed that their pretenſions ſhould be decided by the ſtates of Neufchatel. Theſe accordingly aſſembled, and having reſolved on certain preliminary conditions of government for the maintenance of all their former privileges, rights, and immunities, the obſervation of which was ſworn to by the different pretenders before the determination of the ſtates; they decided in favour of the king of Pruſſia, as heir to the Houſe of Challons, the family of ſome of their former Counts; and to him ſwore allegiance, after having adminiſtered the proper oaths. He is repreſented by a governor, who under his direction diſpoſes of the civil and military employments, the principal of which are thoſe of the ſtate counſellors: of the chancellor: of the attorney and ſolicitor general: of the chief commiſſary: of the caſtellans: of the mayors and preſident of the court of juſtice: neither of which can, according to the conſtitution, be offered to any but a burgher or ſubject, originally of Neufchatel. Indeed the only public charge, that can be given to a foreigner, is that of governor.

'The conſtitution is compoſed of three eſtates, repreſented by twelve members, four nobles, four high officers called caſtellans, and four counſellors of the town. In them and the governor (whoſe conſent is neceſſary to make valid every law and reſolution) the ſupreme power reſides. The moſt important conditions propoſed to and accepted by the Houſe of Brandenburg before its ſucceſſion were, that the rule and authority of the ſtate can exiſt no where but *in* the ſtate, conſequently that the prince in his abſence can only ſpeak to the people by the governor and ſtate council: that no ſubject can be judged elſewhere than in the principality, and by the conſtitutional judges: that the intereſts of the people are ſeparate from thoſe of the prince's German dominions; or, in other words, that Neufchatel ſhould not enter into any of the king of Pruſſia's wars: and finally, that the inhabitants might engage in any foreign ſervice. Thus this little ſtate being conſidered as independent of the Pruſſian territories, and the ally of the Swiſs cantons, is not expoſed to the incurſions of an enemy, when their prince is at war with any power on the confines of Swiſſerland.

'As the political ſituation of this principality is ſo very ſingular, being in great meaſure free, though ſubject to a prince, whoſe authority in all his other dominions is abſolute, I ſhall beg leave to dwell a little longer on the ſubject; and here let me obſerve, that I neither expect nor merit your praiſe for what I have written to you on the government of the cantons and their allies, as I, *like all modern travellers*, have done little more than tranſlate from the hiſtories of the country. Do not ſuppoſe that in a few weeks any perſon, however induſtrious, has time, or even inclination, in ſuch a charming part of the world as this is, to aſk many queſtions on government. Indeed it would in every reſpect be ill judged. In the firſt place, as giving much unneceſſary trouble by the inquiry; and again, in probably not receiving ſufficient information. What foreigner would think of conſulting an Engliſh gentleman on the Hiſtory and Conſtitution of Great Britain, when there are ſo many excellent books on the ſubject? But to proceed:—The inhabitants of Neufchatel cannot be tried for any crime without having previous intimation of their judges: all puniſhments and fines are determined by law: and in all criminal matters the prince has the power of pardoning the culprit. How ſimilar are thoſe to ſome of the moſt eſſential privileges of our conſtitution! The property of the inhabitants cannot be ſubject to any new contribution: the land-tax (which is very moderate) may be paid either in money or kind, and the commerce is poſſeſſed of the moſt extenſive immunities, as not being ſubject to any export or import duty: in conſequence of all this, the revenues of the prince are very ſmall, not amounting to more than 100,000 French livres, or 4,166*l.* 13*s.* 4*d.* Engliſh. This happy conſtitution, which is made up of ſo many advantages for the ſubject, is naturally productive of general opulence and proſperity. Several branches of trade are carried on with great ſucceſs, particularly watch-making, lapidary work, and lace manufactures, which the inhabitants export to a very conſiderable amount.

'The population amounts to ſix and thirty thouſand ſouls—an immenſe number for a country not more than thirty-ſix miles in length, and fifteen in its broadeſt extent, the greater part of which is lofty and barren mountains. If princes knew their real intereſts, they muſt be conſcious, that the more free, the more flouriſhing would be their dominions.'

The author's general character of the Swiſs is contained in the following paſſage:

'The commerce of Swiſſerland is very inconſiderable. Its exports conſiſt of linens, muſlin, hides, and the produce of their dairies, which are ſmall huts called *Chalets*, built on the mountains, where, during the ſummer months, their cattle are ſent to feed. The Swiſs cheeſe is excellent, and conſequently much eſteemed in the neighbouring countries, particularly in France, where a great conſumption is made of it. Their imports are conſiderable, though a frugal people, they being in want of corn, iron, and ſalt; the latter article they draw from France, and according to the treaties of alliance ſubſiſting between the two countries, they receive annually a certain quantity at a much more reaſonable price than it is ever ſold by the French government to their own ſubjects. Nevertheleſs, even in Swiſſerland it is a dear article, being retailed by the officers of ſtate, who monopolize, and draw a principal part of the public revenues from its ſale. The total receipt of Berne amounts to about 75,000*l.* and of Zurich to a little more than one half. Excluſive of this tax on ſalt, the revenue is made up by cuſtoms and duties on merchandize, the profits of demeſne lands, and the tithes of the general produce of the country (the clergy being paid by government) to which might be added the money that the different cantons receive from foreign powers for the hire of their troops. This is a cuſtom that has given riſe to a difference of opinion among the Swiſs, relative to its advantage or ill conſequence. They, who oppoſe it, maintain that the officers and ſoldiers of theſe regiments, acquire the vices of the different countries in which they ſerve, and on their return to Swiſſerland, by ſpreading them, corrupt the purer morals of its inhabitants. In anſwer to this it is aſſerted, that as the revenues of the cantons are inadequate to the expences of government and the ſupport of a ſufficient army for the national defence, it is neceſſary to purſue this ſyſtem laid down by their anceſtors, as it gives them all the advantages of a regular army, without the expence of its maintenance, it being ſtipulated in their treaties that in caſe of attack from a foreign enemy, theſe troops, which amount to 30,000, ſhould be at liberty to return home and act in concert with their countrymen. Both of theſe arguments are plauſible; but the queſtion is, if they be admitted as fact, whether the morality of a nation ſhould be ſacrificed to its policy; but it may be aſſerted again, that true policy is inſeparable from good morals, and ſtill further, the Swiſs cannot be apprehenſive of the encroachments of any foreign ſtate, as long as they perceive that the general aim of Europe is to preſerve an equilibrium of power: this balance is their beſt and indeed their only ſafeguard; for though no ſoldier, I think I might aſſert that Swiſſerland with all its force, could never maintain a defenſive war againſt either France or the Emperor. The Swiſs and their allies are ſuppoſed to amount to more than two millions of ſouls. Their manner of living is much more ſimple than that of their neighbours, as they are more reſtricted by their reſpective governments; ſumptuary laws being in full force among them, and no amuſement, ſuch as games of hazard, plays, operas, or even dancing, except at appointed times, being permitted. As every citizen is a ſoldier (the clergy excepted) they on Sundays after divine ſervice go through the military exerciſe; they are careful of the education of their youth, as is evident from their public ſeminaries or univerſities; the principal of which are at Baſil and Berne.—In giving you a ſketch of the national character, I ſhall confine myſelf to the popular governments, as I think the people there retain the temper and manner of the ancient Swiſs more than the other cantons. Of them I think very favourably, provided I except thoſe of the lower claſs, who have ſeen other countries, or have any communication with travellers; as ſuch are not only in this, but I believe in every country of the world, deceitful and mercenary; with regard to the general inhabitants of theſe cantons they ſeem to be frugal without meanneſs; brave without vanity; and hoſpitable without oſtentation: to ſtrangers they are courteous and polite, without being either deſigning or troubleſome. They value but little thoſe diſtinctions of rank, birth, and fortune, which in other countries of Europe, and indeed in the other cantons of Swiſſerland, are ſo obſequiouſly cultivated, as they meaſure the dignity of the ſituation by the merit of the individual. Every man here knows the advantages of his own free government; and as he alſo knows himſelf to be a component part of it, is from intereſt as well as principle a real patriot. Such is their attachment to their country, that, of the Swiſs regiments in foreign ſervice, many of the ſoldiers after a long abſence pine and ſicken for their return. Should that liberty be refuſed them (which never is from experience of the ill conſequence) their death is inevitable; as neither promotion nor emolument can diſſipate the melancholy that preys upon them. Home is the only cure of this ſingular malady, which is called the *Swiſs ſickneſs* *, and that infallible. In domeſtic life their private virtues flow from their public character; to their parents they are grateful and obedient: to their families affectionate and attentive: inflexible in friendſhip: mild as ſuperiors, and benevolent as men.'

Some late occurrences have directed the public attention to Savoy and Piedmont;—our readers will find thoſe countries briefly characterized in the following paſſage:

'On looking into my journal, I find the ſubjects of my two laſt letters were our paſſage over the Alps, and a deſcription of Turin and its environs. By the ſame journal I perceive alſo, that I have a good deal to crowd into this; I muſt therefore be as conciſe as poſſible, and to begin, ſhall ſay ſomething more than what I have ſaid of the dominions of his preſent majeſty Victor Amadæus the IIId. They conſiſt of Sardinia, Piedmont, Savoy, Montferrat, and part of the Milaneſe. Never was a ſovereign in poſſeſſion of two countries more oppoſite to each other than Savoy and Piedmont; the former is a wild tract of mountain and hollow vallies, which require every aid that art and labour can beſtow to make the produce adequate to the conſumption, though no people can be more frugal than its inhabitants, frugal indeed in conſequence of their poverty. The ſides of theſe mountains are in many places ſo very ſteep, as to be inacceſſible to beaſts of draught or burden, and the plow is there an uſeleſs inſtrument of agriculture; the peaſants break up the hungry ſoil with the pickaxe and ſpade, and to improve it, carry up mould and dung in baſkets. For the purpoſe of preſerving it from drought in the ſpring and ſummer, they cut ſmall reſervoirs above it, the water of which may be let out at will,

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'* They call it in German *das heim webe*. There is a motive that induces us to recollect the places which we love, more than the *muſic* we have heard in them; and from this it is, that all ſongs and tunes that were popular in their country are ſtrictly forbidden among the Swiſs regiments in foreign ſervice.'

and to prevent the earth from giving way, break the declivity of the mountains by building walls on the ſide for its ſupport, which frequently aſſume the appearance of ancient fortification, and are a very pleaſing deception to travellers. The Savoyards carry their better ſort of cheeſe into Piedmont, as the flavour is much eſteemed there; but they gain more by their ſkins of bears, chamois, and bouquetins (a ſpecies of the wild goat) or by the ſale of growſe and pheaſants, which they carry in great numbers to Turin.

'Piedmont is part of the plains of Lombardy, which extending from the north-weſt boundaries of Italy to the Lagune of Venice, conſtitute one of the moſt fertile and valuable parts of Europe. It abounds in fruits and grain of almoſt every kind in our quarter of the world, and its paſtures are as rich as thoſe of Holland. Novara is celebrated for its fine rice, millefiori for his majeſty's tobacco plantations, whilſt the vineyards, in every part of Piedmont, produce a ſweet red wine of an excellent quality. But what the owners of land moſt encourage is the feeding of cattle, and culture of the mulberry tree for ſilk worms; of the former they ſend annually to foreign markets from ninety to a hundred thouſand head, beſides great numbers of hogs and mules. The laſt of theſe animals are very fine in this country, as I have before obſerved; but the inhabitants have other beaſts, or rather *monſters*, which they find very ſerviceable, though vicious and obſtinate. Theſe are produced by a cow and an aſs, or mare and bull, and called Jumarres or Gimerri[*]; I cannot ſay that I have ever ſeen any of them, but I am told they are very common. The ſilk worm thrives ſo well, that many peaſants make above [†] 100lbs. of ſilk annually; and it is not only abundant, but univerſally known to be ſtronger and finer than any in Italy. The land-owners divide the profit with their tenants. The duchy of Savoy and principality of Piedmont are, I find, more populous than I thought they were; by the laſt returns, the number is found to amount to 2,695,727 ſouls, of which Turin contains about 77,000.'

As Mr. W. advances into Italy and Greece, the ſight of every veſtige of whatever was famed in ancient ſtory gives his imagination a claſſical range, and brings the chief heroes of other times into preſent view. His deſcriptions are animated, and his illuſtrations are in point:—but, eager as he always was after objects of curioſity, how were we ſurprized at his inattention in the following inſtance! During his excurſion to Calabria and Sicily, and while on the former coaſt, he informs his readers, that

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[*] Theſe equivocal animals (if we may ſo term them) are ſo generally mentioned by travellers in this part of Europe, that we have no doubt of their exiſtence; nor of their being found hardy and ſerviceable, as *labourers*. *Rev.*

'[†] Each pound is valued in Piedmont at 18 ſhillings. The little village of La Tour, in the valley of Lucerne, makes above 50,000 lb. annually, and the exports every year to the ſingle city of Lyons amount to more than 160,000l.'

'On the ſummit of one of the neighbouring hills that commands an extenſive ſweep of proſpect over the Mediterranean, the Adriatic, and the two Calabrias, ſtands an hermitage, whoſe lonely tenant (as our monks report) is an Engliſhman. He has reſided there nine years, and ſubſiſted on the alms of the country people, who are extremely partial to him from the happy ſuppoſition that he is a ſaint. Padre Vicenzo, the guardian of our little convent, tells me that he has often met him, and that once in a deep wood below the hermitage he found him weeping over a miniature, which, on being ſurprized, he put haſtily into his boſom, and retired. He ſuppoſes him to be about forty years of age, and ſays his appearance is very noble and intereſting. We have been, as you may imagine, very deſirous of *coping* with this melancholy man, but our continual expectation of a favourable wind has prevented it.'

Nothing ought to have prevented it. How could he and his companions refrain from ſearching out an unhappy countryman in ſo ſingular and remote a ſecluſion, when, poſſibly, the ſight of them might have ſoothed a wounded heart, and eventually have occaſioned more pleaſing recollections to themſelves, than any other occurrence in the whole tour!

It might well be imagined that Herculaneum and Pompeii would not eſcape our author's notice; in deſcribing the king's palace at Portici, he ſays,

'The moſt intereſting and moſt valuable room, however, is the library, from the numerous manuſcript rolls which it contains. What a field is here for conjecture! what room for hope! Among this ineſtimable collection how many great works are there, of which even the names are now unknown! how many unbroken volumes, whoſe very fragments, preſerved in the writings of the ancient ſcholiaſts, convey to us moral improvement, information, and delight! perhaps all the dramatic pieces of Menander and Philemon, perhaps, nay certainly, the loſt Decades of Livy; for it is impoſſible to ſuppoſe, that among ſo many rolls, the moſt admired hiſtory of the people who poſſeſſed them is not to be found: what private library in Britain is without the beſt hiſtories of England? But how I tremble for their ſituation, as Portici is built on the lava that overwhelmed Herculaneum! How I tremble too for the indifference of the king of Naples towards this invaluable treaſure, in which all the moſt enlightened people of Europe are deeply intereſted! When I firſt ſaw them, I had no idea of what they were, as they reſemble wooden truncheons burnt almoſt to charcoal. They are ſo hard and brittle, that the greateſt caution muſt be uſed in removing them, leſt they crumble to duſt; nevertheleſs, an ingenious friar of Genoa, named Raggio, undertook to unroll them, and by a moſt curious, though tedious proceſs, ſo far ſucceeded, as to tranſcribe three Greek Treatiſes on Philoſophy and Muſick; but finding (as I hear) no other encouragement than his ſalary, which was but little more than you pay ſome of your ſervants, the work was unhappily diſcontinued. Were theſe manuſcripts in England, they would not long remain a ſecret to the world.'

We wiſh that his Sicilian Majeſty could be induced (and it may be worth a trial,) to conſign his literary charcoal to his Britiſh Majeſty, that Friar Raggio, if living, might reſume his intereſting labours.

Mr. W. is a thorough antiquary; of which the following paſſage, in his account of the antiquities of old and the curioſities of modern Rome, will be ſufficient evidence. Of the relics of antiquity he obſerves, with true claſſical feeling,

'What ſubjects are theſe for reflection! how fully do they engage the attention, and warm the imagination of the beholder! To me their charms are ſo irreſiſtible, that I viſit them daily, and when there, can hardly perſuade myſelf to leave them. How frequently have I diſcovered the richeſt ornaments of architecture in the ragged walls of a vineyard! and broken columns, which once perhaps ſupported the theatre of Scaurus, uſed as props to the humble roof of a cottage! I saw them, and lamented their change. But the modern palaces abſolutely excite my indignation, as I know their materials to be the ſpoils of the nobleſt ruins in Rome. You read that this city has been often ſacked and pillaged by the Goths, &c. but, believe me, thoſe Goths who have done it the greateſt injury, were its popes and cardinals. Few of the many pontiffs, who have reſided here, are innocent of this charge. Alexander the VIth, a ſuperſtitious Spaniard, carried this outrage ſo far, as to deſtroy the pyramid of Scipio, for its ſtones to pave the ſtreets. Would that his life for this offence had depended on a jury of antiquarians!'

Really our indignation is not raiſed high enough to join in ſo raſh a wiſh. What! ſubject him to an unjuſt tribunal of enraged accuſers, for ſurrendering up an uſeleſs object of profane veneration, to ſubſerve purpoſes of public utility? Had Scipio, indeed, been one of the primitive Chriſtian ſaints, this ſuperſtition might have changed ſides:—but ſeriouſly, if the city wanted pavement, and a pile of proper ſtone, of magnitude ſufficient to become an object of attention, ſtood in the neighbourhood, what ſhould with-hold the citizens from conſidering it as a magazine of materials by good luck ready at their doors? The antiquary might take all its dimenſions, make his drawings, record his deſcriptions, and then the ſtone, as public property, is due to any uſeful public purpoſe that called for it. The builders of Old Sarum, or of ſome of the neighbouring caſtles or churches, beſt knew what became of the miſſing parts of the preſent imperfect Stonehenge; and ſhould the remainder be wanted, the pleas of antiquaries would be inſufficient objections to ſo convenient a proviſion.

Mr. W. preſents us with the following general view of Sicily:

'I ſhall cloſe this tour of Sicily with ſome general remarks upon the country, which I have reſerved for this letter. Its form is triangular,

gular, the three angles being the promontories of Pelorum, Pachynum, and Lilybæum, or as they are now called, the Faro, Capo Paſſaro, and Capo Boeo. Its circuit is between five and ſix hundred miles. When it was conquered by the Saracens, they divided it in three parts or valleys; namely, the Val di Demona, Val di Noto, and Val di Mazzàra. From the earlieſt periods of antiquity, that is, as far back as we have any written memorial of things, it was remarkable for its fertility, and thence called by Homer the Iſland Τερψιμβροτȣ Ηελιοιο*.

'The time of its greateſt proſperity was from the ſiege of Syracuſe by the Athenians to the Carthaginian conqueſts. Then, and long after, it ſupplied with grain in years of ſcarcity all the countries upon the Mediterranean, except Egypt and the coaſts of Aſia, and Rome and Carthage continually. Even now, under all the impediments of ſuperſtition and bad government, its productions are, in quantity and quality, the beſt in Europe. Of the vegetable are grain, wines, oil, fruits, tobacco, mulberry trees for the ſilkworm, cotton, medicinal roots, and ſugar canes. The laſt of theſe flouriſh near Avola and Merilli. They are of an inferior quality to thoſe of the Weſt Indies, but their ſugar is ſweeter than any other. The animal production is ſimilar to that of Italy, but the horned cattle are a ſmaller breed. The coaſts abound with fiſh, particularly with tunney and anchovies; the export of which forms a very lucrative branch of commerce. There are mines of ſilver, copper, and lead, but none are worked. Near Palma are beds of the beſt ſulphur: at the mouth of the river Giaretta is found a yellow amber, preferable to that of the Baltic; and in every part of the iſland quarries of marbles, that have furniſhed materials for all the noble edifices of Sicily. The moſt beautiful are in the neighbourhood of Palermo, particularly the yellow, and thoſe that reſemble the verde antique, porphyry, and lapis lazuli. The population of the iſland amounts to 1,300,000 ſouls; not as much again as the ſingle city of Syracuſe formerly contained.

'Adieu, I ſhall leave this charming country with regret, and Italy in tears.'

Our author gives a pleaſing account of Conſtantinople, and of its environs, and thus ſums up his general obſervations on the national character of the Turks:

'There is no people in Europe whoſe manners are ſo barbarous as thoſe of the Turks. This is the effect of their religion, which, to preſerve itſelf by the ignorance of its diſciples, teaches them that to relinquiſh the cuſtoms of their anceſtors is apoſtacy, and to adopt thoſe of the Chriſtians, ſin. The refinement of the Greeks whom they conquered and enſlaved was deſpiſed; ſo that they are ſtill as rude and illiterate as in the time of Othman. Their better qualities do not proceed from reaſon and a ſenſe of moral rectitude; for although they think juſtice and charity neceſſary virtues, they confine the exerciſe of them to themſelves, believing (as their hiſtories will inform you) that no treaties with *Infidels* are binding. Their charity indeed to

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'* Of the ſun-delighting mortals.'

brute animals, or I ſhould rather ſay the abuſe of it, is productive of the greateſt nuiſance in Conſtantinople which ſwarms with dogs. Theſe animals are not the property of individuals but nouriſhed by all, and their litters are never deſtroyed. I remember to have ſeen a man at Baſil in Swiſſerland whoſe only occupation was to feed the cats of the town, a conſiderable income being left by a *charitable* old lady for that purpoſe. Laſt week as I ſtood on a wharf of Tophannah, a Turk came up to an Italian ſailor who had a Canary bird in a cage for ſale, and having conſidered it attentively, enquired the price. The Italian ſaw that he intended an act of charity and in conſequence, *all Italiana*, made a moſt exorbitant demand. The Muſſulman was indignant and left it, but he had not proceeded far ere he ſtopped and reflected; turned ſuddenly about, gave the ſailor the money and the bird its liberty.

‘ I was not altogether convinced of the utter barbariſm of this people until I found they had no muſic among them. That ſweet ſcience, which bears ſuch irreſiſtible dominion over the paſſions of moſt men, is to them unknown. They abhor Italian harmony, and have no other inſtruments than a pipe and great drum, the ſounds of which are moſt diſcordant and noiſy. Painting and ſtatuary are forbidden by their law, and you will ſuppoſe how little poetry, or indeed any other literary compoſition is cultivated among a nation in which learning is thought of ſo little conſequence that the Capoudan-Paſha can neither read nor write. When I firſt beheld the Turks ſitting at their doors inattentive to every thing but their coffee and pipe, I conſidered them an indolent people; but ſoon found that in employment no men could be more active. They are a nation of good horſemen, but not ſo good as the Arabians, who teach them the art of riding. In their mock combats between two on horſeback called *Jerid*, the greateſt addreſs is diſplayed in wheeling on full gallop, retreating, purſuing, and darting their ſticks at each other. I really think that in a ſkirmiſh of cavalry they would vanquiſh any troops in the world. Their religion, which commands them to abſtain from wine, and to waſh themſelves before prayers, has made them temperate and clean. The predeſtinarian faith it inculcates inſpires them with contempt of danger, inſomuch that the true Muſſulman is at all times ready to ruſh into battle, or to carry in his arms one infected with the plague, believing that an hour is appointed, before which his exiſtence cannot terminate. Every Turk has an idea that fate may make him Vizier, and indeed when you recollect that there are no hereditary honours but in the Sultan line, and that miniſters are often taken from the loweſt claſſes, the probability of the event makes the ſuppoſition not unreaſonable. They have little or no ſociety but their women. Every man may have as many wives and miſtreſſes as he can maintain. I was much ſurpriſed at the appearance of their females who ſeem ſtuffed in bags of green cloth. To conceal their faces they wear two white handkerchiefs, one tied round their heads from the chin to the eyes, and another to cover their foreheads &c. When they paſs a Frank they often pinch and call him *Jawr*. Of this I was previouſly advertiſed, and cautioned not to look at them. The other day however, having followed a poor creature in the plague to the doors of the hoſpital, I walked into one of the burying grounds (of which there are ſo many, that the environs of the city are covered with tomb ſtones). As I ſtood there enjoying the incomparable proſpect, two Turkiſh women came up to look at me, and having gazed ſome time, took off and examined my hat. One of them was young, and by her eyes ſeemed beautiful. They talked to me, but I made ſigns that their language was unintelligible, and fearful of my ſituation from the jealouſy of the Turks, bowed and haſtily retired. You will readily believe that the minds of a nation, ſo unenlightened, ſo bigotted, and ſo prejudiced as the Turks, are loaded with thoſe bad qualities which debaſe human nature, particularly pride, contempt of foreigners, oppreſſion, and avarice; the laſt of theſe ſurpriſed me more than any other, becauſe I found the people opulent, and poſſeſſed of Greek ſlaves to do all their menial work; but ſo it is, that every one of them from the higheſt to the loweſt may be corrupted by money. I lament theſe evils the more, becauſe they are the effects of religion and ignorance. Were it poſſible to annihilate their faith, and introduce a ſpirit of enquiry and the love of learning among them, they would become as great and powerful in theſe enlightened times, as they were in the fifteenth century. They would new model their government, mix in the politics of Europe, ſend ambaſſadors to foreign courts, and give diſcipline to their fleets and armies, inſtead of being as they are the ſlaves of a deſpot and his miniſters, ignorant of all tranſactions but their own, watched and betrayed by ſtrangers, and vanquiſhed by their enemies, to whom they in vain oppoſe numbers without order, and valour without prudence.'

To this character of the Ottomans, may properly be added that of the modern Greeks:

'I am almoſt inclined to believe, that the ſuperiority of the ancient Athenians in arts and ſciences over all other people, was in great meaſure produced by phyſical cauſes; for their ſucceſſors are remarkable for their ingenuity. You have probably heard that their ſubtlety in trade, &c. is ſo refined, that even Jews cannot exiſt among them, and the report is true. Such are the effects of education and government upon national character, that the Greeks are from having been the beſt of people now become the worſt: for generally ſpeaking, they are the moſt proud, mean, mercenary, artful, vindictive, and treacherous beings that diſgrace humanity. If you read the hiſtory of Conſtantinople to the period of its capture by the Turks, you will, I think, be perſuaded of this.'

We cannot, however, but deem this cenſure too harſh; ſevere oppreſſion debaſes all characters. The Greeks muſt be emancipated, and two or three generations muſt paſs in independence, before their genuine propenſities can unfold, and expand ſo as to admit of fair eſtimation.

Sufficient extracts have now been produced to apprize our readers of the variety which they may expect in the company of this intelligent and entertaining traveller; and thoſe, who have preceded him in the ſame tour, may not only ſee how he agrees with them on the ſame points, but may be aſſiſted with new conceptions. We have to add that the printer has not done his author proper juſtice, as the work is typographically incorrect; for which Mr. W. apologizes by declaring that his neceſſary reſidence, at a conſiderable diſtance from London, obliged him to truſt to the correction of an ignorant amanuenſis:—but ought ſuch a perſon to have been thus entruſted? Theſe apologies are too frequently made, but ſhould very rarely, if ever, be allowed.

Art. II. *Travels in India*, during the Years 1780, 1781, 1782, 1783. By William Hodges, R. A. 4to. pp. 156. 14 Plates. 1l. 1s. Boards. J. Edwards. 1793.

When a traveller is not only a man of reflection and genius, but can alſo uſe his pencil with ſucceſs, we reap the full benefit of his obſervations; his deſcriptions and his repreſentations reciprocally heighten their effects; and he not only communicates his ideas of places and manners, but he faithfully exhibits their appearances to the eye. Such is the ingenious artiſt whoſe travels are now before us, and whoſe profeſſional abilities have been frequently admired by the diſcerning public*. He now appears with great advantage as a writer; eſpecially as he offers this work to the public with that modeſty, which, though it may not always accompany acknowleged merit, ever becomes an individual in a public addreſs, and diſpoſes a reader to give it a cordial reception, and a ready allowance.

Theſe travels have a cloſe connection with Mr. Hodges's former elegant work, intitled, *Select Views in India*, mentioned in the note below; they being members of one body. Mr. H. remarks in his preface—

> 'It is only matter of ſurpriſe, that, of a country ſo nearly allied to us, ſo little ſhould be known. The public is, indeed, greatly indebted to the learned labours of gentlemen, who have reſided there, for the information which they have afforded concerning the laws and the religion of the Hindoo tribes; as well as for correct and well digeſted details of the tranſactions of the Mogul government. But of the face of the country, of its arts, and natural productions, little has yet been ſaid. Gentlemen who have reſided long in India loſe the idea of the firſt impreſſion which that very curious country makes upon an entire

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* Mr. Hodges was firſt publicly diſtinguiſhed as an artiſt, by the many excellent drawings which he made in his voyage round the world, with Captain Cook, in the years 1772—1775; ſee Monthly Review, vol. 57; and, ſince, by his *Views* taken in India, which he publiſhed in two volumes imperial folio: of which we gave ſome account in the eightieth volume of our Review, p. 271.

ſtranger: the novelty is ſoon effaced, and the mind, by a common and natural operation, ſoon directs its views to more abſtract ſpeculation: reaſoning aſſumes the place of obſervation, and the traveller is loſt in the philoſopher.'

Keeping this idea in view, Mr. H. gives a lively repreſentation of the novelties which muſt ſtrike an Engliſh mind on the voyager's firſt arrival on the coaſt of India:

'Some time before the ſhip arrives at her anchoring ground, ſhe is hailed by the boats of the country filled with people of buſineſs, who come in crowds on board. This is the moment in which an European feels the great diſtinction between Aſia and his own country. The ruſtling of fine linen, and the general hum of unuſual converſation, preſent to his mind for a moment the idea of an aſſembly of females. When he aſcends upon the deck, he is ſtruck with the long muſlin dreſſes *, and black faces † adorned with very large gold ear-rings and white turbans. The firſt ſalutation he receives from theſe ſtrangers is by bending their bodies very low, touching the deck with the back of the hand and the forehead, three times.

'The natives firſt ſeen in India by an European voyager, are Hindoos ‡, the original inhabitants of the peninſula. In this part of India they are delicately framed, their hands § in particular are more like thoſe of tender females; and do not appear to be, what is conſidered a proper proportion to the reſt of the perſon, which is uſually above the middle ſize. Correſpondent to this delicacy of appearance are their manners, mild, tranquil, and ſedulouſly attentive: in this laſt reſpect they are indeed remarkable, as they never interrupt any perſon who is ſpeaking, but wait patiently till he has concluded; and then anſwer with the moſt perfect reſpect and compoſure.'

Mr. H. thus deſcribes the approach to Calcutta:

'* This dreſs is in India uſually worn both by Hindoos and Mahomedans, and is called Jammah; whence the dreſs well known in England, and worn by children, is uſually called a Jam.

'† The complexions of the people on the coaſt of Coromandel, and to the ſouthward, are conſiderably darker than thoſe to the northward. It is alſo to be obſerved, that the native Hindoos are generally darker than the Muſſulmen, who originally came from Tartary and Perſia. The latter may in fact be called a fair people; and I have even ſeen many of them with red-hair and florid complexions. It is a well-known fact, that when a Tartar or Perſian family has reſided in India for a few generations, their complexions have conſiderably deepened. The Mogul family, of the houſe of Timor, I underſtand, are of a deep olive complexion.'

‡ Thus ſpelt in this work. In the *Aſiatic Reſearches*, the name of the country is written *Hinduſtan*, and the people are *Hindus*: ſee our laſt *Appendix*, juſt publiſhed.

'§ It has been obſerved of the arms frequently brought to this country, that the gripe of the ſabre is too ſmall for moſt European hands.'

'The appearance of the country on the entrance of the Ganges, or Hooghly river, (this being only a branch of the great Ganges,) is rather unpromiſing; a few buſhes at the water's edge, forming a dark line, juſt marking the diſtinction between ſky and water, are the only objects to be ſeen. As the ſhip approaches Calcutta, the river narrows; that which is called the Garden Reach, preſents a view of handſome buildings on a flat ſurrounded by gardens: theſe are villas belonging to the opulent inhabitants of Calcutta. The veſſel has no ſooner gained one other reach of the river, than the whole city of Calcutta burſts upon the eye. This capital of the Britiſh dominions in the Eaſt is marked by a conſiderable fortreſs on the ſouth ſide of the river, which is allowed to be, in ſtrength and correctneſs of deſign, ſuperior to any in India. On the fore-ground of the picture is the water-gate of the fort, which reflects great honour on the talents of the engineer the ingenious Colonel Polier. The glacis and eſplanade are ſeen in perſpective, bounded by a range of beautiful and regular buildings; and a conſiderable reach of the river, with veſſels of various claſſes and ſizes, from the largeſt Indiaman to the ſmalleſt boat of the country, cloſes the ſcene. A plate repreſenting this view, from a picture taken on the ſpot, and admirably engraved by Mr. Byrne, an artiſt whoſe reputation is not be raiſed by any eulogium in this place, is annexed.'

We will now juſt look into the city; where, Mr. H. remarks,

'The mixture of European and Aſiatic manners, which may be obſerved in Calcutta, is curious: coaches, phætons, ſingle horſe chaiſes, with the palankeens and hackeries of the natives, the paſſing ceremonies of the Hindoos, the different appearances of the fakirs, form a ſight perhaps more novel and extraordinary than any city in the world can preſent to a ſtranger. Some views in the city of Calcutta, publiſhed by Mr. Daniel, are highly to be commended for their accuracy.'

As we cannot propoſe to wander far into this remote country, we ſhall juſt cite Mr. H.'s general view of the preſent ſtate of Bengal:

'From the apparent ſtate of a country, a juſt eſtimate may generally be formed of the happineſs or miſery of a people. Where there is neatneſs in the cultivation of the land, and that land tilled to the utmoſt of its boundaries, it may reaſonably be ſuppoſed that the government is the protector and not the oppreſſor of the people. Throughout the kingdom of Bengal, it appears highly flouriſhing in tillage of every kind, and abounding in cattle. The villages are neat and clean, and filled with ſwarms of people.' p. 17.

As Mr. H.'s experience is but a corroboration of many other unexceptionable teſtimonies to the ſame pleaſing effect, we muſt rank among the whimſical occurrences of the preſent age, the long, ſolemn, and laboured, endeavours to convict a man of ruining this very country! Indeed the writer finds ſeveral occaſions to remark the good conduct and popularity of Mr. Haſtings, throughout his journies. Among the reſt, he went in the governor's retinue in his progreſs to Benares, at the time when the unhappy inſurrection took place there, which has ſince proved the ſubject of ſo much fruitleſs diſquiſition; and though Mr. Hodges, with great prudence, declines entering into political inquiries, he declares, that 'it is merely an act of common juſtice to ſtate, that, during my whole reſidence in India, I never ſo much as heard the guilt and perfidy of Cheyt Sing once called in queſtion.'

Benares is particularly diſtinguiſhed as the ſeat of Bramin learning; and, in examining one of the temples there, Mr. H. was ſurpriſed to obſerve moſt of the ornamental parts of the Grecian architecture in a building erected in the plains of Hindoſtan! He gives an engraving of one of the rich columns, and adds an ingenious eſſay on the different ſtyles of architecture, in which he traces the characteriſtics of each, back to the primitive ſavage dwellings of the firſt inventors; who, in all their improvements, ſtill adhered to their firſt models, the cavern, the rock, and the hut; objects continually brought to mind by the vault, the cupola, the ſpire, the column, the flat ceiling, and the pediment.

Mr. H.'s travels extended to the city of Agra, about 900 miles N. W. from Calcutta; and he viſited, in the way, Coſſimbuzar, Moorſhedabad, Bauglepoor, Mongheir, Patna, Benares, Bidjegur, Allahabad, Cawnpoor, Lucknow, Fyzabad, Oud, Etaya, Fyrozabad, Etamadpoor, and the ſtrong fortreſs of Gwalior. Beſide ſeveral excellent engravings, the author has given a large map of his route, which muſt render the whole a pleaſing work to thoſe who are perſonally acquainted with the objects deſcribed.

Agreeable as this peregrination muſt have proved, favoured with the advantages which accompanied Mr. Hodges, he has ſufficiently ſhewn that he was not ſeduced from his profeſſional purſuits; and he cloſes his travels with the following pertinent general obſervations:

'I cannot look back at the various ſcenes through which I paſſed in theſe excurſions, without almoſt involuntarily indulging a train of reflections relative to the ſtate of the arts under this, as well as under the Hindoo government. The amazing monuments which are ſtill to be found in India, prove the Muſſulman conquerors to have been well acquainted with the principles of architecture, and at leaſt to have had a taſte for grand compoſition; in painting, on the contrary, they have only exerciſed themſelves in miniature, many of which are highly beautiful in compoſition, and in delicacy of colour; their attempts in this art have alſo been confined to water colours; and they have laboured under a farther diſadvantage, the religion of Mahomed prohibiting all reſemblances of animated nature. Whether the Arabs have ever tranſgreſſed the law in this point, I know not; but probably, on account of the remoteneſs of India from the original ſeat of the religion of Mahomed, it may have loſt much of its rigor, and may, therefore, have left the princes of India at more liberty to indulge themſelves in this elegant art.

'In ſculpture there are no inſtances of excellence among the Moors, except in the Taje Mahad[*] at Agra; upon which there are flowers carved with conſiderable ability.

'The Hindoos appear to me to riſe ſuperior to the Mahommedans in the ornamental parts of architecture. Some of the ſculptures in their buildings are very highly to be commended for the beauty of the execution; they may, indeed, be ſaid to be very finely drawn, and cut with a peculiar ſharpneſs. The inſtance which is produced in this work of a column from the temple of Vis Viſha, at Benares, will prove it, although cut in freeſtone. A ſimilar inſtance cut in black baſalt, in the collection of Charles Townley, Eſq. (on which are ornaments ſimilar to thoſe which *is* referred to above,) is a ſtriking proof of their power in this art. This column was brought from Gour, an ancient city, (now totally demoliſhed,) ſituated on the eaſtern ſhore of the Ganges, nearly oppoſite to Rajemahel. I have ſeen many inſtances of caſt metal ſtatues, relative to Hindoo mythology, that prove their perfect knowledge in the art of caſting. Theſe works, as they apply to the religion of Bramah, are both curious and valuable; but, as they are purely mythological, the artiſts have only conſidered the ſymbolical character, without the proper attention, and perhaps without a power, of giving a perfect beautiful form; ſuch as we ſee in the Grecian ſtatues.

'The paintings of the Hindoos, as they are, like their ſculpture, chiefly applied to repreſent the objects of their religious worſhip, are certainly not ſo perfect as the Mooriſh pictures, which are all portraits. A conſtant ſtudy of ſimple nature, it is well known, will produce a reſemblance which is ſometimes aſtoniſhing, and which the painter of ideal objects never can arrive at.'

This advantage Mr. H. has enjoyed to an extent beyond moſt, if not all, other gentlemen of the pencil. It is uſual for painters to ſtudy the works of the beſt maſters of the Italian ſchool, as the laſt ſtage of their education: but is not this ſtudying nature *at ſecond hand*, under the peculiarities of manner? After a ſtudent is well grounded in the principles of deſign, and in the management of colours, would he not be more original in ſtudying nature herſelf, in the line beſt ſuited to his genius, than in imitating copies, however excellent?

Painters are moreover too ready to adopt the licentious example of poets, in making truth at all times yield to grace and embelliſhment: but this is the indulgence of a vicious imagination, tending to the perverſion of the art. The concluding ſentence of the work before us is deciſive on the ſubject, as being the judgment of a diſtinguiſhed profeſſor:

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[*] A beautiful monument erected by the Emperor Shah Jehan to the memory of his favourite wife, by whoſe name the building is diſtinguiſhed. *Rev.*

'Pictures are collected from their value as ſpecimens of human excellence and genius exerciſed in a fine art; and juſtly are they ſo: but I cannot help thinking that they would riſe ſtill higher in eſtimation, were they connected with the hiſtory of the various countries, and did they *faithfully* repreſent the manners of mankind.'

Here, however, is room for ſome doubt, if we may borrow the words of the poet, and, applying them to the preſent ſubject, ſay,

'Ten cenſure wrong, for one who paints amiſs.'

Art. III. *The Works of Callimachus*, tranſlated into Engliſh Verſe. The Hymns and Epigrams from the Greek; with the Coma Berenices from the Latin of Catullus. With the original Text, and Notes carefully ſelected from former Commentators, and additional Obſervations, by H. W. Tytler, M. D. 4to. pp. 268. 15s. boards. Dilly. 1793.

Callimachus was one of the brighteſt ornaments of an age that was illuſtrious in arts and arms; and of which the few monuments that remain have increaſed in value, in proportion as they have diminiſhed in quantity. The deſtructive hand of time has proved peculiarly fatal to the glory of the Ptolemies; and the friends of literature and the arts cannot enough cheriſh thoſe ſcanty remains, which ſtill perpetuate the memory of princes, in whom Merit of every kind found moſt munificent patrons. Thoſe who know the value of Callimachus have long regretted that his works had never been agreeably, indeed ſcarcely intelligibly, tranſlated. The defect is, in a great degree, ſupplied by the preſent tranſlation into Engliſh rhyme, accompanied with valuable notes, which explain the difficulties of the original. In a ſhort preface, written by the Earl of Buchan, it is obſerved that

'Dr. Tytler was a man of indefatigable induſtry in literary reſearch, to which were added the rare accompaniments of genius, taſte, and imagination.

'Scotland though ſufficiently eminent in philoſophy, arms, and arts, has been defective till of late in claſſical taſte and erudition. The tranſlations now offered to the public are the firſt from a Greek poet that have been publiſhed by a native of Scotland in the Engliſh language.

'In the tranſlations of Dr. Tytler there will be found in transfuſion of ſentiment, correctneſs of poetry and ſtyle; and in felicity of expreſſion, a ſuperior degree of merit to thoſe publiſhed by the unfortunate Dr. Dodd in the year 1755; and upon the whole an agreeable acceſſion to an Engliſh claſſical library.

'The tranſlation of ancient Epigram is a difficult taſk. The genius of the Greek or Roman muſt be preſerved, and the point of ſatire or novelty of thought muſt not be hid by the flippancy of a modern dreſs, nor that dignity and ſimplicity abated which belongs to the ages of antiquity, when the poet was not diſtracted by the multitude of figures connected with artificial refinements.

'With a view to prepare himſelf for the tranſlation of Callimachus, Dr. Tytler compared every line of the Iliad with Mr. Pope's tranſlation, whereby he put himſelf in a congenial train for undertaking to do juſtice to Callimachus, and meditating a tranſlation of Lucretius; he meant to have done the ſame by the Georgics of Virgil and Mr. Dryden.

'Whatever may be ſaid upon theſe ſubjects, it is evident to every perſon of learning and taſte, that the ſtyle of ancient, is greatly ſuperior to that of modern, poetry; and that thoſe who can enable the unlearned to taſte of the beauties of the Greek and Roman poets of eminence in modern languages, are entitled to no vulgar praiſe.

'With reſpect to Callimachus himſelf, every man of learning knows, that he was one of the keepers of the Alexandrian library, and a favourite of Ptolemy Philadelphus King of Egypt, whoſe praiſes he celebrates in a beautiful hymn which almoſt infinitely degrades our modern "Joys to great Cæſar;" not on account of its ſuperior veracity, but the beauty and ſimplicity of its conſtruction, devoid of that cumberſome and nauſeous machinery of extravagant encomium; which a modern man of taſte cannot help wiſhing to fall down and bury the laureates and the laurelled in obſcurity.'

To the foregoing obſervations, we ſhall only add a few ſpecimens from the work, in order to illuſtrate the ſubſtantial juſtice of his lordſhip's criticiſm. The firſt *excerpt* ſhall be taken from the Hymn to Diana, containing the viſit of the Goddeſs and her Nymphs to the cave of the Cyclops;

'—— Thence to Meligunis' iſle in haſte
(Now Lipara) the ſylvan Goddeſs paſs'd,
Her nymphs attending, and with wondering eyes
Saw the brown Cyclops of enormous ſize,
Deep in their darkſome dwelling under ground,
On Vulcan's mighty anvil turning round
A maſs of metal hiſſing from the flame:
The ſea-god urges, and for him they frame
A wond'rous vaſe, the liquor to contain
That fills his courſers on the ſtormy main.
'With horror chill'd, the tim'rous virgins eye,
Stupendous giants rear their heads on high,
Like cloud-capt Oſſa riſing o'er the field;
One eye, that blaz'd like ſome refulgent ſhield,

' Αὐθι δε Κυκλωπας μετεκιαθε· τυς μεν ἐτετμε
Νισῳ ἐνι Λιπαρῃ (Λιπαρη νεον, ἀλλα τυτ' ἰσκεν
Οὐνομα οἱ Μελιγουνις) ἐπ' ἀκμοσιν Ηφαιςοιο
Εςαοτας περι μυδρον· ἐπειγετο γαρ μεγα ἐργον·
Ιππειην τετυκοντο Ποσειδαωνι ποτιςρην·
Αἱ νυμφαι δ' ἐδδεισαν ὁπως ἰδον αἰνα πελωρα,
Πρηοσιν Οσσαιοισιν ἐοικοτα· (πασι δ' ὑπ' ὀφρυν

From each ſtern forehead glar'd pernicious fire.
Aghaſt they gaze, when now the monſters dire
With ſtubborn ſtrokes ſhake the reſounding ſhore,
And the huge bellows thro' the caverns roar.
But when from fiercer flames the metal glows,
And the fix'd anvil rings with heavier blows,
When pond'rous hammers break the tortur'd maſs,
Alternate thund'ring on the burning braſs,
The nymphs no more endure the dreadful ſight,
Their ears grow deaf, their dim eyes loſe the light;
A deeper groan through lab'ring Ætna runs,
Appals the hearts of old Sicania's ſons,
Redoubles from Heſperia's coaſt around,
And diſtant Cyrnus thunders back the ſound.
No wonder that Diana's tender maids
Should ſink with terror in theſe gloomy ſhades;
For when the daughters of th' immortal gods
With infant clamours fill the bleſt abodes,
Arges or Steropes the mother calls
(Two Cyclops grim) from their infernal halls
To ſeize the froward child; no Cyclops come,
But, loudly threatn'ing, from ſome inner room
Obſequious Hermes ſwift before her ſtands,
With blacken'd face, and with extended hands:
The frighted infant, thus compos'd to reſt,
Forgets its cries, and ſinks upon her breaſt.'

Φαια μουνογληνα, σακει ισα τετραβοειω,
Λεινοι ὑπογλαυσοντα,) ϗ ὁπποτε δουπον ἀκουσαν
Ακμονος ἠχησαντος ἐπει μεγα πουλυ τ' ἀτμα
Φυσαων, αὐτων τε βαρυν στονον. αὐε γαρ Αιτνη,
Αὐε δε Τρινακριη, Σικανων ἑδος, αὐε δε γειτων
Ιταλιη' μεγαλην δε βοην ἐπι Κυρνας αὐτει.
Εὐθ' οἱγε ῥαιστηρας ἀειραμενοι ὑπερ ὠμων,
Η χαλκον ζειοντα καμινοθεν, ἠε σιδηρειν
Αμβολαδις τετυποντες. (ἐπει μεγα μοχθησειαν,)
Τῳ σφεας ουκ ἐτλασσαν ἀκηδεες Ωκεανιναι
Ουτ' ἀντην ἰδεειν, ουτε κτυπον ουασι δεχθαι.
Ου νεμεσις· κεινους δε ϗ αἱ μαλα μηκετι τυτθαι
Ουδεποτ' ἀφρικτι μακαρων ὁρωσι θυγατρες.
Αλλ' ὁτε κουραων τις ἀπειθεα μητερι τευχοι,
Μητηρ μιν Κυκλωπας ἑη ἐπι παιδι καλιστρει,
Αργην, ἠ Στεροπην· ὁ δε δωματος ἐκ μυχατοιο
Ερχεται Ερμειης σποδιῃ κεχρημενος αἰθῃ.
Αὐτικα την κουρην μορμυσσεται. ἡ δε τεκουσης
Δυνει ἐσω κολπους, θεμενη ἐπι φαισι χειρας.'

The ſecond and only farther ſpecimen that we ſhall produce from this principal part of the works of Callimachus, is from the Hymn to Ceres; in which we think the notes ſtill more valuable than the text.

‘ *To* Ceres [*].

‘ The baſket ſwift-deſcending from the ſkies, [†]
Thus, thus, ye matrons, let your voices riſe:
“ Hail! Ceres, hail! by thee, from fertile ground
Swift ſprings the corn, and plenty flows around.”
Ye crouds, yet uninſtructed, ſtand aloof,
Nor view the pageant from the lofty roof,
But on the ground below; nor matrons fair,
Nor youth, nor virgins, with diſhevell'd hair,
Dare here approach: nor let the moiſture flow
From faſting mouths to ſtain the myſtic ſhow.
But radiant Heſper, from the ſtarry ſkies,
Beholds the ſacred baſket as it flies:
Bright Heſper [‡] only could perſuade the pow'r
To quench her thirſt, in that unhappy hour,

When

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[*] ‘ Among the religious ſolemnities tranſported from Greece to Alexandria, Ptolemy could not fail to introduce the famous Eleuſinian feſtival, celebrated with ſuch pomp at Athens, in honour of Ceres; the great benefactreſs of that city; and through it, as Iſocrates relates, of the other republics of Greece, and of all the reſt of mankind. “ When Ceres wandered over Greece in queſt of her daughter Proſerpine, ſhe received in Attica the moſt hoſpitable treatment, and thoſe particular good offices which it is lawful to make known only to the initiated. The goddeſs was not ungrateful for thoſe favours, but, in return, conferred on our anceſtors, the two moſt valuable preſents which mankind can receive or even Heaven can beſtow:—the art of agriculture, which delivered us from the fierce and precarious manner of life common to us with wild animals; and the knowledge of thoſe ſacred myſteries which fortify the initiated againſt the terrors of death, and inſpire them with the pleaſing hopes of an happy immortality. Our anceſtors diſcovered as much benevolence in diffuſing thoſe advantages as piety in obtaining them—Their humanity communicated what their virtue had acquired. The myſteries were annually unveiled to all deſirous and worthy of receiving them: and the practice, the means, and advantages of agriculture were ſpeedily extended over all Greece.” Iſocrates, in panegyric Athen, Gillies' tranſlation. Such is the Athenian legend: and if Ceres, as is generally ſuppoſed, denote the fertilizing power of nature, her worſhip muſt have been one of the moſt ancient. For Ariſtotle in his Ethicks (ad Nicomach. VIII. 9.) tells us that the ancient ſacrifices and religious ſolemnities appear to have taken place after the gathering in of the grain, and conſiſted in a ſort of firſt-fruit-offerings to the gods; men having moſt leiſure at that ſeaſon.’

[†] ‘ The proceſſion of the baſket, a proper emblem of Ceres, was on the fourth day of the feſtival. This holy baſket, or καλαθιον, was carried on a conſecrated vehicle, crouds of people ſhouting as it went along χαιρε Δημητερ, Hail Ceres.’

[‡] ‘ Bright Heſper only would perſuade the power to quench her thirſt.] This paſſage has given riſe to innumerable conjectures; of

which

When full of grief, ſhe roam'd from place to place,
Her raviſh'd daughter's latent ſteps to trace.
How could thy tender feet, O goddeſs, bear
The painful journey to the weſtern ſphere ?
How couldſt thou tread black Æthiop's burning climes ;
Or that fair ſoil, in theſe diſtreſsful times,
Where, on the tree, the golden apple beams,
Nor eat, nor drink, nor bathe in cooling ſtreams ?
'Thrice Achelous flood her ſteps divide,
And ev'ry ſtream that rolls a ceaſeleſs tide.
Three times ſhe preſs'd the center of that iſle [*],
Where Enna's flow'ry fields with beauty ſmile.
Three times, by dark Challichorus, ſhe ſate,
And call'd the yawning gulph to mourn her fate :
There, faint with hunger, laid her weary'd limbs,
Nor eat, nor drank, nor bath'd in cooling ſtreams,
'But ceaſe, my muſe, in theſe unhallow'd ſtrains,
To ſing of Ceres' woes, and Ceres' pains[†] ;

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which the moſt probable is, that this is only a poetical mode of ſaying, that Ceres was ſo eager to diſcover her daughter, that ſhe drank nothing all day, nor quenched her thirſt till the riſing of the evening ſtar.'

'[*] Sicily. Enna was called the umbilicus Siciliæ.'

'[†] That the ſtory of Ceres ſeeking her daughter Proſerpine contains a philoſophical meaning, receives countenance from the orphic fragments. Proſerpine is feigned to have been alternately in the ſhades with Pluto her huſband and on the earth with Ceres her mother : and to have continued in each habitation ſix months. The orphic hymn to Proſerpine ſpeaks of her as carried to her unvoluntary marriage bed after the autumn, as producing and deſtroying all things, as firſt ſhowing her ſacred body in the green germs; and concludes, by invoking her to ſend forth the fruits of the earth. "Proſerpine therefore is explained, to be that power which hides and preſerves, during the ſix winter months, the germs of vegetable life, notwithſtanding their apparent corruption—She goes to Pluto, that is, ſhe goes under the earth—She appears in the green germs in the ſpring, which by the aſſiſtance of Ceres are ripened, and reaped in autumn. The allegory of Proſerpine bears a great analogy to that of Pſyche, the moſt beautiful of all the Grecian fictions. Latter artiſts repreſented Pſyche as a beautiful young girl, but ſhe originally meant the butterfly, as a ſymbol of the ætherial principle. This inſect, hatched from the egg, is nothing but a grub crawling on the earth like man in his earthly form. It then degenerates ſtill further, into the torpid Chryſalis, whoſe inſenſibility preſents an apt repreſentation of death ; while the butterfly breaking from its dull priſon, and mounting in the air, exhibits a natural image of the celeſtial ſpirit burſting from the reſtraints of matter, and ſeeking its native ſkies."

Far nobler to reſound her ſacred laws *,
That bleſs'd mankind, and gain'd their loud applauſe.

‘ * Far nobler to reſound her ſacred laws] ſo Virgil.
Mactant lectas de more bidentes
Legiferae Cereri.

Laws are moſt naturally aſcribed to Ceres, the inventreſs of agriculture, ſince agriculture occaſioned the diviſion or appropriation of lands, and the appropriation of land produced the neceſſity of laws. The feſtival of Ceres called θεσμοφορια denotes this characteriſtic of the goddeſs, meaning the feſtival in honour of the eſtabliſhment of laws. Spanheim obſerves that the feaſt of penticoſt, or of wheat harveſt, has exactly the ſame appellation in Hebrew, in memory of the law-giver from mount Sinai; and that laws engraven on tables of braſs were hung up in the temples of Ceres in Greece; the inſtitution of the Gentile nations thus concurring with the evidence of ſacred ſcripture in referring the benefits of legiſlation to a divine original. He might have added that before theſe written laws of Ceres, there exiſted others, not leſs ſacred, the κρονιοι νομοι, the laws of Saturn, and particularly the θεμιστες διος. the laws of Jupiter, ſo named from θεμις, his miniſter or meſſenger, a moſt important perſonage in the polity as well as in the religion of antiquity, being nothing leſs than a perſonification of diſtributive juſtice. In all ages and nations, and under every form of ſociety, θεμις, or juſtice, is equally worthy of veneration, the great bon and center of attraction, or, as it were, the key ſtone of the arch that ſupports the fabrick of ſocial life, and diſtinguiſhes a ſtate of civilization, that is, *properly*, a ſtate of ſubjection to juſt government, from a ſtate of ſavageneſs, that is a ſtate of ſubjection to rude violence and brutal force. That theſe θεμιστες διος formed during the heroic ages the nature, the principle, the very eſſence of government, is fully proved in the hiſtory of ancient Greece, vol. I. c. 2. It appears that kings were nothing more than mere inſtruments in the hands of Jupiter, and that under the name of royalty, the government was really theocratic. While they diſpenſed faithfully the θεμιστας, they were to be reſpected and obeyed, but when they perverted or infringed theſe ſacred laws, they at the ſame moment diſgraced and depoſed themſelves; and the ſceptre, the external badge of their authority, dropped from their hands. See the Iliad and Odyſſey paſſim—particularly Odyſſ. ii. 68—69. Il. IX. 98, 99. Il. XII. 310, and ſeq. Kings were called θεμιστοπολοι, the miniſters or ſervants of the θεμιστες, which they were to defend, and as Ariſtotle tells us in his Politicks, the form of the oath conſiſted in ſtretching forth the ſceptre. Ariſtot. Polit. L. iii. c. XIV. See alſo Dyonyſ. Halicarn. Ant. Rom. L. ii. and L. v. p. 337. ex Edit. Sylburgii. The only perſonages in thoſe days who diſregarded the θεμιστας were the Cyclopes: they indeed were, each in his own family, arbitrary princes, and made their will law—

τοισιν ουτ' αγοραι βουληφοροι, ουτε θεμιστες.’

Far nobler to declare how firſt ſhe bound
The ſacred ſheathes, and cut the corn around,
How firſt the grain beneath the ſteer ſhe laid,
And taught Triptolemus the rural trade.'

Dr. Tytler, we think, has been very happy in transfuſing into Engliſh the ſimplicity of the Greek epigram. We quote the following examples:

'Epigram VII.

'A pious youth approaching where
His ſtepdame's body lay,
Officious crown'd her ſtatue there
With flow'rets freſh and gay.

'Nor thought his father's wife, when dead,
Her malice could retain;
The ſtatue thunder'd on his head
And fix'd him to the plain.

'Ye foſter-ſons avoid his doom
Nor hang a flow'ry wreath
Around an envious ſtepdame's tomb,
Leſt ye too ſink in death.'

'Στηλην μητρυιης, μικραν λιθον, ἐστεφε κȣρος,
Ὡς βιον, ηλλαχθαι ϗ τροπον οἰομενος.
Η δε ταφῳ κλινθεισα κατεκτανε ϖαιδα ϖεσȣσα·
Φευγετε μητρυιης ϗ ταφον οἱ ϖρογονοι.'

'Epig. X.

'Beneath this tomb, in ſacred ſleep,
The virtuous Saon lies;
Ye paſſengers forbear to weep,
A good man never dies.'

'Τηδε Σαων ὁ Δικωνος Ακανθιος ἱερον ὑπνον
Κοιμαται, θνησκειν μη λεγε τȣς ἀγαθȣς.'

'Epig. XXII.

'Whoe'er with hallow'd feet approaches near,
Behold, Callimachus lies buried here,
I drew my breath from fam'd Cyrene's ſhore,
And the ſame name my ſon and father bore.

'Οστις ἐμων ϖαρα σημα φερεις ϖοδα, Καλλιμαχȣ με
Ισθι Κυρηναιȣ ϖαιδα τε ϗ γενετην.'

In this tranſlation, an attentive critic might point out paſſages which are wanting in ſtrength, and others that are deficient in elegance:—but let it be remembered, that the author's *unfortunate indiſpoſition* did not allow him to give it a finiſhing reviſal. On the whole, we are happy to ſee that the work has been encouraged by a numerous and reſpectable liſt of benevolent ſubſcribers.

Art. IV. *A ſhort Hiſtory of the Perſecution of Chriſtians, by Jews, Heathens, and Chriſtians.* To which are added, an Account of the preſent State of Religion, in the United States of America, and ſome Obſervations on Civil Eſtabliſhments of Religion. By A. Robinſon. 8vo. pp. 150. 2s. Johnſon.

A Brief ſketch is here drawn of the hiſtory of perſecution, from the commencement of chriſtianity to the preſent time. The author ſhews, on the unqueſtionable authority of fact, that, throughout this long period, perſecution has never ceaſed, firſt on the part of the heathens againſt chriſtians, and, after the union of the civil power with the authority of the church, among chriſtians themſelves. The facts are judiciouſly ſelected, and are repreſented in colours which are well adapted to produce in the mind of the reader the deepeſt conviction of the folly of the principle, and of the madneſs of the practice, which have brought ſuch an accumulation of miſeries on mankind. The whole is interſperſed with important obſervations, expreſſed with great energy. The following extract may be ſufficient to give an idea of the ſpirited manner in which this writer treats his ſubject:—it relates the perſecutions in France and England, in the latter part of the laſt century:

‘ The duke of Savoy, A.D. 1655, baniſhed the proteſtants from Piedmont with the greateſt cruelty. In their diſtreſs they applied to Cromwell (Protector of England) for relief, and he immediately procured their reſtoration to their juſt rights,—the duke trembling at the thunder of his name. The Engliſh nation, with great generoſity, ſubſcribed for the relief of theſe worthy proteſtants, near forty thouſand pounds. The celebrated act of uniformity was paſſed in the year 1661, by which, all who did not conform to the liturgy by St. Bartholomew's day following, Auguſt 1662, were to be deprived of their benefices. In conſequence of this two thouſand clergymen were deprived.—Many were obliged to give up their livings, becauſe they would not ſwear to what they had not ſeen. About this time, the reſpectable people called Quakers, petitioned parliament for a toleration, inſtead of which, an act was paſſed, which, after deſcribing that body, enacted, “ If any ſuch perſon refuſe to take an oath when tendered to him, after the 24th of March, or perſuade others to do it, or maintain the unlawfulneſs of taking an oath, or if they ſhall aſſemble for worſhip to the number of five or more, of the age of fifteen, they ſhall forfeit for the firſt offence, five pounds, for the ſecond, ten pounds, and for the third, ſhall abjure the realm, or be tranſported to the plantations.”*—Three thouſand and ſixty-eight, ſays

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‘ * The excellent Dr. Wendeborn laments the decreaſe of the Quakers in England, and conſiders it as the decreaſe of decency, order, and the moſt valuable virtues. In this I cordially join with this truly ‘ſays Fox, had been impriſoned ſince the reſtoration of Charles II. Other ſtatements make the impriſoned ſtill more numerous, many died in gaol, and their places of worſhip were broken open and violence offered to them.

‘ In 1668, the famous quaker William Penn wrote a confutation of the doctrine of the Athanaſian trinity, and the atonement of Chriſt, and had the honour of being, for this work, impriſoned ſeven months in the tower. In 1670, Penn was tried at the Old Bailey, along with Mr. Mead, for preaching to an aſſembly of Quakers, in Grace-church-ſtreet, London, after the paſſing of the conventicle act.. They were indicted for preaching to an unlawful and tumultuous aſſembly. The jury brought in their verdict *guilty of ſpeaking in Grace-church-ſtreet*; but Mead they acquitted of even this guilt.—The jury were treated with the moſt wanton and tyrannical inſult, they were urged to condemn the priſoners. They manfully refuſed to be threatened into injuſtice, and after much faſting and infinite abuſe, brought in a final verdict—*not guilty.*[*]

‘ In the reign of Charles II. the following penal perſecuting ſtatutes were paſſed —1. Act of uniformity,—2. Corporation act,—3. Conventicle act,—4. Oxford act,—5. Teſt act.—Theſe acts compoſe a complete ſyſtem of perſecution, ſo that had they been all univerſally enforced, no perſon but thoſe of the church could have eſcaped ruin, baniſhment, or death. Charles was a prophane libertine, of the moſt corrupt morals, and treated all religion with contempt, yet becauſe of his perſecuting meaſures, he was praiſed by the high church clergy and biſhops in every pulpit ![†]

‘ When Lewis XIV. of France meditated the revocation of the edict of Nantz, he was adviſed by one of his miniſters not to do it, as it would be attended with the worſt conſequences to his kingdom. He was remarkably ignorant of religious opinions, and his reply ſhows the blindneſs and ſtrength of his ſuperſtition. “ Such is my zeal to convert heretics, that if it requires me by one hand to cut off the other, I will do it.” The revocation of this edict produced the greateſt confuſion and ruin.

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truly catholic and chriſtian divine, whoſe book for candor cannot be excelled, and ought to be read by every Engliſhman.—See View of England, &c.' or our account of it, Rev. vols. lxxvii. and lxxviii.

‘ [*] Penn's Works.'

‘ [†] The perſecutions of this and former proteſtant reigns, drew from the earl Caſtlemain, a Roman Catholic nobleman, the following obſervations. “ It was never known that Rome perſecuted as the biſhops do, thoſe who adhere to the ſame faith with themſelves; and however the prelates complain of the bloody perſecution of queen Mary, it is manifeſt that their perſecution exceeds it, for under her there were not more than two or three hundred put to death; whereas under their perſecution, above treble that number have been rifled, deſtroyed, and ruined in their eſtates, lives, and liberties; being (as is remarkable) men for the moſt part of the ſame ſpirit, with thoſe proteſtants who ſuffered under the prelates in queen Mary's time.”

' All the proteſtant clergy were firſt baniſhed; and their people who diſcovered a wiſh to follow them, were condemned to the gallies, the women were forced into the nunneries. All who remained in the kingdom, of the proteſtant faith, were prohibited the exerciſe of their religious worſhip, either public or private, on *pain of death*. The children of proteſtants were *taken from their parents*, and given to their catholic relations, or to others, whom the judges choſe to charge with their education. A twentieth part of the whole body of the Proteſtants were ſoon put to death, and a price ſet on the heads of the reſt, who were hunted like wild beaſts of the foreſt. Thus France, (notwithſtanding the prohibition to leave the kingdom,) preſently loſt *ſix hundred thouſand* valuable citizens, who ſupplied William III. with courageous ſoldiers, and England, Holland, and Germany with uſeful manufacturers [*].

' Voltaire ſays, fifty thouſand families, in the firſt three years, were baniſhed, who carried with them a prodigious quantity of money, and their arts and manufactures enriched the enemies of their cruel country [†]. This perſecution, ſays the ſame author, rather increaſed than diminiſhed the ſect it was intended to deſtroy, and France derived not from it even an ideal advantage. The prieſts celebrated the praiſe of Lewis, who expected from them the kingdom of heaven, for ſuch an example of holy zeal.

' When William III. came to the throne of England, he ſhewed himſelf the warm friend of the rights of conſcience, and in his reign was paſſed the toleration act, under the influence and protection of which, ſectaries of every kind have for one hundred years, ſlept ſecure under their own fig tree. The toleration act, however, did not include in its favour, thoſe who denied the doctrine of the Trinity, and about fifty years after the reign of William III. a proſecution was commenced againſt Mr. Ellwall, who had written on that ſubject. He was tried at the aſſizes at Stafford, before judge Denton, for hereſy and blaſphemy, and was acquitted, though he pleaded *guilty* to the indictment.—The judge conformed to the ſpirit of the times, rather than to the ſpirit of the laws, and gave honourable liberty to a man whoſe only crime was hereſy. This is the laſt legal proſecution for hereſy, in England; but laws ſtill againſt heretics remain unrepealed, though many attempts have lately been made to procure their repeal. The biſhops ſtrenuouſly oppoſed their repeal, on the motion of Earl Stanhope, and it may fairly be ſuppoſed they will continue ſo to do, till the voice of the nation become irreſiſtible. Though no *legal* proſecution for hereſy hath been entered upon ſince that of Ellwall, the ſpirit of perſecution is not yet evaporated, but hath repeatedly diſcovered itſelf ſince, eſpecially in the infamous and diſgraceful riots in London, in the year 1780, and thoſe of Birmingham, in the year 1791 [‡].

' [*] Ruſſel's Hiſtory of Modern Europe.'

' [†] L'Hiſtoire Générale, vol. VIII.'

' [‡] Theſe riots afford another proof of the neceſſity of inſtructing the *common people* in the principles of religious liberty.'

'The reader will here remark, that the charge of perſecution is here brought home, *equally* to the Papiſt, the Proteſtant Epiſcopalian,' and the Preſbyterian.—He will draw this wiſe and fair concluſion, that whatever dogmatical ſect is eſtabliſhed by law, that ſect will attempt the extirpation of all other ſects. He will ſmile when he obſerves the proteſtant perſecuted by the papiſt, and then alleging that to perſecute is the property of a falſe, but *to be perſecuted* is the character of a true church, and then ſees the proteſtant perſecute the papiſt, and the papiſt rejoicing in ſuffering for the truth. He will ſmile when he hears the Epiſcopalian defend the perſecution of the Preſbyterian; and the Preſbyterian defend the perſecution of the Epiſcopalian, he will not think perſecution the teſt of a true church, either in thoſe who ſuffer, or in thoſe who inflict it, but he will conſider it as a good 'proof of one fact,—*That he who ſuffers is not eſtabliſhed, but he who inflicts perſecution is of the eſtabliſhed church, whatever, or wherever that church be.*'

In the account of the preſent ſtate of religion in the United States of America, an act of the aſſembly of Virginia, eſtabliſhing univerſal freedom in religion, is inſerted. In the ſequel, the author replies to Mr. Paley's argument for an excluſive eſtabliſhment of religion, and concludes with enumerating ſeveral important advantages, which are to be expected from leaving religion to be ſupported by its own evidence and authority, among an enlightened people:

'By making all ſects equal, it would exclude both envy and perſecution, envy of the privileges of an eſtabliſhment from diſſenters, and perſecution from the church, by depriving her of the *power to perſecute*. The preceding hiſtory ſhews the terrible effects of perſecution, which *aroſe entirely from the policy of church eſtabliſhments*, Had the religion of Jeſus, which is a religion of charity and mercy unbounded, been ſuffered to ſpread and to exiſt, by its own natural evidence and energy, the blood of a martyr had never flowed. This would have ſaved the lives of perhaps more than a million of perſons, ſacrificed in various countries, and at different times, to the blood thirſty ſpirit of eſtabliſhed prieſts. Nor are the lives of martyrs to be confounded with the common maſs of mankind, who die in battle, in defence of deſpotiſm and tyranny.

'The martyrs were men of the moſt exalted virtue, of the moſt *ſincere character*, were men, who in their times had no ſuperiors, no equals, in all that gives dignity to mortal beings.—Their loſs to ſociety was great indeed, the ſalt of the earth was conſumed, and ſociety tended to putrefaction. Let the admirers of eccleſiaſtical eſtabliſhments ſhew an advantage in their ſcheme, equal to ſo horrid an abuſe;—an abuſe inſeparable from eſtabliſhments of religion, as nothing can reſtrain the fury of ſuperſtitious zealots, of perverſe theological politicians, but depriving them of the *power* to rob and to murder. This the hiſtory of every nation has ſhown us,—it is not the extravagance of theory, but the ſober aſſertion of fact.

'It would ſoon produce a general philoſophical moderation of mind. Small ſects, equal in the eſteem of government, find it their intereſt to reſpect each other, by ſympathy they thus reſpect themſelves. America ſhews this to be true, and Dr. Adam Smith has ſhewn this to be the natural unvarying conſequence of ſmall independent ſects.

'It would aid the converſation of good morals; for ſmall ſects naturally watch their members cloſely, and every man thus religiouſly connected, finds he has a character to loſe. But eſtabliſhed churches produce no connection amongſt their members, and conſequently no *obſcure perſon* feels his religious and moral character to be of any importance. This holds eſpecially and univerſally good, in large towns, and when a man changes the place of his abode. The ſuperior moral character of the diſſenters, in every country, may be fairly appealed to, in proof of this fact.

'It would ſhew religion to be, what it really is, ſomething ſuperior to the world, and different from its policy. Whoever embraced religion, would be ſuppoſed to do it from conviction, and this would excite enquiry, and lead to the hearty reception of its precepts. The caſe at preſent is quite otherwiſe, both in England and on the continent. A general diſtruſt and neglect prevail, and none are ſuppoſed to profeſs religion from a higher principle than faſhion or policy. If eſtabliſhments long exiſt, infidelity will be general, it is gaining ground apace, and moſt rapidly in thoſe countries, where eſtabliſhments are moſt wealthy and pompous.

'It would favour the general liberties of mankind; for prieſts have always been the inſtruments of tyranny in the hands of government, and have preached to the people paſſive obedience and non-reſiſtance, promiſing to the man who was willing to be a *ſlave*, a *future ſtate* of felicity, for a preſent ſtate of wretchedneſs. Their craft has been ſupported by princes, and perhaps the hiſtory of the American revolution is the only one which exhibits the clergy, as *friends to the people*, and to *liberty*. The reaſon is obvious, the American church depended more upon the people, than upon government, they had, therefore, a common intereſt, and a common cauſe to defend.

'It would favour the diffuſion of knowledge. The clergy, eſtabliſhed in their greateſt pomp, taught the people that *ignorance* is the *mother of devotion*. They prevented the bible from being read, and endeavoured by every poſſible means to *confine* knowledge to *themſelves*. This is a true corporation ſpirit, and what will always be favoured by thoſe, who ſet up to be the maſters of mankind. All knowledge has a natural connection, and thus religious knowledge leads to the cultivation of general ſcience. Religious knowledge either is, or is not of itſelf, of real value and importance. If it be not, then no clergy can be of any uſe at all; if it be, then an uneſtabliſhed clergy are of moſt value; for it is of the nature of ſmall ſects, to promote examination, and general enquiry, which iſſue in the acquiſition of religious knowlege. The ignorance of the loweſt orders of the people, of religious matters, is ſo notorious in this kingdom, where two millions a year are paid for their inſtruction, that none will contend, that the propoſed end (if that end be inſtruction) of an eſtabliſhment is anſwered in them. The preaching mechanics, called methodiſts, have, in the laſt fifty years, inſtructed more of the lower orders of the people, in the obligations of chriſtianity, and have called more from groſs vice to piety and virtue, than the church has ever done ſince the reformation. Yet the clergy, for their ſervices, have been paid, in that period, by the ſtate, four hundred millions ſterling, whilſt the methodiſts have not coſt government one farthing, but have been treated with inſult and contempt, by both biſhops and ſtateſmen.'

This publication is a ſeaſonable antidote againſt every attempt to revive perſecution, whether on the ground of religious or civil opinions.

Art. V. *The Old Manor Houſe.* A Novel. By Charlotte Smith. 12mo. 4 vols. 14s. ſewed. Bell, Oxford-ſtreet. 1793.

Mrs. Smith's talents for novel-writing are already well known to the public; and we have had repeated occaſions to acknowlege her merit in a ſpecies of compoſition, which, when executed with judgment and ability, in a moral view, is uſeful, as well as pleaſant to thoſe who read only for amuſement: it is therefore the leſs neceſſary for us to undertake an elaborate examination of the preſent work: but we ſhall not diſmiſs it without giving a brief outline of its plan.

The principal ſcene of the tale is one of thoſe ſpacious antient halls, or manor houſes, which fill the warm imagination with romantic ideas, and which at once invite and favour adventure. The poſſeſſor of the manſion is an ancient maiden lady, the ſole heireſs of a great family. A favourite kinſman, a youth of ſeventeen, whoſe family reſides in the neighbourhood, is permitted to viſit the hall; and, when winter arrives, to ſleep in a little tapeſtry room, next to the old library, in a wing of the houſe far remote from the diviſion inhabited by the female part of the family. The confidential ſervant, or companion of the old lady, had been permitted to take into the houſe an orphan niece, nearly of the ſame age with the young hero of the tale, and the apartment allotted to her is in a turret which terminates one wing of the houſe. This young pair, Orlando and Monimia, who find opportunities for frequent interviews, entertain a tender and innocent attachment for each other. The principal buſineſs of the piece is to exhibit the embarraſſments which attend their concealed paſſion during Orlando's reſidence at home, and the difficulties and diſtreſſes through which they afterward paſs. The main plot is diverſified with many collateral occurrences, which all contribute to give unity to the whole. The narrative, if not in every particular guided by probability, is however too well filled up with incident to ſuffer the reader's attention to flag. The characters are drawn with ſtrength and diſcrimination, and ſpeak their own appropriate language.

This novel particularly contains many very ſucceſsful imitations of the ordinary language of people in different claſſes of the inferior ranks, which may in ſome inſtances remind the reader of that great painter of manners, Henry Fielding. Several humourous ſcenes in higher life are alſo repreſented; and from theſe we ſhall ſelect a part of the account of a public dinner at Rayland Hall:

‘The whole houſe was in a buſtle—and Mrs. Rayland not only in unuſual health, but as anxious for the ſplendour and excellence of her entertainment, as if ſhe had a deeper deſign than merely to outſhine the newer elegancies of Carloraine caſtle. All the operations of Mrs. Lennard and her attendants ſucceeded happily. By half after two all the gueſts were aſſembled: by half after three all the tables groaned under the weight of veniſon and beef. About ſeventy people were aſſembled in the hall. In the dining-parlour the party conſiſted of General Tracy, who was placed at Mrs. Lennard's right hand; on her left Mrs. Hollybourn, the wife of the archdeacon of that diſtrict, a lady of a moſt preciſe, and indeed formidable demeanour: oppoſite to her, and next to Mrs. Somerive, ſat the doctor himſelf, a dignified clergyman, of profound erudition, very ſevere morals, and very formal manners; who was the moſt orthodox of men, never ſpoke but in ſentences equally learned and indiſputable, and held almoſt all the reſt of the world in as low eſtimation as he conſidered highly his own family, and above all himſelf.

‘Between her mother and Mr. Somerive, on the other ſide, was placed their only daughter and heireſs, Miſs Ann-Jane-Eliza Hollybourn, who, equally reſembling her father and her mother, was the pride and delight of both: poſſeſſing ſomething of each of their perſonal perfections, ſhe was conſidered by them a model of lovelineſs; and her mind was adorned with all that money could purchaſe. The wainſcot complexion of her mamma was ſet off by the yellow eyebrows and hair of the doctor. His little pug noſe, diveſted of its mulberry hue, which, on the countenance of his daughter, was pronounced to be *le petit nez retrouſſé*, united with the thin lips drawn up to make a little mouth, which were peculiar to “his better half,” as he facetiouſly called his wife. The worthy archdeacon's ſhort legs detracted leſs from the height of his amiable daughter, as ſhe had the long waiſt of her mother, fine ſugar-loaf ſhoulders that were pronounced to be *extremely genteel*, and a head which looked as if the back of it had by ſome accident been flattened, ſince it formed a perpendicular line with her back. To dignify with mental acquirements this epitome of human lovelineſs, all that education could do had been laviſhed; maſters for drawing, painting, muſic, French, and dancing, had been aſſembled around her as ſoon as ſhe could ſpeak; ſhe learned Latin from her father at a very early period, and could read any eaſy ſentence in Greek; was learned in aſtronomy, knew ſomething of the mathematics, and, in relief of theſe more abſtruſe ſtudies, read Italian and Spaniſh. Having never heard any thing but her own praiſes, ſhe really believed herſelf a miracle of knowledge and accompliſhments; and it muſt be owned, that an audience leſs partial than thoſe before whom ſhe generally performed, might have allowed that ſhe performed very long concertos, and ſolos without end, with infinite correctneſs, and much execution. Then ſhe made moſt inveterate likeneſſes of many of her acquaintance; and painted landſcapes, where very green trees were reflected in very blue water. Her French was moſt grammatically correct, though the accent was ſomewhat defective; and ſhe knew all manner of hiſtory—could tell the dates of the moſt execrable actions of the moſt execrable of human beings—and never had occaſion to conſult, ſo happy was her memory, Truſler's Chronology. As it was believed, ſo it was aſſerted by the doctor and his wife, that their daughter was the moſt accompliſhed woman of her age and country; and by moſt of their acquaintance it was taken for granted. The gentlemen, however, whom all theſe elegancies were probably deſigned to attract, ſeemed by no means ſtruck with them: ſome of them, who had approached her on the ſuggeſtion of her being an heireſs, had declared that her fortune made no amends for her want of beauty; and others had been alarmed by the acquiſitions which went ſo much beyond thoſe they had made themſelves. Thus, at ſix-and-twenty (though the lady and her parents, for ſome reaſons of their own, called her no more than twenty-two,) Miſs Hollybourn was yet unmarried! for, of thoſe lovers who had offered, ſome had been rejected by the doctor, and ſome by herſelf. She affected a great indifference, and talked of the pleaſures of purſuing knowledge in an elegant retirement. But it was obſerved, that whenever any young men of preſent fortune, or future expectation, were in the country, Dr. Hollybourn's family returned the viſits of the ladies to whom theſe gentlemen belonged, with unuſual punctuality.

'While they were in this part of the world, they always dined once or twice at Rayland Hall, where the Doctor was well received as a moſt pious worthy man, his lady a very good kind of woman, and Miſs as a mighty pretty ſort of a young perſon. Of late the whole family had riſen into higher favour; for the Doctor was the only clergyman in the country around who had reſiſted the good entertainment ſo profuſely given at Carloraine caſtle, and had refuſed to viſit a man who kept a miſtreſs. He had even gone farther, and preached a ſermon which all his congregation ſaid pointed immediately at Mr. Stockton; but as Mr. Stockton did not hear it, and having heard it, would not have cared for it, the reproof only edified his hearers, and raiſed the Doctor in the eſteem of the lady of the hall.

'The lower part of the table was filled by the four Miſs Somerives and their two brothers; Orlando, at the requeſt of Mrs. Rayland, taking his ſeat at the bottom.

'The plenty and excellence of the table, which was furniſhed almoſt entirely from the park, farm, warren, gardens, and ponds of Rayland Hall, were highly commended by the gueſts, and by none with more zeal than the General and the Doctor, who vied with each other in applying that ſort of flattery of which their venerable hoſteſs was moſt ſuſceptible. The General ſpoke in terms of the higheſt reſpect of her ancient family, and of the figure made in hiſtory by the name of Rayland. The Doctor, while he did juſtice to the excellent diſhes before him, launched out in very ſincere praiſe of the domain which produced them: the beautiful park which, he averred, fed the very beſt veniſon in the country; the woods abounding in game; the extenſive ponds, whoſe living ſtreams contained all manner of fiſh; the rich meadows below, that fatted ſuch exquiſite beef; the fine ſheep-walks on the downs above, which ſent to table mutton that rivalled the Welch mutton itſelf!—then, ſuch gardens for fruit! ſuch convenient poultry yards!—Mrs. Rayland, who loved to hear her place praiſed, could have liſtened to ſuch eulogiums for ever; and ſeemed totally to have forgotten that, according to the courſe of nature, ſhe ſhould be miſtreſs of theſe good things but a very little time longer, and that, when a little ſpace in the chancel of the adjoining church would be all ſhe could occupy, they muſt paſs into the poſſeſſion of another.'

The reader is not to infer, from this ſpecimen, that the novel is entirely, nor chiefly, of the humorous kind. In many parts it is ſentimental; ſometimes, though not frequently, it becomes pathetic; and once or twice, but very ſparingly, political ideas and opinions are introduced, and the author takes occaſion to expreſs that generous ſpirit of freedom, which is diſplayed more at large in her "*Deſmond.*" In fine, though we cannot ſay that we think the preſent novel *ſuperior* to thoſe which Mrs. S. has formerly produced, yet it diſcovers, in a conſiderable degree, facility of invention, knowlege of life, and command of language.

Art. VI. *Arabian Tales*; or, a Continuation of the Arabian Nights Entertainments. Conſiſting of Stories related by the Sultana of the Indies, to divert her Huſband from the Performance of a raſh Vow; exhibiting a moſt intereſting View of the Religion, Laws, Manners, Cuſtoms, Arts, and Literature, of the Nations of the Eaſt; and affording a rich Fund of the moſt pleaſing Amuſement, which fictitious Writings can ſupply. Newly tranſlated from the original Arabic into French, by Dom Chavis, a Native Arab, and M. Cazotte, Member of the Academy of Dijon. And tranſlated from the French into Engliſh, by Robert Heron. 12mo. 4 Vols. 10s. ſewed. Bell and Bradfute, &c. Edinburgh; Robinſons, London. 1792.

Among the queſtions which are moſt intereſting to the progreſs of morals and the cauſe of truth, is the utility of that ſpecies of fiction which is ſupported by ſupernatural aid; and, if it have been, or may hereafter be, uſeful, what ought to be its limits? That fables or tales of this kind ſeize, hurry forward, and enrapture, the undiſciplined imagination of youth, there can be no doubt; and that they therefore tend to awaken curioſity, which otherwiſe might continue dormant, is highly probable:—but it is no leſs certain that they likewiſe have a tendency to accuſtom the mind rather to wonder than to inquire; and to ſeek a ſolution of difficulties in occult cauſes, inſtead of ſeriouſly reſorting to facts. The true anſwer to this difficult queſtion ſeems to be, that in the progreſs of mind, ignorance will continually find cauſe to wonder; and will therefore be inceſſantly impelled to utter its admiration, and to relate its wild conjectures. To blame it for not being more enlightened, would perhaps be as abſurd as to reproach an infant for not being able to demonſtrate a theorem in Euclid. Such tales, conſequently, muſt be written, and will be read. Between the moral utility, however, of fables built on the marvellous, and of thoſe which originate in true pictures of life and manners, there can be no compariſon. It is indeed ſo neceſſary to mingle reſemblances of man as he really is, in every fabulous narrative, that the wildneſs of romance has only become attractive in conſequence of this mixture. Accuſtomed as we are to conſider the Arabians frequently as a wandering and wild, and but ſeldom as a ſchooled and ſcientific, people, we receive ſuch tales from them as the genuine produce of the partial advances which they have made in knowlege: though, were they the works of Europeans, we ſhould regard them as the indolent reſources of authors, who were either unwilling, or unable, to awaken attention and excite applauſe, by exhibiting accurate and well-contraſted characters of human Beings.

In the tranſlator's preface to the work before us, the ſubject on which we have thus ſlightly remarked, is more amply conſidered; and the hiſtory of the Arabian tales, their firſt introduction into Europe, and the effects which they produced, are treated in a manner, which, we imagine, will give pleaſure to men of taſte and literature:

‘ Nearly a century has now elapſed, ſince the collection of Eaſtern Tales, ſo well known among us by the title of *Arabian Nights Entertments*, was firſt offered to the curioſity and admiration of Europe. The romances of knight-errantry had then loſt that popularity which they held for ages, and had been ridiculed into diſrepute. The rage for amuſement had indeed called forth another ſpecies of fictitious writings; but a ſpecies which unhappily poſſeſſed neither the wild dignity of the romance, nor diſplayed that aſſemblage of the characters, manners, and incidents of familiar life, which confers a value on our beſt modern novels. Moſt of thoſe compoſitions were vile effuſions of prurient dulneſs, whoſe perfection conſiſted in detailing the intricacies, and unveiling the looſer ſcenes of licentious intrigue. The wanton epiſodes of Arioſto, and the lewd, though witty tales of Boccace, were imitated, till the ſame ſchool produced the low and almoſt inſipid obſcenities of a Behn, a Manley, and a Heywood. Such books were, however, calculated, almoſt excluſively, for the debauchee and the woman of pleaſure; and ſomething was therefore wanted for the entertainment of thoſe, who choſe to withdraw the mind occaſionally from the realities of life, yet were unwilling to debaſe imagination, by turning it to dwell on the brutal groſſneſs of ſenſual indulgence.

'If thoſe Eaſtern tales were preſented to the European public, at a ſeaſon which ſeems to have been peculiarly favourable for their reception; there was, however, ſtill more in their character than in the circumſtances of the time, to recommend them to that eager and general intereſt which they immediately commanded among all claſſes of readers. The ſtyle in which they were written, and the artifice by which they were interwoven together, were, if not abſolutely new, yet ſtrange and uncommon. For although the ſtories in Ovid's books of Metamorphoſes be connected by means which, at leaſt in ſlightneſs and inſufficiency for the purpoſe of compacting parts into a whole, bear ſome reſemblance to the ſlender thread by which the narratives of the *Thouſand and One Nights* are feebly and awkwardly held together; and although Chaucer's Canterbury tales, the multiplicity of broken adventures ſtrangely jumbled together in the Orlando Furioſo, and, almoſt equally, the half Gothic, half-claſſical fabric of Spencer's Fairy Queen, betray a *truly oriental unſkilfulneſs* in the art of arrangement: yet, with theſe works, the more paſſionate readers of the *Arabian Nights Entertainments* were, for the moſt part, little acquainted; and, where there was ſo much novelty in ſo many other reſpects, a ſmall difference in ſtructure was, by the effect of aſſociation, naturally increaſed greatly above its real magnitude.

'The *manners* and *cuſtoms* exhibited in thoſe tales, were at the ſame time much more ſtrange and ſingular, than the artleſſneſs of their connexion, or the tedious copiouſneſs of narrative which diſtinguiſhed them. Beauties, cooped up together by ſcores, or perhaps hundreds, in a haram, all for the amuſement of one man; and he often indifferent, feeble, old, and fitter to repoſe in the grave or the hoſpital, than to riot on the nuptial couch: feſtive entertainments, unenlivened by the ſprightly gaieties of the fair ſex, or the cheering influence of wine: wives wearing drawers and trouſers like their huſbands, and men arrayed in looſe robes like their wives, yet at the ſame time cheriſhing, as ſo many goats, each a venerable length of beard: paſtry-cooks making ſuch a figure in ſociety, as if the perfection of human art were diſplayed in the compoſition of a cream-tart or a pye: the art of writing eſteemed, ſingly, a qualification fitting thoſe ſkilled in it for the moſt dignified offices in civil life, as if the ſmalleſt poſſible portion of intellect were not adequate to the formation of the letters in the alphabet, and the joining of theſe into words and lines: ablutions performed, many times a day, and, at every different time, as ſcrupulouſly as Swift's *Strephon* waſhed himſelf, when he was to mount the bed of his angel-Chloe: prayers repeated by all ranks, with ſerious devotion, almoſt as often in the day, as our men of faſhion call upon their Maker in contemptuous ſcorn, or in idle merriment: the code of religion almoſt as frequently and fondly quoted, as our profeſſed wits introduce ſlily into their converſation *freſh* repartees from Joe Miller, or *original* anecdotes from the Tell-tale: judicial aſtrology conſtituting the great rule of human life, and every man and woman, as ſurely as they come into the world, having their fortunes ſubjected to the capricious influence of this or that ſtar:—all theſe phænomena are ſo remote from the cuſtoms and manners of Europe, that, when exhibited as entering into the ordinary ſyſtem of human affairs, they could not fail to confer, in our eyes, a conſiderable ſhare of amuſive novelty on the characters and events with which they are connected.

'Yet, it is probable that the *machinery* contributed, more than any other particular in their character, to obtain to the *Arabian Nights Entertainments*, the preference over moſt of the other works of imagination which were common in Europe at the time of their firſt appearance. Magicians, Genies, Fairies, Lamps, Rings, and other Taliſmans, dance in ſuch profuſion through thoſe volumes, as could not but make the reader wonder and ſtare, who was acquainted only with witches mounted on broomſticks,—and with little viewleſs elves, dancing occaſionally by moon-light, in ſmall circles on the green, or, in their greateſt ſplendour and feſtivity, only lighting up, for their midnight revels, the deſerted hall of ſome ruinous caſtle. It has been obſerved, I think, by Dr. Hawkeſworth, in ſome one of the firſt numbers of the Adventurer, [No. IV.] that theſe tales pleaſe, becauſe, even their machinery, wild and wonderful as it is, has its laws, and the magicians and enchanters perform nothing but what was to be naturally expected from ſuch beings, after we had once granted them exiſtence, and dignified them with power. But, I ſhould rather ſuppoſe that the very contrary is the truth of the fact. It is ſurely the ſtrangeneſs, the unknown nature, the anomalous character of the ſupernatural agents here employed, that enables them to operate ſo powerfully on our hopes, fears, curioſity, ſympathies, and, in ſhort, on all the feelings of our hearts. We ſee men and women, who poſſeſs qualities to recommend them to our favour, ſubjected to the influence of beings whoſe good or ill will, power or weakneſs, attention or neglect, are regulated by motives and circumſtances which we cannot comprehend: and hence, we naturally tremble for their fate, with the ſame anxious concern, as we ſhould for a friend wandering, in a dark night, amidſt torrents and precipices,—or preparing to land on a ſtrange iſland, while he knew not whether he ſhould be received, on the ſhore, by cannibals waiting to tear him piece-meal, and devour him,—or by gentle beings, diſpoſed to cheriſh him with fond hoſpitality. Give the human agents whom you employ, qualities to command good will and eſteem; let their manners be natural, and their ſentiments the genuine effuſions of the human heart, in ſuch circumſtances as thoſe they are placed in; and then, perhaps, the more ſingular their adventures, the wilder the ſcenes in which they are expoſed, the more capricious the beings to whoſe power they are ſubjected, and the more ſeemingly inadequate the means by which all the changes in their fate are accompliſhed; ſo much the more irreſiſtibly will they engage, and tranſport, and chain down the attention, and ſway the paſſions of the ſpectator, or the reader.

'Add to theſe conſiderations, that, beſide the advantages which they ſeem to derive from the ſtrangeneſs of their texture, and from the novelty and marvellous nature of the objects which they exhibit; thoſe Eaſtern tales poſſeſs great real merit of another ſpecies. At times, even amid the florid verboſity conſpicuous in them, as in other oriental compoſitions, they afford pleaſing deſcriptions of the ſcenes of external nature. The moſt agitated workings of the human heart are often diſplayed in them, with a maſterly hand. Being a collection, they contain a medley of comic, tragic, and heroic adventures, the very number and variety of which muſt neceſſarily give them conſiderable power to pleaſe. And, I know not if even the gold, jewels, pearls, rubies, emeralds, the bales of rich ſtuffs, and ſuperb pellices, the crouded kans, luxurious gardens, and apartments *beyond deſcription ſumptuous*, which are ſo liberally laviſhed through thoſe tales, and ſo oſtentatiouſly deſcribed wherever they occur, have not inſenſibly a greater influence in dazzling and amuſing the mind of the reader, than perhaps the pupil of taſte will be willing to allow.—Such are the tales which I remember to have eagerly preferred, in the days of childiſh credulity, to the Seven Wonders of the World, the Adventures of Jack the Giant-killer, the Story of the Seven Wiſe Maſters, and even to the Hiſtory of the Nine Worthies:—and ſuch ſeem to be the more ſtriking peculiarities in their character, by which they have pleaſed, and ſtill continue to pleaſe, almoſt all ages, all ranks, and all different capacities.'

After theſe pertinent and generally well-founded remarks on the Arabian tales, the tranſlator proceeds to examine their authenticity; and, as he executes his taſk with every mark of candour and fidelity, we cannot do better than cite his own words:

'Literary impoſition has been frequently attempted with great ſucceſs; and it was doubted by many, for ſome time after the publication of the *Arabian Nights Entertainments*, that, although repreſented as compoſitions of the Eaſt, they had been actually fabricated in Europe. Inſtances have not been wanting, to juſtify this ſuſpicion. It was uſual among the claſſical ſcholars who flouriſhed about the æra of the revival of letters, to try their proficiency, by producing forgeries in the names of their favourite Greek or Roman authors, with which they now and then actually deceived one another. It had been uſual, too, among the ſophiſts of antiquity, to compoſe declamations and epiſtles in the names of celebrated perſonages, the incidents of whoſe lives afforded them ſuitable materials: and it is well known what critical hardineſs and acumen the doughty Bentley diſplayed, in detecting the forgery of the epiſtles of Phalaris. The letters of the Turkiſh Spy, the Caſtle of Otranto, the poems of Rowley, not to name innumerable other works of the ſame caſt, are good proofs, that the literati of the preſent age, have not loſt either the ſpirit or the power of literary impoſition. But the character of the Arabian tales is ſo truly Eaſtern, they bear ſo many marks which no European hand could have impreſſed, and carry in them ſo much of that internal evidence which enforces conviction, ſtill more powerfully than the ſtrongeſt external teſtimony, that one could hardly have thought it poſſible for men of learning to remain long in doubt about their authenticity, had not a writer of no leſs eminence than Dr. Beattie, even within theſe laſt eight or ten years, expreſſed himſelf uncertain whether they were tranſlated or fabricated by M. Galland. However, the Doctor's doubts have probably been ſatisfied by this time; for, independently of the King of France's library, in which the originals have been long depoſited, the authenticity of theſe tales has been fully proved by Colonel Capper; and an Arabic copy of them is at this very time, I believe, in the hands of the learned Dr. Joſeph White of Oxford. It was once even talked, that the Britiſh public might ſooner or later be favoured with a tranſlation of them from the original language by the Doctor's pen; in which they would diſplay more of a genuine Oriental caſt, and retain more of their native graces, than in the verſion of Galland; who, as is common with his countrymen upon ſimilar occaſions, has given too much of a Frenchified air to the Eaſtern manners and modes of addreſs. But, as Major Davy has returned to the Eaſt, Mr. Badcock is dead, and Dr. Parr now immerſed in politics and preface-writing; there is ſome reaſon to fear, that good Dr. White, thus deprived of the aſſiſtants of his former ſtudies, and haraſſed by the laborious activity of a college life, may be deterred from accompliſhing ſo arduous a taſk.

'The following volumes come indeed in a queſtionable ſhape. For, why, it may be aſked, have not Dom Dennis Chavis and M. Cazotte, ſtood forward perſonally to ſtate the circumſtances of their undertaking? Why has it been left to nameleſs editors to aſſert the authenticity of theſe Tales, and explain their connexion with the *Thouſand and One Nights?*—But, this notwithſtanding, theſe additional tales are undoubtedly genuine. I have not been informed whether they make a part of Dr. White's copy; but I believe they are well known to be in the King of France's library, as is repreſented in the advertiſement by the French editors. However, the great evidence of the authenticity of theſe, as of the former tales, is internal. The ſcenery, characters, incidents, manners, cuſtoms, alluſions, and caſt of compoſition, are all oriental. As a painter may ſketch the outline, and hit the leading features of a countenance, while he fails in the nicer touches, and cannot communicate that characteriſtic air which gives unity and reſemblance to the whole; ſo, in all the imitations of the oriental ſtyle of writing, which we have yet ſeen, there has ſtill been ſomewhat of an European complexion: the prominences and great outlines have been ſucceſsfully imitated; but the delicate finiſhing, the due proportion of lights and ſhades, juſtly intermingled, have ſtill been wanting to complete the deception. It is indeed from minute and accidental particulars, which to a forger or imitator will not naturally appear of ſufficient conſequence to be attended to, that the genuineneſs of any compoſition is beſt aſcertained. From ſuch particulars have the beſt proofs of the authority of the Goſpels been drawn. And the circumſtance of an unconnected memorandum having been written acroſs one of the celebrated letters of Queen Mary, has ever appeared to me an almoſt irrefragable proof of the authenticity, at leaſt, of that letter. To ſuch internal evidence, therefore, would I appeal in ſupport of the authenticity of the following tales. They are entirely Eaſtern in their whole ſtructure. I have been able to obſerve nothing in them, which can be conſidered as having ſlipped from a Frenchman's pen, at ſome moment when he happened to forget that he was writing in an aſſumed character and manner. I have even remarked, ſingular as the circumſtance may appear, that while every thing is correctly oriental in the text, the two tranſlators have ſometimes committed errors of ignorance in their attempts to explain difficulties and peculiarities in the notes. Upon the whole, were I to hazard a conjecture, I ſhould ſuppoſe that advantage may have been taken of the popularity of the *Arabian Nights Entertainments*, and theſe new ſtories interwoven into the ſame texture, in order to give them the ſame currency; but Eaſtern they undoubtedly are.'

As reviewers, labourers for the public, it is here our duty to ſtate, in ſupport of the tranſlator's arguments, that we have carefully read through the four volumes, purpoſely to diſcover what were the probabilities concerning their being original or forged tales; and, as far as internal evidence can aſſiſt us, which we too conſider in reality as the beſt of evidence, we are inclined to believe that they are authentic.

Of their merit, to thoſe who have read the Arabian Nights' Entertainments, we need only ſay that we conſider them as nearly, if not as wholly, equal to that work. As the tranſlator remarks, 'they are a medley of comic, tragic, and heroic tales.' The ſtory of Habib, in particular, poſſeſſes beauties rarely to be found in this kind of compoſition; it charms by its poetry, rivets attention by its intereſt, and elevates by its morality. The infancy and education of the hero are admirably conceived for the purpoſe of giving probability to the aſtoniſhing proweſs of his manhood; but the characteriſtic feature in him which moſt delights and moſt inſtructs us, is his fortitude; a virtue of ſuch high importance to man, that it never ſhould be forgotten, nor neglected by the writer of fiction, who intends by his fables to benefit his ſpecies.

The tranſlator, a writer of no mean talents, apologizes for errors, by pleading the impatience of his bookſellers, who obliged him to hurry through the work. He has, however, executed his taſk with ſpirit: but had he not told us ſo, we ſhould have diſcovered that it had been done with haſte. It is perhaps a duty to him, and to our readers, to point out ſome of the paſſages which we conceive to be moſt offenſive to the Engliſh idiom. Anxious as we are to be juſt, yet to notice every trip made in a work of four volumes, written under ſuch circumſtances, would perhaps be invidious, and certainly too fatiguing even for reviewers.

Vol. I.—(p. 4.) Tell my benefactor that I *ſhall* [will] offer, &c.—(p. 74.) Paſſed *near by* its walls.—(p. 79.) The place which is firſt *opened up*.—(p. 81.) *Happen you here.*—(p. 82.) The *opening up* of the adventure.—(p. 84.) That Chebib *whoſe example* teaches generoſity and [who] *is* a model.—(p. 86.)

Flowers which already *embalm* the apartment.—(p. 88.) Come to take *a refreſhment.*—(p. 106.) Never *ſaw I ſo* beautiful eyes.—(p. 129.) He *was* already married *and lain with* his wife.—(p. 132.) Received him in *ſo* open and affectionate a manner *as* ſoon made him eaſy.

Vol. II.—(p. 109.) Sinkarib's officers were not in *a* haſte.—(p. 264.) Low rabble *that* [as] they are.—(p. 265.) *In a little* I ſhall be wife to an emir.—(p. 268.) You have gueſſed *the way of doing* in heaven.—*A notion ſtrikes my head.*—Your ſon is *making amazing progreſs.*—*Improved by a rapid progreſs.*

Vol. III.—(p. 165.) To take the utmoſt pains *of* her education.—(p. 298.) How dearly muſt it coſt *myſelf* [me]—The ſame *blow* that *pierces.*

The fourth volume, which, as the preface informs us, is tranſlated by another hand, has one peculiarly offenſive blemiſh in ſtyle, which is frequently repeated; that of mingling the ſecond perſons ſingular and plural in the ſame ſentence, and writing indiſcriminately thou, or you. We conſider this practice as almoſt unpardonable in poetry: but in proſe it has no excuſe: it is a degree of careleſſneſs that inſults the reader.

We have before allowed, but, in order to leave no falſe impreſſion on our readers' minds, we repeat, that the tranſlation, though it muſt be ſaid to have faults, is, on the whole, ſpirited and pleaſing.

ART. VII. *The Dramatiſt: or, Stop him who can!* A Comedy, as it is performed at the Theatre-Royal, Covent-Garden. By Frederic Reynolds. 8vo. 1s. 6d. Longman. 1793.

A CRITIC, judging according to the rules of the moſt ſage among his brethren, ancient and modern, reading a play like this, before it was performed, would affirm that it could not poſſibly ſucceed. In vain would he look for the developement and progreſs of plot; or for thoſe preparations which render each incident probable, and thoſe ligaments by which they ought all to be perceptibly connected. He would proceed from ſcene to ſcene, unable to diſcover what relation each had to the other; and having read the whole, would boldly aſſert, that the heterogeneous maſs would prove abortive.

Experience, however, in this and numerous other inſtances, has ſhewn, that the critic is in danger of being deceived. It therefore becomes him, on all ſuch occaſions, to inquire how it happens that the rules, which he thought infallible, ſhould teach him to prophecy falſely. He will then diſcover that the imagination of the illiterate, that is of the majority, is much more attentive to the preſent than to the paſt; and that, if it be gratified with new incidents, each in itſelf animating and diverting, it ſeldom has the ſtrength or the patience to inquire into what connection any or all of them may or ought to have with preceding or future events. Conſidered as a whole, the comedy of the Dramatiſt is little better than a farrago of incongruities: but many of its individual ſcenes are ſpirited, and frequently diſplay an acute degree of obſervation on life and manners. It has likewiſe one ſpecies of unity, which is indeed its chief attraction; and this conſiſts in the inceſſant propenſity of Vapid to render every word, act, and perſon, ſubſervient to his ſcheme of writing comedies. The author ſeems luckily to have recollected his own ſituation; and he has painted it, ſome few farcical ſtrokes excepted, with conſiderable force and accuracy. We conſider this as a ſtriking example, highly worthy the attention of dramatic writers, of the effects which may be produced by a ſtrong conception of, and unvaried attention to, character: for theſe circumſtances, and theſe alone, gave popularity to this comedy on the ſtage; although, in the cloſet, it will much more frequently excite diſguſt than produce pleaſure.

The following ſcene is one of thoſe which moſt contributed to make the play ſucceſsful; and though it be an animated diſplay of the character of Vapid, yet it will afford the reader, who is poſſeſſed of taſte and judgment, ſufficient proofs of the farcical and incongruous ſpirit that pervades the whole:

'Act V. Scene—*Lady* Waitfor't'*s Apartment—Lady* Waitfor't *diſcovered at her Toilette,* Letty *waiting.*

'*Lady.* Mr. Vapid not come yet, Letty!

'*Letty.* No, Ma'am—but the ſervant who found him at the tavern ſaid he would be here immediately.

'*Lady.* I proteſt, I am almoſt weary of them all; *(noiſe without)* ſee who's there. [*Letty liſtens and returns.*

'*Letty.* Mr. Vapid at laſt; now, pray your Ladyſhip, inſiſt on his explaining every thing to my Lord.

'*Lady.* Yes; but vilely as he has treated me, I muſt ſtill be calm.

' [Vapid, *putting his head in.*]

'*Lady.* Walk in, Sir, walk in.

'*Vapid.* No, Ma'am—I'd rather ſtay here.

'*Lady.* I beg you'll be ſeated, Mr. Vapid—I have ſomething of conſequence to impart to you.

' [Vapid, *gently coming in.*]

'*Vapid.* I'd never have ventured, but in hopes of ſeeing my dear Marianne.

'*Lady.* Indeed, I will not detain you a moment.

'*Vapid.* Very well, Ma'am, if that's the caſe—*(ſlowly ſeating himſelf.)* It's very alarming. [*Aſide.*

‘ *Lady*. Letty, leave the room, and faſten the door. [*Letty exit*.

‘ *Vapid*. No—no—don't do that, I beſeech you.

‘ *Lady*. You're very much fright'ned, Mr. Vapid—I hope you don't ſuppoſe I have any deſign againſt you.

‘ *Vapid*. I don't know, really, Ma'am——ſuch things are perfectly dramatic.

‘ *Lady*. Well, but to releaſe you from your fears, I'll tell you why I have given you this trouble—my buſineſs, Mr. Vapid, was to converſe with you on the farcical affair that happened at Neville's.

‘ *Vapid*. Farcical!

‘ *Lady*. Yes, Sir, the farcical affair that happened at Mr. Neville's.

‘ *Vapid*. Farcical! what, my epilogue, Ma'am—I hope you don't mean to reflect on that.

‘ *Lady*. No, Sir—far from it—I have no doubt but it is a very elegant compoſition.

‘ *Vapid*. Doubt! here it is!—read it!—the very firſt production of the age! a regular climax of poetic beauty!—the laſt line the ne plus ultra of genius.

‘ *Lady*. But to be ſerious, Mr. Vapid.

‘ *Vapid*. Why, I *am* ſerious—and I'll tell you, Lady Waitfor't—'tis the laſt line of an epilogue, and the laſt ſcene of a comedy that always diſtracts me—'tis the reconciliation of lovers—there's the difficulty!—You find it ſo in real life, I dare ſay.

‘ *Lady*. Yes—but, Mr. Vapid, this affair concerns us exceſſively, and I wiſh to know what is to be done.

‘ *Vapid*. I'll tell you—write a play, and bad as it may poſſibly be, ſay it's a tranſlation from the French, and interweave a few compliments on the Engliſh, and my life on't, it does wonders—do it—and ſay you had the thought from me.

‘ *Lady*. Sir, do you mean to deride me?

‘ *Vapid*. No; but only be cautious in your ſtyle—women are in general apt to indulge that pruriency and warm luxuriancy of fancy they poſſeſs—but do be careful—be decent—if you are not, I have done with you.

‘ *Lady*. Sir, I deſire you'll be more reſpectful—I don't underſtand it at all. [*Riſing*.

‘ *Vapid*. Then here comes one that will explain every thing.

“ There's in her all that we believe of Heaven,
Amazing Brightneſs, Purity, and Truth,
Eternal Joy, and everlaſting Love!”

‘ *Enter* Marianne.

‘ *Vapid*. My dear ſweet little partner, I rejoice to ſee you.

‘ *Marianne*. And my dear ſweet Mr. Poet, I rejoice to ſee you.

‘ *Lady*. Provoking! have I not told you a thouſand times, never to break in upon me when I am alone?

‘ *Marianne*. Alone, my lady! do you reckon Mr. Vapid nobody then?

‘ *Lady*. Suppoſe I ſhould, what is it to you!

‘ *Marianne*. Then I have no notion of your nobodies—I always thought them harmleſs unmeaning things—but Mr. Vapid's not very harmleſs *either*—are you, Mr. Vapid?—

'*Vapid.* Indeed, Ma'am, I am not.

'*Marianne.* There now—I told you ſo—upon my word you rely too much on your time of life—you do indeed—you think becauſe you're a little the worſe for wear, you may truſt yourſelf any where—but you're miſtaken—you're not near ſo bad as you imagine—nay, I don't flatter, do I, Mr. Vapid?

'*Vapid.* Indeed, Ma'am, you do not.

'*Lady.* Look'ye, Miſs—your inſolence is not to be borne—you have been the chief cauſe of all my perplexities.

'*Marianne.* Nay, aunt, don't ſay that.

'*Lady.* No matter—your behaviour is ſhameleſs, and it is high time I exerted the authority of a relation—you are a diſgrace to me—to yourſelf, and your friends—therefore I am determined to put into execution a ſcheme I have long thought of.

'*Marianne.* What is it? Something pleaſant, I hope.

'*Lady.* No, you ſhall retire to a convent, till you take poſſeſſion of your fortune.

'*Marianne.* A convent! Oh Lord! I can't make up my mind to it, now don't, pray don't think of it—I declare it's quite ſhocking.

'*Lady.* It is a far better place than you deſerve; my reſolution is fixed, and we ſhall ſee whether a life of ſolitude and auſterity will not awaken ſome ſenſe of ſhame in you.

'*Marianne.* Indeed, I can't bear the thoughts of it.—Oh, do ſpeak to her, Mr. Vapid—tell her about the naſty monks, now do. A convent! mercy! what a check to the paſſions? Oh! I can't bear it. [*Weeping.*

'*Vapid.* Gad, here's a ſudden touch of tragedy—pray, Lady Waitfor't, reflect—you can't ſend a lady to a convent when the theatres are open—ſee, it will break the poor girl's heart—don't weep ſo, Marianne.

'*Marianne.* I can't help it—it will be the death of me! Pray, my dear aunt.

'*Lady.* Not a word—I am determined—to-morrow you ſhall leave this country, and then I have done with you for ever.

'*Marianne.* Oh! my poor heart!

'*Vapid.* See! She'll faint!

'*Marianne.* Oh! Oh! Oh!

'Marianne *faints into Lady* Waitfor't'*s arms.*

'*Lady.* Oh! I have gone too far, what's to be done!

'*Vapid.* Some relief immediately, or ſhe'll expire—where ſhall I fly,—I'll call the ſervants.

'*Lady.* No, 'twill be too late—I have ſome drops in this cloſet may recover her—hold her for a moment, and for Heaven's ſake, take care of her. [*Exit.*

'Marianne *lays in* Vapid'*s arms.*

'*Vapid.* Here's a ſituation!—Poor girl! how I pity her! I really loved her.

'*Marianne.* Did you really love me, Mr. Vapid?

'*Vapid.* Hey-day! recovered!—here's incident!

'*Marianne.* But did you really love me, Mr. Vapid?

'*Vapid.* Yes, I did—here's ſtage effect!

'*Marianne.* And would you have really run away with me, Mr. Vapid?

'*Vapid.* Yes, I really would.

'*Marianne.* Then come along this moment.

'*Vapid.* Huſh!—here's the old lady! keep dying as before, and we'll effect the buſineſs—more equivoque!

'*Re-enter Lady* Waitfor't.

'*Lady.* Well, Mr. Vapid, how does ſhe do? Lord! ſhe's in ſtrong convulſions.

'*Vapid.* Yes, Ma'am, ſhe's dying, where are the drops?

'*Lady.* Here, Sir.

'*Vapid.* There are very few—are there any more of the ſame kind!

'*Lady.* Yes, plenty.

'*Vapid.* Fetch them—'tis the only hope—if you have any hartſhorn too, bring a little of that—our feelings all need it.

'*Lady.* Very true, Mr. Vapid, I declare to you I am quite ſhocked. [*Exit.*

'*Marianne.* Well, Mr. Vapid, now let's run away—come—why, what are you thinking of?

'*Vapid.* My laſt act, and I fear——

'*Marianne.* What do you fear?

'*Vapid.* That it can't be managed—let me ſee—we certainly run away, and ſhe returns—faith! I muſt ſee her return.

'*Marianne.* No, no, pray let us be gone, think of this another time.

'*Vapid.* So I will—it will do for the fourth, tho' not for the fifth act—therefore, my dear little girl, come away, and we'll live and die together.

'*Marianne.* Die together!

'*Vopid.* Ay, "die all! die nobly! die like demigods!" [*Exeunt.*'

We cannot diſmiſs this play without noticing the vulgarity of the epilogue. Were it not for this feature, there are traits in it that might amuſe: but there are ſome lines which are equally diſgraceful to the man that wrote, the man that ſpoke, and the man who could patiently liſten to them.

Art. VIII. *Principles of Moral and Political Science*; being chiefly a Retroſpect of Lectures delivered in the College of Edinburgh. By Adam Ferguſon, LL.D. and F.R.S.E. late Profeſſor of Moral Philoſophy. 4to. 2 Vols. 1l. 16s. Boards. Cadell. 1792.

An introductory advertiſement prefixed to this work informs us that Dr. Ferguſon was called to the Profeſſorſhip of Moral Philoſophy in 1764; and continued in that chair during twenty years. At the commencement of his employment, he did not compoſe a ſet of lectures to be read annually to his hearers, but, having reduced into writing the heads from which he was to ſpeak, he prepared himſelf very diligently for every particular day's work. His notes having acquired a certain extent, he printed them under different titles; and, at laſt, under that of *Inſtitutes of Moral Philoſophy**. Since his health obliged him to retire from the fatigue of collegiate inſtruction, he employed himſelf in recalling labours that were paſt, and in filling up general titles already inveſtigated; ſome of which, though neceſſary in the firſt introduction of youth to the ſtudy of ethics, are very properly omitted in a performance which is intended for public inſpection.

The preſent work is divided into two parts; the firſt of which ſtates hiſtorically 'the moſt general appearances in the nature and ſtate of man;' the ſecond deduces from theſe appearances the ſpecific excellencies of which he is ſuſceptible; and the laws by which his conduct, both as an individual, and a member of ſociety, ought to be regulated.

The hiſtorical part is divided into three chapters. The firſt treats of 'man's place and deſcription in the ſcale of being;' the ſecond examines the 'characteriſtics of his intelligence;' and the third traces the ſteps of 'this progreſſive nature.'

Having laid this foundation in hiſtory, the author proceeds, in the ſecond part of his work, (vol. 2d.) to examine the 'ſpecific good, incident to human nature;' and to treat of moral law, or the diſtinction of good and evil, and its ſyſtematic application; which he explains under the heads of ethics, juriſprudence, and politics.

In diſcuſſing queſtions which, ſince the age of Socrates, have formed the main ſubject of philoſophy, the author diſclaims all pretenſions to originality. 'There is not perhaps in this collection,' he obſerves, 'any leading thoughts, or principle of moment, which may not be found in the writings of others; and if the author knew *where*, he might have been as well employed in pointing them out, as in compoſing his book: the object is not novelty, but benefit to the ſtudent.' This confeſſion was not neceſſary for the information of thoſe who are acquainted with the writings of the Stoic philoſophers; which Dr. F. has followed throughout, with the exception that does honour to his judgment, of rejecting or ſoftening their paradoxes: but the ſtoical philoſophy, ſtripped of its paradoxes, will be found to coincide in all eſſential points, reſpecting the nature, the duties, and the happineſs, of man, conſidered as an individual, or as a member of ſociety, with the doctrines ſo clearly explained, and ſo powerfully enforced, in Ariſtotle's Ethics and Politics. Dr. F., therefore, may be conſidered as a Peripatetic with a ſtrong bias toward Stoiciſm; and it muſt be acknowleged that he could not have followed, in his prelections, any ſchool better calculated to enlarge the views and to exalt the ſentiments of youth; to inſpire them with a juſt ſenſe of their duty, and to animate them with a firm reſolution to perform it.

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* See Review, vol. xliii. p. 237.

In the metaphyſical part of this work (for Mind, which is the object of metaphyſics, forms the principal branch of the hiſtory of man,) Dr. F. declares himſelf an enemy to the ſcepticiſm of modern times; the foundation of which, he thinks, with Dr. Reid, has been laid in the doctrine of ideas as maintained by Hobbes, Locke, and others. Though the obſervations of Dr. Ferguſon, and of Dr. Reid himſelf, perfectly coincide on this ſubject with the metaphyſical doctrines of Ariſtotle, yet the writings of that philoſopher are ſo much confined to the learned, that the revival of his opinions, in oppoſition to thoſe of Locke and Berkley, has in ſome meaſure the effect of novelty.

As a ſpecimen of the manner in which Dr. F. treats metaphyſical ſubjects, we ſhall inſert the following paſſage on the ſubject of ideas; which, we think, will very well reward the reader's attention:

'Man, though in ſome inſtances he may be found to act in the manner of a mere animal, yet, in moſt inſtances, he proceeds upon his knowledge of an end, and upon his choice of means for the attainment of it: He ſometimes acts upon the conception of an object that is abſent or future, in preference to one that is preſent to his ſenſes. To him, therefore, knowledge, or a juſt conception of things, is the firſt and moſt neceſſary qualification of his active, as well as intelligent nature.

'Whoever has lived but a few years knows that time paſſes in the viciſſitudes of day and night, of ſummer and winter; but he cannot define knowledge, nor tell what it is to know, any more than he can tell what it is for the mind to exiſt.

'Our conceptions of things are termed, in a language now become familiar and common, our *ideas* of them; and ideas are ſuppoſed to be images, types, or copies, reſembling certain originals; not mere notions or thoughts of ours forming the apprehenſion or knowledge of ſuch originals.

'It is difficult for us to quit the analogy of matter, with which we become ſo familiar, in the firſt and continued uſe of our ſenſes: In every language, accordingly, the operations of mind have been expreſſed in corporeal image, or metaphor: Our notions or conceptions of things are termed impreſſions or images; and the analogy, upon which ſuch metaphors are founded, is ſometimes miſtaken for identity, or ſameneſs, in the natures ſo confounded together in metaphorical language.

'One ſect of the antient philoſophers choſe to forget the quality of mere rhetorical figure, under which ſuch expreſſions are uſed; and treated the notion, or mental apprehenſion, as an image or picture of the thing, in the moſt literal ſenſe.

' Such were the images, or little models of things, which, according to Democritus, and Epicurus, were continually flying off from their ſubſtances; floating in ſpace; entering the organs of animals; and, by their aſſemblage in the brain, producing all the modifications of ſenſation, thought, and volition:

' *Nunc agere incipiam tibi, quod vehementer ad has res*
Attinet, eſſe ea quæ rerum ſimulacra vocamus,
Quæ quaſi membranæ ſummo de corpore rerum
Direptæ volitant ultro citroque per auras. Luc. lib. 3. ver. 33.

' And Cicero, in ſtating this Epicurean hypotheſis, has the following words: " Imagines quæ idola nominant quorum incurſione non ſolum videamus, ſed etiam cogitemus." *De finibus, lib.* 1. *c.* 6.

' According to this ſyſtem, the thoughts and conceptions, of which the mind is conſcious, are in reality a mere collection of little images, obtruded upon it from abroad.

' A ſimilar language has been adopted in modern times, and repeated without ſufficient intimation whether it be meant in a figurative or literal ſenſe. Thus, Mr. Hobbes, ſo prone to materialiſm, and to the uſe of corporeal images, has led the way, and been followed with little variation, though perhaps with more reſpect to the diſtinction between mind and matter, by Des Cartes, Malebranche, Locke, and others.

' Theſe authors differ ſomewhat in the methods they have purſued; but all agree, in reſting their theories on the ſubſtitution of images, or, as they term them, ideas, for the ſimple apprehenſion of things.

' In this train Hobbes ſets out with the following aſſumption, which he ſeems to think ſo evident, as not to need any proof: " We muſt remember and acknowledge," ſays he, " that there be in our minds continually certain images or conceptions of things without us. Inſomuch that, if a man could be alive, and all the reſt of the world annihilated, he ſhould, nevertheleſs retain the image thereof, and all thoſe which he had before ſeen or perceived in it."

' Upon this hypotheſis, the phenomena of memory and imagination, according to him, are fully explicable; " for, as the motion of the water," he ſays, " continues after the ſtone ſtruck in it, or the wind by which it is agitated, has ceaſed; ſo theſe images continue in the mind, after the external cauſe is removed, and are termed Memory."

' So far there appears to be little difference between the images of Hobbes and the *idolæ* or *ſimulacra* of Democritus and Epicurus. Others have exchanged the term image for that of idea, a term borrowed from Plato, but in which he expreſſed not any particular perception or apprehenſion; but the ſtandard model or conception of genus or ſpecies, *(the one in many*)* after which individuals are formed: But, under the term Idea, as it it now employed, we are left to underſtand ſome type, image, or repreſentation, on the one hand, or mere notion and mental apprehenſion on the other, as beſt ſuits the purpoſe of argument on the ſubject.

' * Εν ἐν Πολλοις.'

'In common language, our idea of a ſubject is the ſame as our notion or conception of it: But Mr. Locke frequently ſeems to intend ſomething different from this, as, when he ſtates that we cannot have knowledge, where we have not ideas. This is undoubtedly true; but, if idea mean the ſame thing as notion, it were certainly nugatory to obſerve, that we cannot have knowledge of a ſubject, if we have not any notion of it.

'The ſubſtitution of corporeal for mental attributes, with a view to explain the latter, is curiouſly exemplified in the following paſſage tranſlated from Malebranche: "We are accuſtomed," he ſays, "to diſtinguiſh in the mind two faculties, Underſtanding and Will. Theſe we muſt explain in the outſet; for, it does not appear that our notions or ideas of them are ſufficiently clear and diſtinct: But, becauſe theſe ideas are abſtract, and do not enter into the imagination, it ſeems proper to expreſs them under ſome image of the properties that belong to matter, which being eaſily imagined, will render the meaning of theſe terms, Underſtanding and Will, more diſtinct, and even more familiar." After ſome caution, not to think the mental and corporeal qualities the ſame, this author proceeds to obſerve, "that, as bodies are ſuſceptible of figure and motion, ſo mind is ſuſceptible of ideas and diſpoſitions. The firſt," he ſays, "are its figure; the other, its motions," &c. &c.

'Theſe allegorical ſubſtitutions are not mentioned with a view to purſue their applications, or to take any benefit from the facility they are ſuppoſed to give in the ſtudy of the mind. It were, indeed, difficult to conceive what benefit they ſhould yield; if, on the pretence of explaining a ſubject, they only divert the attention away from it, or ſubſtitute ſomewhat elſe in its place.

'Mr. Hobbes, as well as Mr. Locke, have expreſſed many juſt obſervations in their metaphorical language of images or ideas; particularly in what the one calls the coherence of thoughts, the other the aſſociation of ideas. But, to profit by theſe obſervations, we muſt remember that the fact is not any magical coherence, or aſſociation of thoughts, but a habit or diſpoſition of the mind in us, to conceive together things which have been preſented together.

'The author of an Enquiry into the Mind[*], and of ſubſequent Eſſays on the intellectual and active powers of man, has great merit in the effect to which he has purſued this hiſtory: But, conſidering the point at which the ſcience ſtood, when he began his inquiries, he has perhaps no leſs merit in having removed the miſt of hypotheſis and metaphor, with which the ſubject was enveloped; and, in having taught us to ſtate the facts, of which we are conſcious, not in figurative language, but in the terms which are proper to the ſubject. In this it will be our advantage to follow him; the more, that in former theories ſo much attention had been paid to the introduction of ideas or images, as the elements of knowledge, that the belief of any external exiſtence or prototype has been left to be inferred from the mere idea or image; and this inference indeed is ſo little founded, that many who have come to examine its evidence have thought themſelves war-

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'[*] Dr. Reid.'

tanted to deny it altogether*. And hence the ſcepticiſm of ingenious men, who, not ſeeing a proper acceſs to knowledge, through the medium of ideas, without conſidering whether the road they had been directed to take was the true, or a falſe one, denied the poſſibility of arriving at the end.

'The reality of knowledge, nevertheleſs, however little to be explained by any corporeal analogy, may be ſafely aſſumed, and the facts which relate to the attainment of it, be conſidered as an important part in the hiſtory of mind.

'There was little progreſs of knowledge, ſo long as men of ingenuity ſuppoſed ſcience to conſiſt in explaining the primary facts of which nature has given us the uſe, but not the theory: Such, in the material ſyſtem of nature, are the laws of gravitation and motion. It was vain to think of explaining them; but, ſo ſoon [as ſoon] as they were conſidered as fundamental in nature, to be conſidered, not in reſpect to their origin, but in reſpect to their applications and conſequences, ſcience has made a rapid progreſs in explaining the phenomena of that ſyſtem in which they prevail.'

[*To be continued.*]

ART. IX. *Arius ſlain and Socinus mortally wounded*; by ſcripturally proving a Plurality of Perſons in the Godhead; that Jeſus Chriſt has all the Divine Names applied to him; and that he is eſſentially Chriſt, the Wiſdom and the Power of the Godhead. Addreſſed to Joſeph Prieſtley, LL.D. F.R.S. By An Old Seaman. 8vo. pp. 242. 2s. 6d. ſewed. Jordan. 1792.

GROTIUS wrote divinity for the Dutch ſailors,—ſatisfied, no doubt, that it would be acceptable to them: but we had no conception that this was in any reſpect the taſte of our Engliſh tars, nor that a ſingle cabin was devoted to its ſtudy. On reading, therefore, the ſignature of this work, we at firſt had our ſuſpicions of its reality; nor was the profeſſional language, with which the preface commences, of Dr. Prieſtley's 'artillery being only ſingle-caſt, and honey-combed with ruſt,' ſufficient to remove them: but when the author aſſures us that he is not only an old but a *grey-headed* ſeaman, and that he has uſed the ſeas for forty years, we are bound to give him full credit. He will allow us, nevertheleſs, to obſerve that we apprehend there is ſcarcely a ſeaman in the navy who has given ſo much attention to the ſubject of theology, or who is ſo intimately acquainted with the Hebrew and Greek ſcriptures. Great has been the pleaſure that this ſtudy has evidently afforded him; and no man, we are perſuaded, can be more confident of the truth of the ſyſtem which he eſpouſes; we much queſtion, however, his ability to carry conviction to the minds of his readers. As he purpoſes to tread on new ground,

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'* See the writings of Dr. Berkley and Mr. Hume.'

ground, and to convince by new arguments, it will be unneceſſary for us to take any notice of the great ſtreſs which he lays on the plural termination of the Hebrew word אלהים *Aleim*, as denoting a plurality in the divine nature, ſince moſt judicious Trinitarians, we believe, are ready to abandon this ground; we ſhall therefore proceed to notice his obſervations on the *Cherubim*, which the Old Seaman conceives to have been ‘ hieroglyphic emblems of the divine *Trinity*, with the manhood comprized.’ An entire chapter is devoted to this ſubject, in which he maintains that ‘ Ezekiel's cherubim contain an intelligible repreſentation of the Trinity;’ and after giving what he calls his explanation of this intelligible repreſentation, he adds, ‘ whoever duly conſiders what has been ſaid, unleſs he wilfully ſhuts the eyes of his intellectual faculties againſt truth, and what ought to be deemed demonſtrative teſtimony, muſt, from what has been advanced, be conſtrained to acknowledge, that the Cherubim led to a clear unequivocal idea, if not to a demonſtration, that there are three perſons in the Godhead:’ yet, in his clear demonſtration, he has omitted to explain how *two* Cherubim, or *four* faces, can repreſent *three* perſons, and how Ezekiel's deſcription, which a painter would find great difficulty to expreſs on the canvas, can convey to the reader an intelligible repreſentation. The fact is, that this grey-headed ſeaman has a very youthful and poetic imagination, which *can body forth the forms of things unknown*; and becauſe to him all appears clear, he concludes it muſt appear ſo to others: but this, we apprehend, will not be the caſe.

How far our author is qualified for illuſtrating ſcripture, may be imagined from the following explanation of Gen. iv. 1. קניתי איש את־יהוה. *I have gotten a man from the Lord*, which is here thus tranſlated: ‘ *kaniti*, I have gotten, *aiſh* or *iſh*, a perſon, *eth Jehovah*, of the Eſſence exiſting.’ Then follows the comment:

> ‘ Does not this text lead us naturally to conclude, that God preached to Adam and Eve before he expelled them from paradiſe, (or perhaps when he was pleaſed to explain the meaning of the Cherubim to them,) that Jehovah was to become incarnate? But Eve not knowing when, and having brought forth a man child, ſhe would naturally utter the ſentence under conſideration with that earneſt eager *joy* by which a man expreſſes himſelf when he has with much pains and attention accompliſhed or obtained ſomething that he moſt earneſtly deſired.—Inſtance.—When Themiſtocles the Athenian admiral deſerted to the king of Perſia, that king was ſo exceedingly elated, that he would frequently cry out when he awaked from his ſleep, “ Thank the Gods! I have gotten Themiſtocles the Athenian.” So Eve, in a rapturous tranſport of joy, “ Kanithi aiſh eth-

Jehovah! I have gotten a perſon of the Eſſence exiſting!" And why this ecſtaſy? Becauſe ſhe had experienced a ſtate of holineſs, and had alſo felt the bitter evil and baleful conſequences of ſin.' P. 62.

Hutchinſonians and Swedenborgians have a knack at diſcovering important doctrines in almoſt every text of ſcripture. Theſe gentlemen may eſteem themſelves *gifted:* but it is an endowment which we cannot admire. Infidels muſt ſmile at ſuch ſolemn trifling: it is certain that they can never be converted to the faith by making the ſcripture *a noſe of wax.* The Old Seaman's comment is as *ingenious*, and as little to the purpoſe, as that of Emanuel Swedenborg on Gen. i. 1. *In the beginning, God created the heavens and the earth*, which he explains to ſignify, "In the beginning, God created truth and goodneſs." In ſpite of the good intention of ſuch writers, we cannot avoid condemning them as taking unwarrantable liberties with the ſacred records.

The admirers of ſuch expoſitions will be delighted with the Old Seaman, who abounds in them. 'Exod. iii. 14. God ſays I AM THAT I AM, and, John xviii. 5. Chriſt ſays, I AM THAT I AM.' Thus he demonſtrates that Chriſt is Jehovah: let any perſon, however, turn to the paſſage in John, and read to the 8th verſe, he will find the text to contain nothing more than Chriſt's acknowlegement of his being *Jeſus of Nazareth*, and that he does not in the ſmalleſt degree refer to his divinity.

When the common reading will not anſwer the Seaman's purpoſe, or he is apprehenſive that it may be quoted againſt him, he boldly undertakes a new verſion; thus, in chap. ii. p. 179. he tranſlates 1 Cor. i. 30. "who has been made unto us *the wiſdom of God*," which is ſurely a very ſtrange rendering of σοφια ἀπο Θεοῦ. Coloſſ. i. 15. he chuſes with equal boldneſs to tranſlate "*The firſt cauſe of the whole creation.*"

In a poſtſcript, the author makes an apology for a Seaman's writing on a ſubject ſo foreign from the line of his profeſſion; in doing which he favours his readers with farther proofs of his learning, in comments on the ſcriptures of the New Teſtament, which he quotes in the original Greek: at the ſame time that he ſtyles Jeſus Chriſt our *High Admiral*, in plain honeſt Engliſh:—but this alluſion is not new:—we meet with it on almoſt every tombſtone in the churchyards at Brighthelmſtone, Margate, &c. &c.

The learned among our orthodox readers will coincide with us in our opinion of the Old Seaman, who had been much better employed on the quarter-deck, ordering his men to *haul tort the braces*, &c. than in writing ſome parts of this book: for though he is entitled to the praiſe of having read, ſtudied, and taken pains, he evidently betrays a want of ſound judgment, diffidence, and candour.

ART. X. *Scotiſh Poems*, reprinted from ſcarce Editions. Collected by John Pinkerton, F. S. A. Perth, &c. 8vo. 3 Vols. 9s. Boards. Dilly. 1792.

WITH laudable zeal has the Scotiſh nation lately reſcued from oblivion a great number of thoſe poets who illuſtrated the dawn of their literature. Among their printers, the Moriſons of Perth have deſerved well of the public, by elegant pocket editions of Dunbar, and other verſifiers, whoſe works merited preſervation; and among their editors none more than Mr. Pinkerton ſeems induſtriouſly to have ſearched and wiſely to have gleaned among their remnants of antiquity. We have already followed him through three ſimilar publications.

The preſent collection is dedicated to the Earl of Buchan, in a letter which is very characteriſtic of the writer; and is uſhered in by thirty pages of valuable *preliminaries*; for ſo the author quaintly but not unfitly ſtyles them. In theſe preliminaries, he corrects a former error reſpecting Lady Culros, and another concerning the antiquity of Philotus: he brings to light an original letter of Sir David Lindſay, written at Antwerp in 1531; and he enlarges on the firſt ſpecimens of Scotiſh typography, bearing the date of 1508, from which ſome Engliſh antiquary will no doubt republiſh Sir Eglamour: he alſo introduces many pertinent elucidations of the ſeveral poems contained in the ſubſequent pages. Theſe conſiſt of the Tales of the Prieſts of Peblis, The Palace of Honour, Lindſay's Squire Meldrum, and his Play or Morality, Philotus, Gawan and Gologras, ſome ſmaller pieces, and Gawan and Galaſon. For what reaſon they are not arranged in the chronological order of their appearance, it is difficult to imagine.

The tales of Peblis, as the editor obſerves, appear to have been written before 1492; becauſe the kingdom of Granada is mentioned in them as not yet chriſtian. They are more moral than facetious; and their chief merit conſiſts in a *naif* delineation of ancient manners.

The Palace of Honour, by Gawin Douglas, is probably an imitation of the work of St. Gelais, and has much deſcriptive merit. The following ſtanzas, referring to various popular poems of the time, will no doubt provoke many reſearches after the compoſitions to which the writer alludes:

' I ſaw Raf Coilyear with his thrawin brow;
Craibit Johne the Reif, and auld Cow kewpis ſow;
And how the wran came out of Ailſſay,
And Peirs Plowman that made his workmen few;
Greit Gow mac morne and Fyn Mac Cowl, and how
Thay ſuld be goddis in Ireland as thay ſay.'
'Thair ſaw I Maitland upon auld Beird Gray;
Robene Hude; and Gilbert with the quhite hand,
How Hay of Nauchton ſlew in Madin land.'

'The Nigromancie thais ſaw I eik anone,
Of Benytas, Bongo, and Frier Bacone,
With many ſubtill point of juglairie;
Of Flanders piis made many precious ſtone,
Ane greit laid ſadill of a ſiching bone,
Of ane nutmug thay made a Monk in hy
Ane paroche kirk of ane penny pye:
And Benytas of an muſſel made an aip,
With many other ſubtil mow and jaip.'

The hiſtory of Robin Hood is well known. Thoſe of Gilbert and of Benytas are, we believe, alſo Engliſh; as well as the legends of Friar Bungay, and Friar Bacon.

'Squire Meldrum is an hiſtorical romance, chiefly intereſting in Scotland. The morality in eight interludes, by the ſame author, is, on account of the form and of the matter, highly curious: it is a ſatirical drama, the conſtruction of which may furniſh many hints to ſome future Ariſtophanes. We ſhall ſubjoin part of the act entitled the Parliament of Correction:

'Reformation.

'Syrs, ſtand abak, and hald yow coy;
I am the king Correction's boy,
Cum heir to dreiſs his place.
Se that ye mak obedience
Unto his nobill Excellence,
Fra time ye ſe his face.

'For he makkis reformationnis
Out thruch all Criſtin nationis,
Quhair he findis greit debaitis,
And, ſa far as I undirſtand,
He ſall reforme into this land
All the three eſtaitis,' &c.

* * *

'Diſſait, Flattry, Falſet.

'Diſſait. Bruder, hard ye yon proclamatioun?
I dreid full ſair for reformatioun,
Yone meſſage makis me mangit.
Quhat is your counſale to me tell?
Remane we heir, be God himſell,
We will all thre be hangit.

'Flattry. I will ga to ſpiritualitie,
And preiche out thruche his dyocie,
Quhar I will be unknawin;
Or keip me cloiſe into ſum cloſter,
With manie petions paternoſter,
Till all the boiſt be blawin.

'Diſſait. I will be trettit as ye ken
With all my maiſters the marchand men
Qhilk can mak ſmall debait.
Ye ken rycht few of thame that thryves,
Or can begyle the landwart wyves,

But me thair man Diſſait.
Now Falſat quhar ſall be thy chift ?
‘ Falſat. Na cair thou not, man, for my thriſt ;
Trow thou that I be daft ?
Na, I will leif a luſty lyfe
Witthouttyn ony ſturt or ſtryfe,
Amang the men of craft.
‘ Flattry. I will remane na mair beſyde yow,
I counſal yow richt weil to gyde yow,
Byd nocht upoun Correctioun.
Fairweill, I will na langar tary.
I pray the alreche Quene of Fary
To be your protectioun.’

* * *

‘ Heir ſall the thre Eſtaities compeir to the Parliament; and the King ſall ſay :

‘ My prudent lordis of the thre eſtaitis,
It is our will, aboif all oydir thing,
For to reforme all thay that makkis debaitis ;
Contrair the richt quhilk daily dois maling.
And thay that dois the commoun weill doun thring
With help and counſall of king Correctioun,
It is our will for to mak puniſſing,
And plane oppreſſonis put to ſubjectioun.
‘ Diligence. All mener of men I warne, that bene oppreſt,
Cum and complene, and thay ſall be redreſt ;
For quhy it is yone nobill princis willis
That all compleneris ſall giff in thair billis.
‘ Johnie the Common Weill. Owt of my gait, for Goddiſſake, lat me gae.
Tell me agane, gud maiſter, quhat ye ſae.
‘ Diligence. I warne all that bene wranguſly affendit,
Cum and complene, and thay ſall be amendit.
‘ Common Weill. Thanket be Chriſt, that ware the crown of thorne ;
For I was never ſo blyth ſen I was borne.

* * *

‘ Correctioune. Quhome upoun complene ye, or quho makes yow debaitis ?
‘ Common Weill. Syr I complene upoun the king, and all the thre eſtaitis.
As for our reverend faders of ſpiritualitie
Ar led be covetyce this carle and ſenſualitie.
And, als ye ſee, temporalitie hes need of correctioun,
Quhilk hes lang tyme been led be publik oppreſſoun
Lo ſe quhair the loun lyis lurkand at his bak !
Get up, I think to ſe thy craig gar a raip crak.
How, fenzeit Flattry ! the feind fart on that face ;
Quhen ye war gyddar of the court we gat littil grace.
Ryis up, Falſat, and Diſſait, withowſyn one fenyie.
I pray God nor the Divill's Dam dryt on that grunyie.

Behald as the loin lurkis even lyk a thieff;
Mony wicht workmen ye haif brocht to miſchieff,
My ſoverane lord Correctioun, I mak yow ſupplicatioun,
Put thir tryit traitouris from Chriſtis congregatioun.
'Correctioun. As ye haif devyſit, but dowt it ſall be done.
Cum heir anone, my ſerjandis, and do your det ſone.
Put firſt the thre pilouries into the priſon ſtrang:
Howbeid ye hang thame haſtelly ye do thame na wrong.'

* * *

Sir David Lindſay publiſhed other poems, ſome of which were printed at Rouen.

The comedy of Philotus is contained in Mr. Garrick's collection of old plays now lodged in the Britiſh Muſeum. It appears to have been written ſhortly before its firſt publication in 1603, and is chiefly compoſed in a ſtanza ſimilar to that employed by Drayton in his admirable poem, Nymfidia. The moral of the piece is expreſſed in the motto from Ovid,

Siqua velis apte nubere, nube pari.

The moſt favourable ſpecimen of the author's talent is to be found in the Oratioun of the Yonker Flavius to the Madyn: but the whole poem is written with eaſe, elegance, and ſmoothneſs. The conjuration may ſerve as a ſpecimen:

'Firſt I conjure the be Sanct Marie,
Be alriſch king and quene of Farie,
And be the Trinitie to tarie,
Quhill thow the treuth have taull:
Be Chriſt and his apoſtilles twell,
Be ſanctis of heaven and hewis of hell,
Be auld Sanct *Taſtian himſelf,
Be Peter and be Paull.

'Be Matthew, Mark, be Luik and Johne,
Be Lethé, Styx, and Acherone,
Be helliſche furies everie one,
Quhair Pluto is the prince:
That thou depart and do na wonder,
Be lichtning, quhirlewinde, hayle nor thunder,
That beaſt nor bodie get na blunder,
Nor harme quhen thow gais hence.

'Throw power I charge the of the paip,
Thow neither girne, gowle, glowme, nor gaip,
Lyke anker, ſaidell, unſe or aip,
Lyke owle nor alriſche elfe:

---

* Mr. Pinkerton miſtakenly conjectures Auſtin to be here the true reading: it appears, from a gothic legend of Saint George, verſioned by Sandvig, that Tacian was a heathen who ſcoffed at this pious knight, and was afterward converted by his miracles.

Lyke fyrie dragon full of feir
Lyke warwolf, lyon, bull, nor beir,
Bot paſs you hence as thow come heir,
In lykenes of thyſelfe.'

Girne, which means to gobble, and perhaps to bleat; *ankner*, which means a goat; and *ſaidell*, which means an aſs; are not explained in the gloſſary; which is a deficient, but tolerably correct, performance.

The metrical romances, which follow, are a valuable preſent. Many, indeed, are extant in the antient dialect of England: but thoſe which illuſtrate the achievements of Arthur are peculiarly intereſting, not only becauſe they chronicle the ſplendid adventures of a native king, but becauſe they have become ſo popular in every European language (Sir Lybius being ſaid to exiſt even in the dialect of the modern Jews,) as to comprehend a greater maſs of poetical tradition than even the tales of the early cruſaders, which furniſhed to Arioſto the whole fable, and to Taſſo much of the decoration, of their immortal poems. Robert of Glocefter has thrown into rhyme what Geoffry of Monmouth relates concerning Arthur; and he informs us that Richard Cuer de Lyon, the cotemporary of Gow Macmorne, inherited the famous ſword Caliburn. The Mort Arthurre, Sir Iwayne, and Sir Launfale, have been analyzed by Warton. Percy preſents us with Sir Launcelot, The mantle won by Sir Cradoc's lady, The Marriage of Sir Gawaine, Arthur's Death, The Legend of King Arthur, and King Ryence, which is imperfect. To theſe are now added Gawan and Gologras, already printed, and Gawan and Galaron hitherto unpubliſhed.

Among the ſmaller poems, the Bludy Serk is moſt worthy of preſervation. Mr. Pinkerton's taſte and learning are too well known to derive from this new exertion much additional approbation: nor are the illuſtrations ſo numerous as to admit of much remark. The praiſe of ſolicitous care and preciſion remains for thoſe to beſtow, who have the opportunity of collating his publication with the original pieces.

ART. XI. *Juvenile Poems.* By Henry Kett, M. A. Fellow of Trinity College, Oxford. 8vo. 2s. Rivingtons. 1793.

MR. Kett is a candidate for the poetry profeſſorſhip at Oxford, and, as we have heard, has publiſhed theſe poems to ſhew that his ſtudies had been directed to that line as well as to divinity. In the advertiſement, he, with much propriety, thus expreſſes himſelf:

'There is a great difference between the actual poſſeſſion of genius, and that ardent love of its productions, which is apt to excite readers who have any degree of feeling and fondneſs for imitation, to try the power of youthful fancy in ſhort poetical excurſions. The reputation of a poet ought to be the excluſive honour of thoſe who diſplay the effuſions of a fervid imagination and a keen ſenſibility expreſſed in elegant language, and corrected by a delicate and refined taſte. Such weak efforts as the following verſes ought of courſe to be conſidered rather as the homage, which their admirer pays to the Muſes, than as preferring any claim to public notice as their favourite. They were written merely to beguile ſome lonely hour, or to pleaſe ſome abſent friend, and now bring to remembrance thoſe pains and thoſe pleaſures, which can return no more. If they ſhould at laſt have the good fortune to furniſh a few readers with ſlight amuſement, the author will enjoy the pleaſure of not having publiſhed them in vain.'

This muſt diſarm criticiſm, if inclined to ſeverity.—The poems certainly diſcover marks of a youthful mind; and had they been written at a later period of life, would no doubt have poſſeſſed more of the fire which Mr. Kett manifeſts in his Bampton Lectures. They are, however, claſſical, and intimate an acquaintance with poets of the moſt correct taſte, as they have none of thoſe falſe ornaments which abound ſo much in the productions of the poetaſters of the preſent day. We give the following as ſpecimens of the author's vigour of fancy, and dexterity in tranſlation:

SONNET I.

'*To the River* WYE.

'O WYE, romantic ſtream! thy winding way
Invites my lonely ſteps, what time the night
Smiles with the radiance of the moon's pale light,
That loves upon thy quivering flood to play.
O'er thy ſteep banks the rocks fantaſtic tower,
And fling their deepening ſhadow croſs the ſtream;
To fancy's eye worn battlements they ſeem,
Which on ſome beetling cliff tremendous lower.
Hark! ECHO ſpeaks, and from her mazy cave
Sportive returns the ſailor's frequent cry,
Ah! how unlike thy old bard's minſtrelſy
Warbled in wild notes to the haunted wave!
Unlike as ſeems the hurricane's rude ſweep,
To the light breeze that lulls thy placid deep.'

'INSCRIPTION.

'*For a Coppice near* ELSFIELD.

'HEEDLESS wanderer, come not here
With clamorous voice, or footſtep rude;
For Harmony's ſweet ſake forbear
To violate this ſolitude.

' For ne'er the Nightingale forſakes
This haunt, where hawthorn bloſſoms ſpring;
Veil'd in the ſhade of tangled brakes,
She calls her neſtlings forth to ſing.

' Hark ! catch you not their warbling wild
That ſoftly flows the leaves among ?
Now loudly ſhrill, now ſweetly mild,
The deſcant of their thrilling ſong.

' The earlieſt primroſe of the year
Beneath delights its flowers to ſpread;
The cluſtering harebell lingers near
The cowſlip's dew-beſpangled bed.

' And while the weſtern gales allay
The fervour of the noon-tide heat,
They whiſper where, retir'd from day,
The violet ſcents her low retreat.

' See, ſparkling with a tremulous gleam,
The rivulet meand'ring flows;
While on the ſurface of the ſtream,
The ſilver lily quivering blows.

* * * * *

' But, heedleſs wanderer, come not here,
This feaſt was not prepar'd for thee;
Unleſs thy heart feels nought more dear,
Than NATURE and SIMPLICITY.'

Mr. K. remarks that there is a ſimilar caſt of compoſition in ſonnets and in ſome Greek epigrams. He has therefore made the following attempt to tranſlate a very beautiful Greek epigram in that manner:

' TO SAPPHO.

' By DIOSCORIDES.

' O SAPPHO ! whether with th' Aonian quire
O'er ivy-crowned Helicon you ſtray,
Delighting once to pour an equal lay
With them, awakening oft the infant fire
Of youth-enchanting love; or whether led
By Hymen, in whoſe hand the torch's light
Far blazing ſcatters the thin ſhades of night,
In bridal robes you grace the nuptial bed;
Or whether rais'd to tread the heavenly grove,
Where Cytherea mourns her tender flower,
That bow'd its gentle head in Cynara's bower,
You ſing reſponſive to her weeping love;
Thee I ſalute, ſince to th' empaſſion'd Songs
Your daughters, ever-living fame belongs.'

We obſerve in theſe lines one offence againſt good taſte, which ſhould always be avoided—the promiſcuous uſe of the pronouns *Thee* and *You*.

Mr. Kett has given a tranſlation of Jortin's poem *on the nature of the ſoul*, which we were tempted to tranſcribe, but we find ourſelves too much narrowed in our limits. The preſent tranſlator modeſtly 'wiſhes, by this imperfect verſion, to give the Engliſh reader ſome idea of Jortin's elegance of fancy, and to excite the ſcholar to peruſe the original verſes, which are remarkable for their claſſical purity of ſtyle.'—We are always delighted when we meet with any proper tribute of reſpect to the memory of a man whom we well knew, and could not too much eſteem.

Art. XII. *A Journal during a Reſidence in France*, from the Beginning of Auguſt to the Middle of December 1792. To which is added, an Account of the moſt remarkable Events that happened at Paris from that Time to the Death of the late King of France. By John Moore, M. D. In 2 Vols. Vol. I. 8vo. pp. 502. 7s. Boards. Robinſons. 1793.

The works of Dr. Moore are ſo well and ſo advantageouſly known to the public, that it may, perhaps, be deemed ſufficient information, concerning the preſent performance, to ſay, that its principal features reſemble thoſe of his preceding publications. In ordinary hands, ſuch a journal of the proceedings in France, during the time above ſpecified, would have exhibited little better than the occurrences of a ſtale newſpaper: but Dr. Moore's narrative gives us the reflections of his own mind, as well as the hiſtory of the tranſactions that were paſſing under his eye: his journal forms a connected ſeries of unexampled events, terminating in one dreadful cataſtrophe; and, from the groteſque characters of many of the actors, it may be conſidered as a ſort of tragic-comedy, in which the incidents are deſcribed with ſhrewd obſervation of the wickedneſs and follies of men, alternately impreſſed by the pathetic, and enlivened and ſeaſoned by the humourous.

In his road to Paris, Auguſt 5th, 1792, Dr. Moore found the inhabitants of Abbeville as gay as ever. They diſcovered no fear of the Auſtrians and Pruſſians; nor did care of any kind ſeem to diſturb their minds:

> 'I thought them (ſays he,) equally chearful and rather better dreſſed than I ever obſerved the peaſants of this part of France before; it is Sunday, and of courſe they are all in their beſt cloaths. In the higher ranks, in every country, it is not uncommon to ſee people richly dreſſed with very ſorrowful countenances. I do not recollect to have ever met with any French people of the lower order, male or female, in town or country, with a ſorrowful face, when they imagined themſelves well dreſſed.'

When the Doctor, and his fellow-traveller, Lord Lauderdale, were at ſupper, the landlord of the Inn read to them part of a letter, which he had juſt received from Paris, giving an account of petitions for declaring the King's forfeiture to the crown. 'We expreſſed ſurpriſe at this, and I aſked the landlord what he thought of it.—*Mais—ma foi, Monſieur*, that is, Faith, ſir, ſaid he, with emphaſis and geſticulation—and then pauſing, he turned the anſwer into a queſtion, ſaying, "What would you have me to think?" This was the amount of the landlord's opinion, which he never varied, though he ſpoke ſeveral times afterwards on the ſame ſubject.' Dr. Moore could not have better deſcribed, in a hundred pages, the irreſolution which pervaded the greater part of the French nation.

The moſt commendable *trait* of this performance is that ſpirit of diſcrimination, which, while it arraigns and abominates the atrocities of a few wicked demagogues and their execrable inſtruments, ſtill compaſſionates the nation at large, and even applauds the ſentiments by which it was animated. The following paſſage, which we inſert as a ſpecimen of the work, will meet with the approbation of all thoſe, whoſe approbation is to a true Briton deſirable.

'Amidſt the diſorders and ſad events which have taken place in this country of late, it is impoſſible not to admire the generous ſpirit which glows all over the nation in ſupport of its independency. Before I left Paris, I heard of a lady who had offered to the National Aſſembly, to take twelve poor children, whoſe parents died in defence of their country, and to be at the whole expence of educating and ſupporting them to the age of ſixteen! I have heard of many ſimilar inſtances! No country ever diſplayed a nobler or more patriotic enthuſiaſm than pervades France at this period, and which glows with increaſing ardour ſince the publication of the Duke of Brunſwick's manifeſto, and the entrance of the Pruſſians into the country.—None but thoſe whoſe minds are obſcured by prejudice, or perverted by ſelfiſhneſs, will refuſe this juſtice to the general ſpirit diſplayed by the French in defence of their national independence. A deteſtation of the exceſſes committed at Paris, and againſt the ſavage demagogues, who ſacrifice the honour and tranquillity of their country to ambition and revenge, not only is compatible with an admiration of this ſpirit; but it is ſuch well formed minds alone as poſſeſs ſufficient candour and ſenſibility to admire the one, who can have a due horror of the other.

'What have thoſe citizens, flocking from every province of this extenſive kingdom, ſpontaneouſly undergoing all the fatigues, and expoſing themſelves to all the dangers of war, in defence of their country; what have ſuch citizens in common with aſſaſſins? Or thoſe others, whoſe ſex, or age, or infirmities confine them at home, but who laviſh their fortunes in the ſame generous cauſe—what have they in common with perſecutors, vile informers, and falſe accuſers? Superior to political and national prejudices, a generous Engliſhman will diſcriminate with candour—he will envy freedom to no nation; he will praiſe that public ſpirit in another people which warms his own breaſt, and which he admires in his own countrymen; he will not rejoice in the calamities of France, and wiſh ſo many millions of his fellow-creatures to be again forced under the yoke of deſpotiſm, merely becauſe France has formerly been at war with Great Britain.

'But France may be at war with Great Britain again.

'If that ſhould happen, France will then be the enemy of Great Britain, and every true Britiſh ſubject will be the enemy of France, and do all in his ſphere to ſubdue and bring her to reaſon.

'But, in the mean time, ſhould a band of wicked men acquire undue influence with the people of France by zealous pretenſions to patriotiſm, or ſhould the expected National Aſſembly itſelf, through folly, ambition, or barbarity, or by a combination of all the three, blaſt the hopes of a free conſtitution, and ruin the happineſs of their country, ſtill the cauſe for which the revolution was undertaken remains the beſt in which men can engage; the folly, ambition, and barbarity of individuals, may conſign their own names to the execration of mankind, but cannot diminiſh the intrinſic value of freedom.

'It is, however, when the cauſe of liberty is in danger of being diſhonoured by ſome who pretend to be its ſupporters, that thoſe who have a juſt ſenſe of the bleſſings it confers will avow their ſentiments, and refuſe to join the undiſcerning herd, who turn that indignation, which is due to the wretches who diſgrace the cauſe of freedom, againſt freedom itſelf. It is at ſuch times that their avowed attachment is of moſt importance, becauſe it is then only that, in a free country, the intereſted votaries of power dare to preach their ſlaviſh doctrines.

'There was no need to inculcate the value of liberty when the tyranny of Louis XIV. was dragooning his ſubjects out of their country, or ſhutting them up in dungeons, or chaining them to oars: the example of ſuch atrocious deeds rendered precept ſuperfluous. But when ſhocking crimes are perpetrated under the banners of liberty, by the tools of deſpotiſm, it is then neceſſary to vindicate the purity of the one from the guilt of the other.

'Before I left Paris, I heard a perſon who was filled with indignation at the recital of the horrors then committing, cry, "D—n liberty, I abhor its very name!"—The indignation was juſt; but ſurely it was ill directed.

'If he had been hearing a recital of the cruelties which have been exerciſed on various occaſions under the pretext of zeal for the Chriſtian religion, whoſe eſſence is mercy and good-will to man, he might with equal juſtice and diſcernment have ſaid, "D—n the Chriſtian religion, I abhor its very name!"

This work, we are told, has been ſo much retarded by unexpected incidents, that the firſt volume only could be publiſhed at preſent. The ſecond, we are aſſured, will appear ſoon. When it does, it ſhall meet with early notice; and the reſult of both volumes ſhall be laid before the public.

Art. XIII. *The Botanic Garden*; a Poem, in Two Parts. Part I. containing the *Economy of Vegetation*. Part II. the *Loves of the Plants*. With Philoſophical Notes. 4to. 1l. 1s. Boards. Johnſon.

We have with pleaſure ſeen the completion (as we ſuppoſe,) of Dr. Darwin's plan, reſpecting this beautiful philoſophic poem, by the appearance of the preſent volume,—which, though entitled the *firſt* part, was, for reaſons aſſigned in the preliminary advertiſement, preceded by the publication of the *ſecond*: of which we gave ſome account in the lxxxth vol. of our Review, p. 337.

If it be thought that we have too long deferred our notice of that part of the Botanic Garden now before us, we have only to obſerve that this ſeeming delay has proceeded from cauſes which, we hope, will not occur in future. The procraſtination, however, has not been ſo great as may be imagined from the title-page; for, though the date be 1791, the book was not publiſhed until a conſiderable part of the year 1792 had elapſed:—it was kept back, as we are informed, for the execution of ſome of the engravings [*].

We have before obſerved that the *general* deſign of this very ſingular production is ' to inliſt imagination under the banner of ſcience, and to lead her votaries from the looſer analogies, which dreſs out the imagery of poetry, to the ſtricter ones which form the ratiocination of philoſophy: while their *particular* deſign is to induce the ingenious to cultivate the knowlege of Botany; by introducing them to the veſtibule of that delightful ſcience, and recommending to their attention the immortal works of the celebrated Swediſh Naturaliſt, Linneus [†].'

In the ſecond part of the poem, which the writer, [as we have explained in our former article,] very naturally, for a poet enamoured of the ſexual ſyſtem, has entitled *The Loves of the Plants*, we had a very pleaſing illuſtration of that ſyſtem; with the remarkable properties of many particular plants.

Our attention is now called to the *firſt*, though *laſt publiſhed*, part of the work, wherein the Economy of Vegetation, or *the phyſiology of plants*, is delivered, with the operation of the elements, as they may be ſuppoſed to affect the growth of vegetables.—Of the *poetical* merit of this extraordinary production, we have already given our general opinion, ſupported by extracts from Dr. D.'s performance. If, from ſo much of the poem as was then before the public, the ingenious author obtained no ſmall portion of applauſe, he will ſuffer no diminution of it by this ſecond proof of his abilities. The verſification is ſtill ſplendid, the ſubject ſtill intereſting. The preſent volume, indeed, ſeems poſſeſſed of all the poetic qualities by which the firſt part is diſtinguiſhed; and nowhere diſcovers any abatement of that *furor entheus* which ſhould animate every true ſon of the Muſes.

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[*] There are ten copper-plates; among which are introduced four views of the celebrated antique, commonly called the *Barberini* or *Portland Vaſe*. Theſe are taken, as we ſuppoſe, from Mr. Wedgwood's accurate and exquiſite copy of this rare piece of ancient and elegant workmanſhip; of which Dr. D. has here given, at great length, a new and very ingenious explication.

[†] Advert. prefixed to Part II. p. v.

Before we proceed to our intended extracts from this publication, it will not, we apprehend, be altogether improper to take ſome little notice of a circumſtance that may not be wholly unworthy of the author's attention.

A queſtion has lately been ſtarted, whether Dr. D.'s claim to *originality*, independently of poetic merit, in reſpect of his Loves of the Plants, can be irrefragably eſtabliſhed? It has been remarked, that M. de la Croix's beautiful little poem, the *Connubia Florum*, replete with ſimple and Virgilian Latinity, made its appearance in France more than ſixty years ago. Though eſteemed by the beſt judges a gem of the firſt water, this performance was in danger of falling into obſcurity, and, poſſibly, had been totally loſt, but for the good taſte of Sir Richard Clayton, who has given a new edition of M. de la Croix's poem, accompanied by his own notes, and pertinent obſervations: (ſee our account of this edition, Rev. for Jan. laſt, p. 22.) —Now it has been conſidered as ſomewhat ſingular, that Dr. D. could paſs over in ſilence a work which may, not improbably, have furniſhed him not only with the ſubject, but, in ſome degree, with the mode of treating it!—We muſt leave the ingenious Bard of Botany to notice theſe ſuggeſtions, if he chuſes to give ſo much ſatisfaction to the candid inquirer. For us, we ſhall only remark that it is difficult to ſuppoſe that Dr. D. had never ſeen nor heard of La Croix's production. Such ſtriking coincidences of imagination may be ranked among the '*poſſibles* *,' but, ſurely, not among the *probables*.—*We* do not mean, in the leaſt, to inſinuate any thing like a charge of plagiariſm againſt the author of the Loves of the Plants. We have no doubt that, if he pleaſes to note the circumſtance, he can obviate every idea of his having taken freedoms with the Muſe of M. de la Croix, not ſtrictly allowable in a court of criticiſm.

We return now to the merits of the Engliſh poem; which we ſhall endeavour to illuſtrate by an extract or two:

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* See Rev. Jan. p. 23.

The Addreſs of the GENIUS of the Place to the BOTANIC GODDESS is repreſented in the author's beſt manner:

"STAY YOUR RUDE STEPS! whoſe throbbing breaſts infold
The legion-fiends of Glory, or of Gold!
Stay! whoſe falſe lips ſeductive ſimpers part,
While Cunning neſtles in the harlot-heart!—
For you no Dryads dreſs the roſeate bower,
For you no Nymphs their ſparkling vaſes pour;
Unmark'd by you, light Graces ſwim the green,
And hovering Cupids aim their ſhafts, unſeen.
"But THOU! whoſe mind the well-attemper'd ray
Of Taſte and Virtue lights with purer day;
Whoſe finer ſenſe each ſoft vibration owns
With ſweet reſponſive ſympathy of tones;
So the fair flower expands it's lucid form
To meet the ſun, and ſhuts it to the ſtorm;—
For thee my borders nurſe the fragrant wreath,
My fountains murmur, and my zephyrs breathe;
Slow ſlides the painted ſnail, the gilded fly
Smooths his fine down, to charm thy curious eye;
On twinkling fins my pearly nations play,
Or win with ſinuous train their trackleſs way;
My plumy pairs in gay embroidery dreſs'd
Form with ingenious bill the penſile neſt,
To Love's ſweet notes attune the liſtening dell,
And Echo ſounds her ſoft ſymphonious ſhell.
"And, if with Thee ſome hapleſs Maid ſhould ſtray,
Diſaſterous Love companion of her way *,
Oh, lead her timid ſteps to yonder glade,
Whoſe arching cliffs depending alders ſhade;
There, as meek Evening wakes her temperate breeze,
And moon-beams glimmer through the trembling trees,
The rills, that gurgle round, ſhall ſoothe her ear,
The weeping rocks ſhall number tear for tear;
There as ſad Philomel, alike forlorn,
Sings to the Night from her accuſtom'd thorn;
While at ſweet intervals each falling note
Sighs in the gale, and whiſpers round the grot;
The ſiſter-woe ſhall calm her aching breaſt,
And ſofter ſlumbers ſteal her cares to reſt.—
"Winds of the North! reſtrain your icy gales,
Nor chill the boſom of theſe happy vales!

' * The ſcenery is taken from a botanic garden about a mile from Litchfield, where a cold bath was erected by Sir John Floyer. There is a grotto ſurrounded by projecting rocks, from the edges of which trickles a perpetual ſhower of water; and it is here repreſented as adapted to love-ſcenes, as being thence a proper reſidence for the modern goddeſs of Botany, and the eaſier to introduce the next poem on the Loves of the Plants according to the ſyſtem of Linneus.'

Hence in dark heaps, ye gathering Clouds, revolve!
Diſperſe, ye Lightnings! and, ye Miſts, diſſolve!
—Hither, emerging from yon orient ſkies,
BOTANNIC GODDESS! bend thy radiant eyes;
O'er theſe ſoft ſcenes aſſume thy gentle reign,
Pomona, Ceres, Flora in thy train;
O'er the ſtill dawn thy placid ſmile effuſe,
And with thy ſilver ſandals print the dews;
In Noon's bright blaze thy vermil veſt unfold,
And wave thy emerald banner ſtar'd with gold."

The introduction of the Roſicrucian idea of *Sylphs* and *Gnomes* is well imagined, and adds conſiderable luſtre to the poem*:

'AND NOW THE GODDESS with attention ſweet
Turns to the GNOMES, that circle round her feet;
Orb within orb approach the marſhal'd trains,
And pigmy legions darken all the plains;
Thrice ſhout with ſilver tones the applauding bands,
Bow, ere She ſpeaks, and clap their fairy hands.
So the tall graſs, when noon-tide zephyr blows,
Bends it's green blades in undulating rows;
Wide o'er the fields the billowy tumult ſpreads,
And ruſtling harveſts bow their golden heads.'

The poet's indignant animadverſion on the well-known cruelties of the Spaniards, in the Weſtern World, are juſt, ſpirited, and philanthropical:

"Heavens! on my ſight what ſanguine colours blaze!
Spain's deathleſs ſhame! the crimes of modern days!
When Avarice, ſhrouded in Religion's robe,
Sail'd to the Weſt, and ſlaughter'd half the globe;
While ſuperſtition, ſtalking by his ſide,
Mock'd the loud groans, and lap'd the bloody tide;

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* We think, indeed, that the poet has very happily availed himſelf of the Roſicrucian doctrine of Gnomes, Sylphs, Nymphs, and Salamanders; which he ſuppoſes to have been originally the names of hieroglyphic figures, repreſenting the four elements; or of Genii preſiding over their operations; and which, therefore, may be conſidered as machinery well adapted to a poem of this kind. Thus, obedient to the SPRING,

'Pleaſed GNOMES, aſcending from their earthy beds,
Play round her graceful footſteps, as ſhe treads;
Gay SYLPHS attendant beat the fragrant air
On winnowing wings, and waft her golden hair;
Blue NYMPHS emerging leave their ſparkling ſtreams,
And FIERY FORMS alight from orient beams;
Muſk'd in the roſe's lap freſh dews they ſhed,
Or breathe celeſtial luſtres round her head.'

For ſacred truths announc'd her frenzied dreams,
And turn'd to night the ſun's meridian beams.—
Hear, oh, BRITANNIA! potent Queen of Iſles,
On whom fair Art, and meek Religion ſmiles,
Now AFRIC's coaſt thy craftier ſons invade
With murder, rapine, theft,—and call it Trade!
—The SLAVE, in chains, on ſupplicating knee,
Spreads his wide arms, and lifts his eyes to Thee;
With hunger pale, with wounds and toil oppreſs'd,
" ARE WE NOT BRETHREN?" ſorrow choaks the reſt;—
—AIR! bear to heaven upon thy azure flood
Their innocent cries!—EARTH! cover not their blood!'

We cannot help noting that the laſt line of this quotation has a ſyllable too much: *innocent* ſhould never be reduced to a diſſylable.—Were we inclined to the *minutiæ* of criticiſm, we could point out other *peccadilloes*, ſuch as the frequent repetition of the uncharacteriſtic epithet *fine*, &c.—*Sed ubi plura nitent*, &c.

To the very abundant maſs of entertaining and inſtructive annotations, by which this poem is illuſtrated, and the volume enriched, much praiſe is due. It will readily be conceived that ſuch a plan as the learned writer has formed, will very naturally bring under his review the whole ſyſtem of the univerſe. The great phenomena of NATURE, the moſt curious operations of ART, the recent diſcoveries in PHILOSOPHY and CHEMISTRY, are happily introduced in the poem, and agreeably explained in the commentary. On ſome of the more abſtruſe and intereſting ſubjects, particularly Geology and Meteorology, the author enters into large diſcuſſions,—he adduces many new obſervations,—places many facts already known in a new light;—and draws from them conſequences and conjectures, which merit the ſerious conſideration of the philoſophic reader. The pleaſing miſcellaneous form under which theſe varied ſpeculations appear, and the highly poetic imagery by which they are introduced, will no doubt attract the attention of many who had not before applied their thoughts to ſtudies of this kind.

The author has thought it proper to apologize for the *boldneſs* of ſome of his conjectures. On this head, however, we may quote, in his favour, his own obſervation. 'That even *extravagant* theories, in thoſe parts of philoſophy where our knowlege is yet imperfect, have their uſe, as they encourage the execution of laborious experiments, or the inveſtigation of ingenious deductions, to confirm or refute them.'

Among his bolder conjectures, moſt readers will reckon his *Theory of the Winds:* but the boldeſt of all, is that of the earth and the primary planets having been thrown out from the ſun, the moon from the earth *, and all the ſatellites from their primary planets, in a ſemi-fluid ſtate of lava, by the force of volcanos; which, in circumſtances that can well be ſuppoſed to have exiſted at an early and remote period, may have been of ſufficient force to project them to their preſent diſtances; and the velocity of the primary, which they would in courſe carry with them, might then occaſion them to revolve in the ſame direction with it. Many circumſtances are enumerated, which render this idea plauſible; and though it be not eaſily reconcilable to the Newtonian laws of gravitation, it is certainly far leſs exceptionable than that of M. de Buffon.

We forbear to multiply extracts from this work, as many of our readers have, doubtleſs, by this time, had the pleaſure of peruſing the original; and as, after all that has been ſaid, and already extracted, no detached paſſages can poſſibly give an adequate idea of a production ſo uncommonly diverſified in its ſubjects.

ART. XIV. *Mr.* Godwin's *Enquiry concerning Political Juſtice.*

[*Art. concluded from page* 445, *Vol. X.*]

THE title which this writer has given to his ſixth book is—'*Opinion conſidered as a Subject of Political Inſtitution,*' and its heads of diviſion are—The general effects of the political ſuperintendence of opinion; of religious eſtabliſhments; of the ſuppreſſion of erroneous opinion, in religion and government; of teſts; of oaths; of libels; of conſtitutions; of national education; of penſions and ſalaries; of the modes of deciding a queſtion on the part of the community.

Here again, as we proceed, we frequently find the author in direct oppoſition to many of the received opinions and common practices of mankind; and, however his readers may be led to doubt, the arguments which he adduces are frequently advanced with ſuch appearance of cogency, that we cannot do better than bring forward ſuch paſſages as our limits will admit, and earneſtly recommend it, as a labour worthy of all inquiring minds, to examine the work itſelf; in order that they may confute theſe new doctrines, if in oppoſition to virtue and truth; or, if in agreement with them, that they may farther elucidate, ſtrengthen, and expand the writer's principles. Oppoſing the right of ſociety to interfere with any man's ſpeculative opinions, or to retain men in one common opinion by the dictates of authority, Mr. G. has the following among other arguments :

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* From that part of it which is now covered by the South Sea.

Vol. II. p. 599. 'To theſe conſiderations it ſhould be added, that what is right under certain circumſtances to-day, may by an alteration in thoſe circumſtances become wrong to-morrow. Right and wrong are the reſult of certain relations, and thoſe relations are founded in the reſpective qualities of the beings to whom they belong. Change thoſe qualities, and the relations become altogether different. The treatment that I am bound to beſtow upon any one depends upon my capacity and his circumſtances. Increaſe the firſt, or vary the ſecond, and I am bound to a different treatment. I am bound at preſent to ſubject an individual to forcible reſtraint, becauſe I am not wiſe enough by reaſon alone to change his vicious propenſities. The moment I can render myſelf wiſe enough, I ought to confine myſelf to the latter mode. It is perhaps right to ſuffer the negroes in the Weſt-Indies to continue in ſlavery, till they can be gradually prepared for a ſtate of liberty. Univerſally it is a fundamental principle in ſound political ſcience, that a nation is beſt fitted for the amendment of its civil government by being made to underſtand and deſire the advantage of that amendment, and the moment it is ſo underſtood and deſired it ought to be introduced. But, if there be any truth in theſe views, nothing can be more adverſe to reaſon or inconſiſtent with the nature of man, than poſitive regulations tending to continue a certain mode of proceeding when its utility is gone.

'If we would be ſtill more completely aware of the pernicious tendency of poſitive inſtitutions, we ought in the laſt place explicitly to contraſt the nature of mind and the nature of government. It is one of the moſt unqueſtionable properties of mind to be ſuſceptible of perpetual improvement. It is the inalienable tendency of poſitive inſtitution, to retain that with which it is converſant for ever in the ſame ſtate. Is then the perfectibility of underſtanding an attribute of trivial importance? Can we recollect with coldneſs and indifference the advantages with which this quality is pregnant to the lateſt poſterity? And how are theſe advantages to be ſecured? By inceſſant induſtry, by a curioſity never to be diſheartened or fatigued, by a ſpirit of enquiry to which a ſublime and philanthropic mind will allow no pauſe. The circumſtance of all others moſt neceſſary, is that we ſhould never ſtand ſtill, that every thing moſt intereſting to the general welfare, wholly delivered from reſtraint, ſhould be in a ſtate of change, moderate and as it were imperceptible, but continual. Is there any thing that can look with a more malignant aſpect upon the general welfare, than an inſtitution tending to give permanence to certain ſyſtems and opinions? Such inſtitutions are two ways pernicious; firſt, which is moſt material, becauſe they render all the future advances of mind infinitely tedious and operoſe; ſecondly, becauſe, by violently confining the ſtream of reflexion, and holding it for a time in an unnatural ſtate, they compel it at laſt to ruſh forward with impetuoſity, and thus occaſion calamities, which, were it free from reſtraint, would be found extremely foreign to its nature.'

In the next chapter, which is a continuation of the ſame ſubject, we find this paſſage:

'It is a miſtake to ſuppoſe that ſpeculative differences of opinion threaten materially to diſturb the peace of ſociety. It is only when they are enabled to arm themſelves with the authority of government, to form parties in the ſtate, and to ſtruggle for that political aſcendancy which is too frequently exerted in ſupport of or in oppoſition to ſome particular creed, that they become dangerous. Wherever government is wiſe enough to maintain an inflexible neutrality, theſe *jarring* ſects are always found to live together with ſufficient *harmony.* The very means that have been employed for the preſervation of order, have been the only means that have led to its diſturbance. The moment government reſolves to admit of no regulations oppreſſive to either party, controverſy finds its level, and appeals to argument and reaſon, inſtead of appealing to the ſword or the ſtake. The moment government deſcends to wear the badge of a ſect, religious war is commenced, the world is diſgraced with inexpiable broils and deluged with blood.'

A few pages farther, Mr. G. thus reaſons:

'Another argument, though it has often been ſtated to the world, deſerves to be mentioned in this place. Governments, no more than individual men, are infallible. The cabinets of princes and the parliaments of kingdoms, if there be any truth in conſiderations already ſtated, are often leſs likely to be right in their concluſions than the theoriſt in his cloſet. But, diſmiſſing the eſtimate of greater and leſs, it was to be preſumed from the principles of human nature, and is found true in fact, that cabinets and parliaments are liable to vary from each other in opinion. What ſyſtem of religion or government has not in its turn been patronized by national authority? The conſequence therefore of admitting this authority is, not merely attributing to government a right to impoſe ſome, but any or all opinions upon the community. Are Paganiſm and Chriſtianity, the religions of Mahomet, Zoroaſter, and Confucius, are monarchy and ariſtocracy in all their forms equally worthy to be perpetuated among mankind? Is it quite certain that the greateſt of all human calamities is change? Muſt we never hope for any advance, any improvement? Have no revolution in government, and no reformation in religion been productive of more benefit than diſadvantage? There is no ſpecies of reaſoning in defence of the ſuppreſſion of hereſy which may not be brought back to this monſtrous principle, that the knowledge of truth and the introduction of right principles of policy, are circumſtances altogether indifferent to the welfare of mankind.

'The ſame reaſonings that are here employed againſt the forcible ſuppreſſion of religious hereſy, will be found equally valid with reſpect to political. The firſt circumſtance that will not fail to ſuggeſt itſelf to every reflecting mind, is, What ſort of conſtitution muſt that be which muſt never be examined? whoſe excellencies muſt be the conſtant topic of eulogium, but reſpecting which we muſt never permit ourſelves to enquire in what they conſiſt? Can it be the intereſt of ſociety to proſcribe all inveſtigation reſpecting the wiſdom of its regulations? Or muſt our debates be occupied with proviſions of temporary convenience; and are we forbid to aſk, whether there may not be ſomething fundamentally wrong in the deſign of the ſtructure. Reaſon and good ſenſe will not fail to augur ill of that ſyſtem of things which is too ſacred to be looked into; and to ſuſpect that there muſt be ſomething eſſentially weak that thus ſhrinks from the eye of curioſity. Add to which, that, however we may doubt of the importance of religious diſputes, nothing can leſs reaſonably be expoſed to queſtion than that the happineſs of mankind is eſſentially connected with the improvement of political ſcience.—In reality the duty of government is to be mild and equitable. Arguments alone will not have the power, unaſſiſted by the ſenſe or the recollection of oppreſſion or treachery, to hurry the people into exceſſes. Exceſſes are never the offspring of reaſon, are never the offſpring of miſrepreſentation only, but of power endeavouring to ſtifle reaſon and traverſe the common ſenſe of mankind.'

Mr. Godwin is an enemy to all proſecutions for libels, and he treats the ſubject with conſiderable attention. We muſt, however, content ourſelves, on this head, with two ſhort quotations:

Vol. II. p. 638. 'It would be a moſt tyrannical ſpecies of candour to tell me, "You may write againſt the ſyſtem we patroniſe, provided you will write in an imbecil and ineffectual manner; you may enquire and inveſtigate as much as you pleaſe, provided, when you undertake to communicate the reſult, you carefully check your ardour, and be upon your guard that you do not convey any of your own feelings to your readers." Add to this, that rules of diſtinction, as they are abſurd in relation to the diſſidents, will prove a continual inſtrument of uſurpation and injuſtice to the ruling party. No reaſonings will appear fair to them, but ſuch as are futile. If I ſpeak with energy they will deem me inflammatory; and if I deſcribe cenſurable proceedings in plain and homely, but pointed language, they will cry out upon me as a buffoon.

'It muſt be truly a lamentable caſe, if truth, favoured by the many and patronized by the great, ſhould prove too weak to enter the liſts with falſhood. It is ſelf-evident, that that which will ſtand the teſt of examination, cannot need the ſupport of penal ſtatutes. After our adverſaries have exhauſted their eloquence and exerted themſelves to miſlead us, truth has a clear, nervous and ſimple ſtory to tell, which, if force be excluded on all ſides, will not fail to put down their arts. Miſrepreſentation will ſpeedily vaniſh, if the friends of truth be but half as alert as the advocates of falſhood. Surely then it is a moſt ungracious plea to offer, "We are too idle to reaſon with you, we are therefore determined to ſilence you by force." So long as the adverſaries of juſtice confine themſelves to expoſtulation, there can be no ground for ſerious alarm. As ſoon as they begin to act with violence and riot, it will then be time enough to encounter them with force.'

Again—(p. 649.) 'The modes in which an innocent and a guilty man might repel an accuſation againſt them might be expected to be oppoſite; but the law of libel confounds them. He that was conſcious of his rectitude, and undebauched by ill ſyſtems of government, would ſay to his adverſary, "Publiſh what you pleaſe againſt me, I have truth on my ſide, and will confound your miſrepreſentations." His ſenſe of fitneſs and juſtice would not permit him to ſay, "I will have recourſe to the only means that are congenial with guilt, I will compel you to be ſilent." A man, urged by indignation and impatience, may commence a proſecution againſt his accuſer; but he may be aſſured, the world, that is a diſintereſted ſpectator, feels no cordiality for his proceedings. The language of their ſentiments upon ſuch occaſions is, "What! he dares not even let us hear what can be ſaid againſt him."—How great muſt be the difference between him who anſwers me with a writ of ſummons or a challenge, and him who employs the ſword and the ſhield of truth alone? He knows that force only is to be encountered with force, and allegation with allegation; and he ſcorns to change places with the offender by being the firſt to break the peace. He does that which, were it not for the degenerate habits of ſociety, would ſcarcely deſerve the name of courage, dares to meet upon equal ground, with the ſacred armour of truth, an adverſary who poſſeſſes only the periſhable weapons of falſhood. He calls upon his underſtanding; and does not deſpair of baffling the ſhallow pretences of calumny; he calls up his firmneſs; and knows that a plain ſtory, every word of which is marked with the emphaſis of ſincerity, will carry conviction to every hearer.'

In the chapter of *conſtitutions*, is the following paſſage, which ſeems exceedingly repugnant to the preſent favourite ſyſtem of law being the ſole governor:

(Vol. II. p. 662.) 'A third conſequence ſufficiently memorable from the ſame principle, is the gradual extinction of law. A great aſſembly, collected from the different provinces of an extenſive territory, and conſtituted the ſole legiſlator of thoſe by whom the territory is inhabited, immediately conjures up to itſelf an idea of the vaſt multitude of laws that are neceſſary for regulating the concerns of thoſe whom it repreſents. A large city, impelled by the principles of commercial jealouſy, is not ſlow to digeſt the volume of its by-laws and excluſive privileges. But the inhabitants of a ſmall pariſh, living with ſome degree of that ſimplicity which beſt correſponds with the real nature and wants of a human being, would ſoon be led to ſuſpect that general laws were unneceſſary, and would adjudge the cauſes that came before them, not according to certain axioms previouſly written, but according to the circumſtances and demand of each particular cauſe.—It was proper that this conſequence ſhould be mentioned in this place. The benefits that will ariſe from the abolition of law will come to be conſidered in detail in the following book.'

Mr. Godwin reaſons largely on this topic, and adduces arguments which merit conſideration: but we can only point out the ſubject to inquirers.

Of *national education* the author affirms—(p. 667.)

‘ The injuries that reſult from a ſyſtem of national education are, in the firſt place, that all public eſtabliſhments include in them the idea of permanence. They endeavour it may be to ſecure and to diffuſe whatever of advantageous to ſociety is already known, but they forget that more remains to be known. If they realized the moſt ſubſtantial benefits at the time of their introduction, they muſt inevitably become leſs and leſs uſeful as they increaſed in duration. But to deſcribe them as uſeleſs is a very feeble expreſſion of their demerits. They actively reſtrain the flights of mind, and fix it in the belief of exploded errors. It has commonly been obſerved of univerſities and extenſive eſtabliſhments for the purpoſe of education, that the knowledge taught there, is a century behind the knowlege which exiſts among the unſhackled and unprejudiced members of the ſame political community. The moment any ſcheme of proceeding gains a permanent eſtabliſhment, it becomes impreſſed as one of its characteriſtic features with an averſion to change. Some violent concuſſion may oblige its conductors to change an old ſyſtem of philoſophy for a ſyſtem leſs obſolete ; and they are then as pertinaciouſly attached to this ſecond doctrine as they were to the firſt. Real intellectual improvement demands that mind ſhould as ſpeedily as poſſible be advanced to the height of knowledge already exiſting among the enlightened members of the community, and ſtart from thence in the purſuit of farther acquiſitions. But public education has always expended its energies in the ſupport of prejudice ; it teaches its pupils, not the fortitude that ſhall bring every propoſition to the teſt of examination, but the art of vindicating ſuch tenets as may chance to be previouſly eſtabliſhed. We ſtudy Ariſtotle or Thomas Aquinas, or Bellarmine or Chief Juſtice Coke, not that we may detect their errors, but that our minds may be fully impregnated with their abſurdities : this feature runs through every ſpecies of public eſtabliſhment.—

‘ It is the characteriſtic of mind to be capable of improvement. An individual ſurrenders the beſt attribute of man, the moment he reſolves to adhere to certain fixed principles, for reaſons not now preſent to his mind, but which formerly were. The inſtant in which he ſhuts upon himſelf the career of enquiry, is the inſtant of his intellectual deceaſe. He is no longer a man ; he is the ghoſt of departed man. There can be no ſcheme more egregiouſly ſtamped with folly, than that of ſeparating a tenet from the evidence upon which its validity depends. If I ceaſe from the habit of being able to recal this evidence, my belief is no longer a perception, but a prejudice : it may influence me like a prejudice ; but cannot animate me like a real apprehenſion of truth. The difference between the man thus guided, and the man that keeps his mind perpetually alive, is the difference between cowardice and fortitude. The man who is in the beſt ſenſe an intellectual being, delights to recollect the reaſons that have convinced him, to repeat them to others, that they may produce conviction in them, and ſtand more diſtinct and explicit in his own mind ; and he adds to this a willingneſs to examine objections becauſe he takes no pride in conſiſtent error. The man who is not capable of this ſalutary exerciſe, to what valuable purpoſe can he be employed? Hence it appears that no vice can be more deſtructive than that which teaches us to regard any judgment as final, and not open to review.—It has been alledged that "mere reaſon may teach me not to ſtrike my neighbour; but will never forbid my ſending a ſack of wool from England, or printing the French conſtitution in Spain." This objection leads to the true diſtinction upon the ſubject. All real crimes are capable of being diſcerned without the teaching of law. All ſuppoſed crimes, not capable of being ſo diſcerned, are truly and unalterably innocent. It is true that my own underſtanding would never have told me that the exportation of wool was a vice; neither do I believe it is a vice now that a law has been made affirming it. It is a feeble and contemptible remedy for iniquitous puniſhments, to ſignify to mankind beforehand that you intend to inflict them. Nay, the remedy is worſe than the evil: deſtroy me if you pleaſe; but do not endeavour by a national education to deſtroy in my underſtanding the diſcernment of juſtice and injuſtice. The idea of ſuch an education, or even perhaps of the neceſſity of a written law, would never have occurred, if government and juriſprudence had never attempted the arbitrary converſion of innocence into guilt.'

In the chapter of *penſions and ſalaries*, to which Mr. Godwin is an enemy, he has a paragraph directly in point to a queſtion at preſent conteſted: viz. "How far ought poverty to diſqualify a man from voting at elections?"

(P. 681.)—'If we have no ſalaries, for a ſtill ſtronger reaſon we ought to have no pecuniary qualifications, or, in other words, no regulation requiring the poſſeſſion of a certain property, as a condition to the right of electing, or the capacity of being elected. It is an uncommon ſtrain of tyranny to call upon men to appoint for themſelves a delegate, and at the ſame time forbid them to appoint exactly the man whom they may judge fitteſt for the office. Qualification in both kinds is the moſt flagrant injuſtice. It aſſerts the man to be of leſs value than his property. It furniſhes to the candidate a new ſtimulus to the accumulation of wealth; and this paſſion, when once ſet in motion, is not eaſily allayed. It tells him, "Your intellectual and moral qualifications may be of the higheſt order; but you have not enough of the means of luxury and vice." To the non-elector it holds the moſt deteſtable language. It ſays, "You are poor; you are unfortunate; the inſtitutions of ſociety oblige you to be the perpetual witneſs of other men's ſuperfluity: becauſe you are ſunk thus low, we will trample you yet lower; you ſhall not even be reckoned in the liſts for a man, you ſhall be paſſed by as one of whom ſociety makes no account, and whoſe welfare and moral exiſtence ſhe diſdains to recollect."'

Book VII. treats of *crimes and puniſhments*, under the following heads—Limitations of the doctrine of puniſhment which reſult from the principles of morality; general diſadvantages of coercion; of the purpoſes of coercion; of the application of coercion;

ercion; of coercion conſidered as a temporary expedient; ſcale of coercion; of evidence; of law; of pardons.

Reaſoning at large on the pernicious effects of ſubſtituting puniſhment for inſtruction, and of impriſoning, ſcourging, and putting men to death, inſtead of enlightening and reforming their underſtandings, he thus ſpeaks—(p. 698.)

‘Of all human concerns morality is the moſt intereſting. It is the perpetual aſſociate of our tranſactions; there is no ſituation in which we can be placed, no alternative that can be preſented to our choice, reſpecting which duty is ſilent. “What is the ſtandard of morality and duty?” Juſtice. Not the arbitrary decrees that are in force in a particular climate; but thoſe laws of eternal reaſon that are equally obligatory wherever man is to be found. “But the rules of juſtice often appear to us obſcure, doubtful, and contradictory; what criterion ſhall be applied to deliver us from uncertainty?” There are but two criterions poſſible, the deciſions of other men's wiſdom, and the deciſions of our own underſtanding. Which of theſe is conformable to the nature of man? Can we ſurrender our own underſtandings? However we may ſtrain after implicit faith, will not conſcience in ſpite of ourſelves whiſper us, “This decree is equitable, and this decree is founded in miſtake?” Will there not be in the minds of the votaries of ſuperſtition, a perpetual diſſatisfaction, a deſire to believe what is dictated to them, accompanied with a want of that in which belief conſiſts, evidence and connection? If we could ſurrender our underſtandings, what ſort of beings ſhould we become? By the terms of the propoſition we ſhould not be rational; the nature of things would prevent us from being moral, for morality is the judgment of reaſon, employed in determining on the effects to reſult from the different kinds of conduct we may obſerve.

‘Hence it follows that there is no criterion of duty to any man but in the exerciſe of his private judgment. Whatever attempts to preſcribe to his conduct, and to deter him from any courſe of action by penalties and threats, is an execrable tyranny. There may be ſome men of ſuch inflexible virtue as to ſet human ordinances at defiance. It is generally believed that there are others ſo depraved, that, were it not for penalties and threats, the whole order of ſociety would be ſubverted by their exceſſes. But what will become of the great maſs of mankind, who are neither ſo virtuous as the firſt, nor ſo degenerate as the ſecond? They are ſucceſsfully converted by poſitive laws into latitudinarians and cowards. They yield like wax to the impreſſion that is made upon them. Directed to infer the precepts of duty from the *dicta* of the magiſtrate, they are too timid to reſiſt, and too ſhort-ſighted to detect the impoſition. It is thus that the maſs of mankind have been condemned to a tedious imbecility.

‘There is no criterion of duty to any man but in the exerciſe of his private judgment. Has coercion any tendency to enlighten the judgment? Certainly not. Judgment is the perceived agreement or diſagreement of two ideas, the perceived truth or falſehood of any propoſition. Nothing can aid this perception, that does not ſet the ideas in a clearer light, that does not afford new evidence of the ſubſtantial-neſs or unſubſtantialneſs of the propoſition. The direct tendency of coercion is to ſet our underſtanding and our fears, our duty and our weakneſs at variance with each other. And how poor ſpirited a refuge does coercion afford? If what you require of me is duty, are there no reaſons that will prove it to be ſuch? If you underſtand more of eternal juſtice than I, and are thereby fitted to inſtruct me, cannot you convey the ſuperior knowledge you poſſeſs from your underſtanding into mine? Will you *ſet your wit* againſt one who is intellectually a child, and becauſe you are better informed than I, aſſume, not to be my preceptor, but my tyrant? Am I not a rational being? Could I reſiſt your arguments, if they were demonſtrative? The odious ſyſtem of coercion, firſt annihilates the underſtanding of the ſubject, and then of him that adopts it. Dreſſed in the ſupine prerogatives of a maſter, he is excuſed from cultivating the faculties of a man. What would not man have been, long before this, if the proudeſt of us had no hopes but in argument, if he knew of no reſort beyond, and if he were obliged to ſharpen his faculties, and collect his powers, as the only means of effecting his purpoſes?'

Again, (p. 702.)—

'We firſt vindicate political coercion, becauſe the criminal has committed an offence againſt the community at large, and then pretend, while we bring him to the bar of the community, the offended party, that we bring him to the bar of an impartial umpire. Thus in England, the king by his attorney is the proſecutor, and the king by his repreſentative is the judge. How long ſhall ſuch odious inconſiſtencies impoſe on mankind? The purſuit commenced againſt the ſuppoſed offender is the *poſſe comitatus*, the armed force of the whole, drawn out in ſuch portions as may be judged neceſſary; and when ſeven millions of men have got one poor, unaſſiſted individual in their power, they are then at leiſure to torture or to kill him, and to make his agonies a ſpectacle to glut their ferocity.—It is a poor argument of my ſuperior reaſon, that I am unable to make juſtice be apprehended and felt in the moſt neceſſary caſes, without the intervention of blows.'

The argument againſt puniſhment, from the uncertainty of evidence, has frequently been repeated: but, as it has never yet been ſatisfactorily anſwered, the author has thought it a neceſſary part of his ſubject:—

(P. 724.) 'One more argument calculated to prove the abſurdity of the attempt to proportion delinquency and ſuffering to each other may be derived from the imperfection of evidence. The veracity of witneſſes will be to an impartial ſpectator a ſubject of continual doubt. Their competence, ſo far as relates to juſt obſervation and accuracy of underſtanding, will be ſtill more doubtful. Abſolute impartiality it would be abſurd to expect from them. How much will every word and every action come diſtorted by the medium through which it is tranſmitted? The guilt of a man, to ſpeak in the phraſeology of law, may be proved either by direct or circumſtantial evidence. I am found near to the body of a man newly murdered. I come out of his apartment with a bloody knife in my hand or with blood upon my clothes. If, under theſe circumſtances and unexpectedly charged with murder, I falter in my ſpeech or betray perturbation in my countenance, this is an additional proof. Who does not know that there is not a man in England, however blameleſs a life he may lead, who is ſecure that he ſhall not end it at the gallows?'

For the ſatisfaction of our readers, and in order to enable them to judge, we have thus far made copious extracts from this work; which, be its principles what they may, treats on ſubjects the moſt intereſting to the human race. Our limits will admit no more ſelections, and we muſt therefore ſatisfy ourſelves with repeating the heads of the eighth book, the ſubject of which is *property*, and then conclude: they are as follow—'Genuine ſyſtem of property delineated: benefits ariſing from the genuine ſyſtem of property: of the objection to this ſyſtem from the admirable effects of luxury—from the allurements of ſloth—from the impoſſibility of its being rendered permanent—from the inflexibility of its reſtrictions—from the principle of its population: of the means of introducing the genuine ſyſtem of property.'

Deſirous that the public ſhould form their own opinions, on ſubjects concerning which the world is ſo much divided, we have generally abſtained from obtruding our ſentiments on this work. In fact, the ſingularity and novelty of many of its doctrines, beſide thoſe which our limits would permit us to cite, are ſo great, that, if we would deliver opinions well founded and inſtructive, an intenſity of labour would be required which our moſt ſanguine readers cannot reaſonably expect us to beſtow:—but, whether the author's opinions prove to be truths, which time and ſevere ſcrutiny ſhall eſtabliſh, or the viſions of an over-zealous mind, which ſtrict examination ſhall diſſipate, it is certain that his intentions are friendly to man. The tone of virtue is uniform, and predominates throughout the work; ſo that the reader, who may take offence at the writer's doctrines, cannot but applaud his motives. Convinced that he ſhould rouſe and offend many of the moſt deeply-rooted prejudices of mankind, he has rather choſen to encounter all the effects of thoſe prejudices, than to conceal truths in which the happineſs of the whole may be involved.

Had we time, we could point out ſome occaſional errors of ſtyle; though, in general, Mr. Godwin's diction is ſimple, clear, and logical. There are paſſages, likewiſe, in which we diſcovered inconſiſtencies, either in the language or in the ſentiments, as oppoſed to the opinions of the author in general: but theſe are ſo few as ſcarcely to require animadverſion.

ART. XV. *Antiquities of Ireland*; by Edward Ledwich, LL. B.

[*Article concluded from p.* 38.]

MR. LEDWICH offers, in his preface, ſome apology for the freedom with which he attacks the dangerous abſurdities of ſuperſtition, or the oſtentatious pretenſions of minds inflated with a kind of patriotic pride and vanity, viz.

'Some confidence in the cauſe I was engaged in, which appeared to me that of truth, has probably inſpired a temerity of expreſſion and of cenſure, which on any other ſubject had better been reſtrained. I confeſs I have taken little pains to correct this error, if it be ſuch, becauſe here truths were to be delivered in ſtrong language; the numerous defenders of our bardic fictions and hiſtorical romances being ever on the watch, and ready to convert guarded expreſſions and modeſt diffidence into ſtrong ſymptoms of a weak cauſe. Nor have I been ſparing of ridicule; for who in his ſenſes would ſo egregiouſly waſte his precious moments, as to enter into a ſerious diſcuſſion and confutation of monſtrous aſſertions, and puerile abſurdities?'

The reader of this volume will not infrequently find occaſion to recollect theſe remarks, which Mr. Ledwich, with due propriety, offers in his own vindication.

The diſſertation, which falls next under our view, is entitled *Specimen of the Natural Hiſtory of Ireland, and of the Manners of the Iriſh in the twelfth Century.* A great part of this eſſay is formed from the Topography of Ireland, written by Giraldus Cambrenſis, or Girald Barry, a Welſh eccleſiaſtic; a man of genius, but of extreme vanity, which urged him to the purſuit of literature, and to ſuch a ſuperiority in its various departments, as would leave him without a rival. He viſited Ireland twice: the ſecond voyage was made A. D. 1185, at the requeſt of Henry II. who exhorted him to examine the kingdom minutely, and to propoſe the beſt methods of ſecuring and improving this newly-acquired country. Mr. Ledwich remarks, and not, we apprehend, without reaſon, that this work is perhaps as curious a literary monument as is any where to be found, diſplaying the natural hiſtory and philoſophy of the age in which it was written.—Our author deſires to appear neither the apologiſt nor the panegyriſt of Girald, but he defends him from the heavy cenſure with which he has been loaded by other Iriſh antiquaries.

'Our manner of ploughing, (it is ſaid,) Cambrenſis does not deſcribe; it was certainly by the tail, which continues at preſent to be practiſed in ſome places. Mr. Barrington ſuppoſes it was embraced for want of proper tackling: but the Iriſh had at all times what they now uſe, thongs or ſtraps of raw hides, which ſerve them for traces. It is likely the cuſtom was introduced by the Picts, for it prevails in the northern parts of Scotland.'

—'In 1612, ten ſhillings were levied for every plough ſo drawn in Ulſter, and the ſum amounted in one year to 870l.'—Such is the obſtinacy of man, or ſuch the force of prejudice and habit!—It appears alſo, that, at one period, the Iriſh, like their brethren in the Highlands of North Britain, 'burned, and did not threſh their corn. A woman, ſitting down, took an handful of corn in her left hand by the ſtalks, and ſet the ears on fire; in her right ſhe held a ſtick, with which ſhe beat off the grain as ſoon as the huſk was burnt; ſo that corn might be dreſſed, winnowed, ground, and baked in an hour after it was reaped.'—Rice is ſaid to have been ſown in this country in 1585.—In 1590 they diſtilled a ſpirit from malt, and imitated foreign *liqueurs* by adding ſeeds and ſpices.—The nectar of the Iriſh was compoſed of honey, wine, ginger, pepper, and cinnamon. This was called piment. The French poets of the 13th century ſpeak of it with rapture, as being moſt delicious.

The diſſertation, on *the muſic of the ancient Iriſh, as cultivated by their Bards*, is written by William Beauford, A.M. It is ingenious, and abounds with information. In *vocal* muſic, according to this account, the Iriſh appear to have excelled; 'for while the Scotch, Welſh, Engliſh, and even the eccleſiaſtical muſic kept nearly equal time in all their parts, the Iriſh, at leaſt in the 13th century, are ſaid to have uſed great latitude in their muſical performances.'—As to inſtruments, it is probable that the horns of animals might furniſh the firſt, uſed in common by all the barbarous nations of antient Europe. Of the wind or organic kind, the number was not great, though names abound, ſeveral applicable to one and the ſame inſtrument; of theſe, the only one to which this people might have a kind of excluſive claim, is the *Cuiſhlean*, or *Cuiſhleagh-cuil*, that is, Elbow-pipes: it was originally the *Piob-mala*, or Bagpipe, received from Britain, but improved by the Iriſh, who added the bellows, and fitted it for compreſſion by the elbow.—'The only bardic inſtruments in eſteem on the arrival of the Engliſh were the *rythmical*, or ſuch as are employed by pulſation of the fingers: theſe were introduced from other nations; even the harp, ſo much celebrated, was certainly of Teutonic or Scythic origin.' By whatever means the inſtruments were provided, it appears certain that their muſicians became expert performers, and ſuperior to thoſe in neighbouring countries. It may be well ſuppoſed, as is here obſerved, that when their muſic is compared, as an art, with that of the moderns, 'candour muſt acknowlege that they were nearly barbarians.'—A few reflections follow on the progreſs of the polite arts, which, from rude beginnings, gradually riſe to a degree of perfection nearly approaching the true ſublime:—'but this ſtage is no ſooner obtained, than they immediately decline, and by too great an exactneſs and minuteneſs in their compoſition, become debilitated and effeminate; preſerving neither the gay, wild, or irregular features of youth, nor the ſteady regular appearance of manhood, but covered over with the wrinkles of old age, hobble in a ſhort time to the grave of oblivion. Such has conſtantly been the fate of the polite arts in general, and of muſic in particular.'

In the next diſſertation, Mr. Ledwich reſumes the pen, to treat of *the political conſtitution and laws of the ancient Iriſh*: A curious, but difficult ſubject, which he purſues with attention and diffidence. He properly obſerves, that an analogy in the political inſtitutions of all rude nations is obvious.—The *Brehon* laws naturally paſs under review, as far as any clear and determinate notions can be formed concerning them. The high antiquity to which, according to ſome writers, they have pretenſions, is here conteſted, and, with ſatisfactory probability, if not certainty, rejected. 'I think, (Mr. L. ſays,) that as ſoon as the Iriſh began to regulate eccleſiaſtical affairs by canons, political laws were at the ſame time eſtabliſhed, for both clergy and laity ſat together on ſuch occaſions.'—'It appears that the *Brehons* (judges) had contrived a technical language or jargon, and contractions, in imitation of the Norman lawyers, which they called the *Peaunian* or *Phenian* language, ſo named from Peann, a writing pen, becauſe it was different from the Brehonic oral law. From theſe and other anecdotes, which may be relied on, we ſee the great improbability of tranſlating the Brehon laws of the Seabright collection, and the greater difficulty of rendering the Peannian commentary without proper gloſſaries and keys.'—Our limits will not allow us to give a more diſtinct account of this eſſay; which, ſays the writer, 'imperfect as it is, may excite farther attention.'

Round towers, which are numerous in Ireland, cannot fail of attracting the attention of the antiquary. Several conjectures have been formed concerning them: our author, we are inclined to believe, gives us the true account, when he pronounces on them as intended for ſteeple-houſes or belfries. The arguments in favour of this ſuppoſition are almoſt deciſive. When Giraldus Cambrenſis ſpeaks of them as 'Eccleſiaſtical towers;' and other writers mention them as erected by the Oſtmen or Danes, and called Clochtheach, 'the houſe of the bell;'—when it is farther obſerved that they are much of the ſame figure and faſhion, that they were built contiguous to the wooden churches of the times, and fitted to ſupport a bell; theſe, and other conſiderations, point out their deſign, to call the people to religious offices, or poſſibly alſo to give a warning of any approaching danger. Buildings of a like kind are ſometimes found in England: but the round towers* in Scotland, (as the Dun of Dornadilla, &c.) though probably the work of the Danes, appear to have been, ſome at leaſt, of a different kind and uſe.—The preſent judicious antiquary here offers many ſenſible and learned remarks; and he adds ſeveral ſtrictures not very favourable, though ſomewhat jocular, to the editor of *Collectanea de reb. Hib.* †

Antiquities of New Grange, in the county of Meath. This eſſay is introduced by ſome juſt and ſcientific remarks on the neceſſity of diſtinguiſhing between *Celtic* and *Scythic* or *Gothic* antiquities, if we would attain real and uſeful knowlege on the ſubject. A neglect in this reſpect has occaſioned great confuſion. 'Let who will (it is ſaid,) be the leaders of the Scythic or Gothic tribe into Europe, or let the period of their arrival be what it may, the northern chronicles preſerve abundant proofs of the introduction of a new ſuperſtition ſome years before the Incarnation.' This new northern ſuperſtition is applied to illuſtrate the ſtone monuments, &c. of *New Grange*; and it is on the whole inferred, that this was the work of ſemi-chriſtian Oſtmen in the ninth century.—In the courſe of theſe inquiries, *Stone-henge* falls briefly under notice. Mr. Ledwich is of opinion, with Keyſler, &c. that the Anglo-Saxons ‡ were the authors of that wonderful work.

The antient Iriſh dreſs is a curious topic, concerning which very little that is worthy of reliance has occurred to this accurate inquirer, antecedently to the 8th century. The moſt ancient garb of which we have any certain account, was barely a ſkin mantle, afterward changed for one of woollen, the reſt of the body being naked. Cambrenſis ſpeaks of the Iriſh, in the 12th century, as but lightly clad in woollen garments, barbarouſly ſhaped, and for the moſt part black, becauſe the ſheep of the country are black.—On this paſſage it is remarked:

> 'Naturaliſts tell us, and with great truth, that the colours of animals are often their greateſt ſecurity from deſtruction. Thus the ſmaller evade the larger inſects, and thus hares aſſuming a white colour in winter where ſnow abounds, elude their ſharp-ſighted enemies. What nature thus kindly does for animals, reflection does for man.

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* See M. Rev. vol. lxii. p. 273. vol. lxiv. p. 114. New Series, vol. ii. p. 11.

† Col. Vallancey.

‡ The preſent name, Stone-henge, he traces up to *Hengiſt's Stones*; ſuppoſing their erection to have been the work of the Saxon army under Prince Hengiſt, in commemoration of a ſignal victory gained by them over the Britons:—but "whence came the ſtones, and how were ſuch immenſe maſſes conveyed to that ſpot?" are ſtill queſtions that puzzle every antiquary.

The Highlanders, formerly exerciſed in perpetual rapine, the better to conceal themſelves, gave to their clothes a heath tincture. The black clothing of the Iriſh was for the ſame purpoſe, being the colour of their bogs, their conſtant retreat.'

To the mantle, they had now added the hood, formed into a conical cap, and together with it wore a jacket and trowſers.

Toward the concluſion of this eſſay, after ſeveral very ſenſible obſervations, it is added,

'The ſuppreſſion of monaſteries, and the reformation of religion in the reigns of Henry VIII. and Elizabeth, had more powerful operation in reclaiming the Iriſh from barbariſm and evil morals than the ſevereſt laws. The ſettlement of Engliſh coloniſts in different parts of the kingdom, their domeſtic and perſonal neatneſs, their active induſtry, ſupplying them with all the conveniencies and comforts of life, their rational religion, looking for happineſs from their own exertions, inſtead of blindly and indolently repoſing on the merits of imaginary ſaints, all conſpired to awaken in the minds of the natives, a lively ſenſe of their own wretchedneſs, groaning beneath the oppreſſion of temporal and ſpiritual tyranny, from which however they were not completely emancipated, but by the abolition of the Brehon law, in the ſixth year of the elder James.'

The four ſucceeding diſſertations are devoted to *antiquities of the Iriſh church*; a copious topic, reduced by our author into a moderate compaſs; treated with preciſion and perſpicuity, as far as the ſubject will admit, and with that juſt abhorrence of ſuperſtition, and of deluſion, prieſtly and political, which will be approved by intelligent and ingenuous minds.—We will not enter into an inquiry, whether Biſhop Stillingfleet has 'made it *more* than probable that St. Paul laid the foundation of a Chriſtian church in Britain;' nor how far an ancient MS. is worthy of confidence, which (as the ſaid biſhop obſerves,) informs us, 'that St. John the evangeliſt firſt ſang the Gallican office, then the bleſſed Polycarp his diſciple, and after him Irenæus, biſhop of Lyons.'—Paſſing this part of the treatiſe, we proceed to take ſome notice of Archbiſhop Uſher, a name always mentioned with regard. This induſtrious primate exhauſted great part of his life on the ſubject of eccleſiaſtical affairs in Ireland; and, when he reviewed his compilation, 'was obliged (ſays this writer,) to anticipate a remark, which he knew every man of ſenſe, letters, and penetration, muſt make, that it contained ſome things frivolous, many doubtful, and not a few falſe.'—It is, however, to be remembered, that his intention was not that of writing a hiſtory, but chiefly to collect materials which might be employed by others to that purpoſe. Who is free from human frailty and error?—Although Uſher was highly eſtimable on ſeveral accounts, yet there is too much reaſon to believe that he entertained ſome unjuſtifiable prejudices,

MONTHLY CATALOGUE, For JUNE, 1793.

EAST *and* WEST INDIES.

Art. 16. *Three Letters addreſſed to a Friend in India*, by a Proprietor. Principally on the Subject of importing Bengal Sugars into England. 8vo. pp. 88. 2s. 6d. Debrett. 1793.

THIS writer maintains that the equalization of duties between the Eaſt and Weſt Indies, is 'both unneceſſary, and impolitic in the higheſt degree—*unneceſſary*, becauſe the Eaſt India Company can bring ſugars to market with a profit ſubject to the preſent high duties, as long as it can be for the general intereſt of the nation that they ſhould do ſo; and *impolitic*, becauſe the Eaſt India Company would totally ruin the Weſt India Iſlands, if they can import ſugars *to any extent for which a demand can be found.*' An account of ſugars imported from Bengal is annexed, which 'ſhews a profit of 1270l. 10s. on an invoice of 4663l. 16s. This ſurely is a very handſome advantage; it exceeds 27 per cent. and if the Eaſt India Company gained as much upon their trade in general, they would at this day have a very different ſtatement of their affairs to ſubmit to the public.' He treats the current opinion, that Bengal is capable of ſupplying all Europe with ſugar, as a raſh and chimerical idea, and enters into a detail of circumſtances to prove it to be ſo. With reſpect to the high duty to which Eaſt India ſugar is ſubject, the author farther obſerves, 'when the Court of Directors and Proprietors agree, that *the high duty was purely accidental*, Who can coincide with them? The preſent occaſion might rather convince them, that Government was cautious, when it fixed the duties upon all the articles the Eaſt India Company were known to import, to put ſo heavy a tax upon thoſe which could not be enumerated, as ſhould of neceſſity bring every freſh article of importation under particular conſideration, before the India Company might be deeply engaged in it to the injury of the public, although to their own advantage.—This is certainly their ſituation in reſpect to ſugar.

'The Miniſters have given a decided and a very wiſe opinion, in direct oppoſition to the voice of the Directors, and the General Court of Proprietors.—They will not allow that ſeventy millions of property, and ſuch a ſource of public wealth, aſcertained by long experience, ſhould be put to riſque upon a ſpeculation, which may not, even if completely realized, ever produce all the advantages that ariſe out of the Weſt India trade.—But when an equalization of duties is ſo reaſonably denied, Miniſters do not deny that the Eaſt India Company may afford relief to the Britiſh conſumers of ſugar: they ſee that, by a proper œconomy in the management, the Directors have that within their own reach: and the regulations which Parliament has adopted are, I contend, better calculated than any other for the general good of the Britiſh empire.'

In reference to the general affairs of the Company, the author declares, 'I have never yet ſeen the India Company, ſince they have become ſovereigns, enter into a mercantile ſpeculation that has not ſuffered under their hands, and done them more miſchief than good in one capacity or other.' This obſervation, if well founded, bodes very ill to their future proſperity; and correſponds but too cloſely with an authority not eaſily diſputed. 'Mr. Anderſon, the Accomptant to the Board of Controul, has lately declared to the public, that the India Company have not been able to carry on a trade with India to a profit for ſome years paſt.' Territorial ſovereigns and traders appear to be too heterogeneous a mixture of characters, to unite in the ſame perſons; it might be well, therefore, if this united company would ſeparate again, ſo as that the princes and merchants might form diſtinct bodies; or that they would relinquiſh the trade altogether, and leave it to be managed in a more prudent manner by others. This writer would have the trade in ſugar thrown open.

Art. 17. *The Right in the Weſt India Merchants to a double Monopoly of the Sugar Market of Great Britain, and the Expediency of all Monopolies, examined.* 8vo. pp. 83. 2s. Debrett, &c.

When important queſtions engage the public attention, the variety of pamphlets exhibit the ſtrength of arguments on each ſide; and in reading one, we frequently recollect reaſons or facts ſtated in others, which either refute or are refuted:—but as we mention each ſeparately, it will ſcarcely be expected that we ſhould compare all, and decide on the ſubject of them ſummarily. This would, in many caſes, not only be deemed extra-judicial, but would prove a labour of too great magnitude. It may therefore ſuffice to obſerve, that the publication before us argues well, on liberal principles, againſt favouring monopolies of any kind; and, from a compariſon between the circumſtances of the Weſt India iſlands, and our Eaſtern poſſeſſions, relatively to Britain, with the natural and political claim of the inhabitants of this country to be ſupplied with commodities at the cheapeſt rates, ſhews the propriety of allowing a free competition between the Eaſtern and Weſtern importers of ſugar.

Art. 18. *Heads of the Speech of the Right Hon. Henry Dundas,* in the Houſe of Commons, February 25, 1793, on ſtating the Affairs of the Eaſt India Company. 8vo. pp. 47. With an Appendix of Eſtimates, &c. pp. 26. 3s. Debrett.

Parliamentary ſpeeches being immediately retailed in the public papers, at leaſt as to the leading points, the bare mention of their appearance in a ſeparate form, and, as may be ſuppoſed, on better authority and with more attention to correctneſs, will in general be ſufficient. It is already well known that the affairs of the Company were repreſented by the miniſterial orator in the moſt favourable point of view.

Art. 19. *A Letter to the Proprietors of Eaſt India Stock,* on the preſent Criſis of the Company's Affairs. By John Prinſep, Eſq. 8vo. pp. 28. 1s. Debrett.

The renewal of the Company's charter gives riſe to many new conſiderations founded on the new diſtinction of a commercial company becoming territorial ſovereigns. Here the ſupreme power, which confers exiſtence on theſe commercial princes, ſteps in, and cries, "Halves!" Power, wherever it reſides, is inſatiable; and, where

different

different powers interfere, by diſcuſſing the matter among them, they may correct each other; when the ſeveral pretenſions are adjuſted, we ſhall be inſtructed by the event. The preſent age teems with grand experiments. We have no temptation to enter into the intricacies of Leadenhall-ſtreet politics.

LAW.

Art. 20. *A Digeſt of the Laws of England*, by the Right Hon. Sir John Comyns, Knight, late Lord Chief Baron of his Majeſty's Court of Exchequer. The third Edition, conſiderably enlarged, and continued down to the preſent Time, by Stewart Kyd, Barriſter at Law of the Middle Temple, Eſq. 8vo. 6 Vols. 3l. 15s. Boards. Longman, &c. 1792.

The firſt edition of this very uſeful and comprehenſive work was publiſhed in the year 1762;—in 1776, a continuation by a different hand appeared; in 1781 a new edition, in which the continuation was alphabetically inſerted, was found neceſſary. The profeſſion have thus given an unequivocal teſtimony to the merit of the original performance, by ſo frequently requiring editions of ſo large and expenſive a publication.—Mr. Kyd undertook a very laborious taſk, when he engaged to bring the work down to the preſent time, and deſerves conſiderable praiſe for his reſolution in the attempt, and for the diligence manifeſted in the execution of *ſeveral* of its parts. We are, however, ſorry to obſerve, that he has relaxed in his attention to the titles of *arbitrament* and *merchants*; which, on account of their importance, called for an equal meaſure of inveſtigation; and this attention might eaſily have been given by Mr. Kyd, as he had previouſly conſidered the ſubjects in his two Treatiſes on the Law of Awards, and on Bills of Exchange.

Art. 21. *A Digeſt of the Law of Actions and Trials at Niſi Prius.* The ſecond Edition corrected, with conſiderable Additions from Printed and Manuſcript Caſes, and Three new Chapters on the Law of Corporations and Evidence. By Iſaac 'Eſpinaſſe of Gray's Inn, Eſq. Barriſter at Law. 8vo. 2 Vols. pp. 790. 18s. Boards. Butterworth. 1793.

The author has taken conſiderable pains with the ſecond edition of this work; and we can recommend it as containing much information, and as valuable on account of the methodical accuracy of its arrangement. The additional chapters on the Law of Corporations and Evidence, which are both difficult and important heads in Engliſh juriſprudence, are entitled to much praiſe, becauſe they give a clear and comprehenſive view of their reſpective titles.

Art. 22. *A Treatiſe on Hereſy*, as cognizable by the Spiritual Courts; and an Examination of the Statute 9th and 10th William III. C. 32, entitled, "An Act for the more effectual ſuppreſſing of Blaſphemy and Profaneneſs, in denying by writing, printing, teaching, or adviſed ſpeaking, the divine original of the Scriptures, or the Doctrine of the Holy Trinity." By a Barriſter at Law. 8vo. pp. 146. 2s. Cadell. 1792.

The author of this pamphlet (Mr. Hobhouſe) gives a very able view of the laws ſubſiſting againſt hereſy,—a crime of which all were guilty who differed in their ſentiments on religious topics from the law makers,—and points out, in a ſtrong and convincing manner, the groſs impropriety of inſtituting a tribunal for the examination and puniſhment of *opinion*.—With the juſtneſs of the following paſſage we were much pleaſed: ‘ The eccleſiaſtical court has not only a cognizance, *pro ſalute animæ*, over religious tenets, but likewiſe over immoralities unconnected with injuries. How is it that the zeal of this court for promoting man's ſalvation, has ever been more ſtrongly diſplayed in extirpating error, rather than vice?’ Mr. H. very ſeverely ſuggeſts the natural cauſe for ſuch conduct, when he adds, ‘ It appears as if pride of underſtanding was more predominant in the breaſt of an eccleſiaſtic, than the love of virtue.’

Art. 23. *Reports of Caſes relating to the Duty and Office of a Juſtice of Peace*; from Michaelmas Term 1791, to the End of Trinity Term 1792. By Michael Nolan, Eſq. of Lincoln's Inn, Barriſter at Law. 8vo. 4s. Boards. Butterworth. 1793.

Mr. Nolan's preface informs us, that this volume of reports is deſigned chiefly for the uſe of thoſe gentlemen who attend the ſeſſions. To them it may prove particularly ſerviceable, but to the general lawyer it will be unneceſſary, as he will find theſe caſes contained in the Term Reports of the ſame period.—This work is valuable on account of its fidelity and perſpicuity.

Art. 24. *The Practice of the Court of Great Seſſions for the ſeveral Counties of Carmarthen, Pembroke, and Cardigan; the County of the Borough of Carmarthen; and the Town and County of Haverfordweſt.* By Richard Foley, Secondary of the Circuit. 8vo. pp. 144. 5s. Boards. Williams. 1792.

This volume contains an account of thoſe particulars in which the practice of the Welſh Courts differs from that of Weſtminſter-hall; and will be uſeful to gentlemen on that circuit.

Art. 25. *The Law of Coſts.* By John Hullock, of Gray's Inn. 8vo. pp. 626. 9s. Boards. Nicol. 1792.

Mr. Hullock has here ſhewn great induſtry in collecting all the caſes, antient and modern, on the ſubject of coſts, and in arranging them under their proper heads.—It appears to us a fuller and more comprehenſive treatiſe than any which has hitherto been publiſhed on this uſeful title of the law.

Art. 26. *Reports of Caſes argued and determined in the High Court of Chancery*, beginning in the Sittings after Hilary Term 29 Geo. III. A. D. 1789, and ending in the Sittings after Trinity Term 32 Geo. III. A. D. 1792. By Francis Veſey, jun. Eſq. of Lincoln's Inn, Barriſter at Law. Folio. pp. 567. 1l. 16s. bound. Dilly. 1793.

Theſe reports are contemporary with thoſe given by Mr. Brown at the end of each term in which they are decided, and therefore will be found leſs neceſſary to the profeſſion, on account of the ſame ground being pre-occupied by another.—On their comparative merit we ſhall not decide.

Art. 27. *A Charge to the Grand Jury of the Court Leet for the Manor of Mancheſter*, containing an Account of the internal Government of that Town; and of the Nature, Juriſdiction, and Duties of Courts Leets in general. Delivered at the Michaelmas Court, Oct. 15, 1788, by William Roberts, Eſq. of the Middle Temple, Barriſter at Law. 8vo. 1s. Butterworth. 1793.

Mr. Roberts, to whom the public are much indebted for this very learned inveſtigation of the conſtitution and power of courts leet, ſucceeded Mr. Geo. Lloyd as ſteward of the court leet for the manor of Mancheſter. After conciſely enumerating the principal offences which fell under the cognizance of this court, Mr. R. proceeds to ſtate the reſpectable offices which relate to the police of Mancheſter, and to enforce the neceſſity of appointing perſons who, from their good ſenſe and reſpectability, derive the beſt title to preſide over the town; and concludes with an admonition to reject all conſiderations ariſing from party or religious prejudices. He obſerves that

'The Legiſlature, even in the midſt of the zeal that produced the Corporation and Teſt Acts, in the reign of Charles II. by the latter of which it is enacted, that all officers, civil and military, ſhould receive the Sacrament of the Lord's Supper according to the uſage of the Church of England—in the midſt of that zeal, I ſay, the Parliament enacted that this ſhould not extend to Conſtables, Headboroughs, or Tything-men, who may enter into theſe offices, and execute them, without that qualification. As theſe officers were *then* expreſsly excepted, it is not eaſy to conceive, that in this age you will be influenced by a ſpirit which the Legiſlature formally rejected, even at a time when the rage againſt non-conformiſts roſe to enthuſiaſm.

'It is of no public conſideration whatever, what religious perſuaſion the Borough-reeve, the Conſtables, or other officers hold—all we want, and all that are neceſſary, are ſenſible, reſpectable, ſteady, upright, active officers; men who teſtify an affectionate loyalty to the King, a veneration for the Conſtitution, and a proper ſenſe of the bleſſings which flow from them; without which no man ought to be inveſted with any public truſt whatever. This town is happily freed from the feuds, the riots, and the tumults of Corporation towns—ſhould it then be ſolicitous to create new ſources of contention, to diſturb its own tranquillity? It would be manly, it would be rational, to go hand in hand in promoting the public welfare; to lay aſide contracted prejudices, and, by ſo doing, to free ourſelves from the guilt of converting the fountain of our union with God, into a ſource of diſunion with man.'

This charge was publiſhed in conſequence of an unanimous vote of thanks from the gentlemen of the jury, accompanied with a requeſt to Mr. Roberts that he would permit it to be printed.

Art. 28. *An Account of the Trial of Samuel George Grant,* before a General Court Martial held at Chatham Barracks March 21, 1792, and ſeven following Days, for having adviſed and perſuaded Francis Heritage and Francis Stephenſon, two Drummers of the Coldſtream Regiment of Guards, to deſert. By John Martin[*] of Richmond Buildings, Soho, Solicitor for the Priſoner. 8vo. 2s. 6d. Johnſon. 1792.

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[*] Author of "An Inquiry into the Legal and Judicial Polity of Scotland." See Rev. for February, p. 217.

The defence ſet up by the priſoner was *that he was no ſoldier*, and not amenable to the juriſdiction of a court martial.—His judges, however, declared him to be a ſoldier; and found him guilty of the offence laid to his charge. Mr. Martin complains heavily in the pamphlet before us, but with what foundation we cannot determine, that, in the courſe of the proceedings, the judges rejected *proper* and admitted *improper* evidence; and, throughout the buſineſs, manifeſted a great prejudice againſt the priſoner.—In laſt Trinity Term, a rule was granted by the Court of Common Pleas to ſhew cauſe why a prohibition ſhould not go to prevent the execution of the ſentence paſſed againſt the priſoner; when the court, after the caſe had been ably argued, and fully diſcuſſed, diſcharged the rule, but previouſly determined the following point, on which the motion for the prohibition reſted; that the *receiving pay as a ſoldier*, ſubjected the receiver to *military juriſdiction*. An excellent report of this caſe is given in Mr. H. Blackſtone's Reports, vol. ii. p. 69.

Art. 29. *A Treatiſe upon the Law and Proceedings in Caſes of High Treaſon*, &c. By a Barriſter at Law. 8vo. pp. 154. 3s. 6d. Boards. Butterworth. 1793.

This performance is uſhered into the world by a declamatory and political preface, part of which we underſtand, but cannot approve; the remainder we cannot cenſure, becauſe we do not comprehend it. Our readers may perhaps be more fortunate, and may poſſibly be able to explain ſatisfactorily to themſelves the meaning of the following poetical rhapſody: 'All Europe is in arms, and the happineſs of millions depends on the event. This is not a war of conqueſt, ambition, or aggrandizement; not a war of commerce, or for territorial acquiſition: but it is ſingularly conſpicuous for implicating the queſtion, Whether the elements of civil ſociety are to be diſorganized, and reduced to a chaos? It is a war undertaken, becauſe the balance of the world trembles on its beam.' Thus far is intelligible to us, but now comes the flight which leaves us at a diſtance: 'Under theſe circumſtances, the Britiſh nation awakes at the early call of danger; while viſions of immortal glory, and dreams of victorious rapture ſwim before the warrior's eyes.' [We ſincerely wiſh that they may not continue in the ſtate of *viſions* and *dreams*.] 'Like an eagle ſhe mues her mighty youth, and ſoaring aloft, kindles her undazzled eyes, at the full mid-day beam—whilſt the inferior birds of prey, glutted with rapine, and foul with blood, are ſcared at the ſight, and by diſcordant and dreadful notes prognoſticate their future fall.'

To return, however, to the work, for it had nearly eſcaped us that we were reviewing *a law eſſay*, we muſt allow that the publication is *well-timed*, and that it will be uſeful to thoſe gentlemen who have not already in their poſſeſſion the larger treatiſes of the Pleas of the Crown, from which it is chiefly compiled.

Art. 30. *A Diſcourſe on Laws*, intended to ſhew that legal Inſtitutions are neceſſary, not only to the Happineſs, but to the very Exiſtence of Man. By the Rev. A. Freſton, A. M. 4to. pp. 22. 1s. Deighton. 1792.

This is a plain and ſenſible diſcourſe from the following text: "For the law was given by Moſes, but grace and truth came by Jeſus Chriſt." John, i. 17.—but the author has promiſed in his title-page more than the public will diſcover to be performed in the work.

Art. 31. *A Letter to the Right Hon. William Windham*, Member for Norwich, upon the preſent Election Judicature. 8vo. pp. 28. 1s. Debrett. 1793.

The author of this pamphlet complains, with warmth, and with juſtice, of the extreme reluctance of the Members of the Houſe of Commons to be choſen on a Committee to try the election petitions: he cenſures the mode of trying thoſe petitions ſince Mr. Grenville's act was adopted; and he propoſes another, which, in his opinion, is free from thoſe inconveniences which now prevail. He writes with judgment, ſpirit, and candour.

Art. 32. *Summary Hints for remedying various Defects in the Laws of Arreſt and Impriſonment for Debt*. 8vo. pp. 29. 1s. Ridgway. 1792.

The great hardſhip of the laws of impriſonment for debt has been ſo long and juſtly a ſubject of complaint, that parliament have at length attended to the grievance, and a bill is now before the Houſe of Lords for the purpoſe of remedying the evil. The writer of the preſent pamphlet confirms the old adage, that "it is eaſier to cenſure than to amend;" for his ſtatement of the many and complicated miſchiefs attending the preſent ſyſtem is correctly given, but his plan for a reform appears to us ſuperficial and inexpedient: we muſt, however, except from this cenſure what is ſaid on the ſubject of ſpunging-houſes; that part being equally judicious and humane.

Art. 33. *The Trader's Safeguard:* or a full, clear, and familiar Explanation of the Law concerning Bills of Exchange, Promiſſory Notes, and Evidence on a Trial by Jury. To which is added, a Deſcription of the Mode of commencing and proceeding in Perſonal Actions. The ſecond Edition. With a copious Alphabetical Index, and other very large Additions and Improvements. By Peter Lovelaſs, of the Inner Temple, Conveyancer. 8vo. pp. 308. 4s. Butterworth. 1793.

Mr. Lovelaſs publiſhed the firſt edition of this uſeful work in the year 1789*: to the preſent he has made large and material additions. In a performance which profeſſes to be didactic, much attention to ſtyle is not neceſſary: but care ſhould have been taken to render the language of this publication leſs liable than it is (in various inſtances,) to objection, from the want of perſpicuity and elegance.

Art. 34. *An Eſſay towards the further Elucidation of the Law of Deſcents*. By Charles Watkins, Eſq. 8vo. pp. 192. 3s. 6d. Butterworth. 1793.

Mr. Watkins diſcovers very extenſive reading in the courſe of this work, but perhaps the importance of the ſubject deſerved a fuller and more ſyſtematic treatiſe.

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* See Review, vol. lxxx. p. 267.

Art. 35. *A new Abridgment of Caſes in Equity*, and of ſuch Caſes at Law as relate to Equitable Subjects, from 1735, to the preſent Time. By Joſiah Brown, Eſq. Barriſter at Law, and Editor of the Caſes in Parliament. Vol. I. 4to. pp. 535. 1l. 5s. Boards. Pheney. 1793.

As no manuſcript caſes are admitted into this collection, the reader will find only ſuch caſes as have previouſly been reported by different authors. The abridgment is executed with accuracy and judgment, and will be uſeful to thoſe who are unwilling to purchaſe the works from which it is compiled.

FRANCE.

Art. 36. *Thoughts on the Death of the King of France.* By William Fox. 8vo. 3d. Gurney.

The public commiſeration and horror excited by the cataſtrophe of the king of France being by this time ſomewhat exhauſted, Mr. W. Fox very properly calls on us to view the event, together with its probable conſequences, in the light of reaſon and political wiſdom. The abſurdity of going to war with the French nation, on account of any internal violation of right, is forcibly argued; and it is even maintained that, in not interpoſing our friendly offices at the critical moment when the national aſſembly invited our interference, and hereby not preventing that invaſion of France which was the immediate occaſion of the horrors that have followed, we have been ourſelves in ſome ſort acceſſary to the king's death. The author writes with his uſual ſagacity and freedom.

Art. 37. *An Appendix to a Tour through Part of France.* 8vo. 2s. Cadell. 1793.

The work, to which this appendix relates, was reviewed in the 2d volume of our New Series, p. 138[*].—The writer was, *then*, in common with every friend to human freedom and ſocial happineſs, a well-wiſher to the French Revolution, at the time of its laudable commencement: but, *ſince*, in common with every friend to juſt government and public order, he has conceived ſuch an abhorrence of many of the proceedings in France, that he is become a warm approver of the conduct of their opponents. For this change of ſentiment he now aſſigns his motives and reaſons; and this he has done in ſuch a fair and manly diſcuſſion of the ſubject, as reflects honour on his principles and abilities, both as a politician and as a writer. It ſhews that candid turn of mind, ever open to conviction, which is one of the moſt honourable traits of the human character. The review here taken of the conduct of the National Convention, and of the parties which are now deſolating France by their horrid meaſures, is replete with juſt and ſtriking remarks and concluſions; which cannot fail of meeting with the approbation of every judicious and diſpaſſionate reader.

Art. 38. *Eloge Funèbre de Louis Seize, Roi de France et de Navarre: Prononçé à Londres, en Préſence de pluſieurs Compagnies reſpectables,*

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[*] That work is now republiſhed, with the addition of this *Appendix*, price 6s. boards.

le 27 Mars, le 2, le 11, et le 23 Avril, 1793; *par M. Lenoir, Profeſſeur de Langue et de Belles Lettres Françoiſes.* 8vo. pp. 68. 2s. De Boffe, &c.

Having on a former occaſion borne our teſtimony to the merit of M. Lenoir as a compiler [ſee our account of *La Pratique de l'Orateur François*, Rev. Oct. 1792.] we now add our acknowlegement of his talents as an orator. Whatever may have been the truth concerning the ſubject of this Eloge, which it muſt be the *future office* of the impartial hiſtorian to determine, the author muſt be allowed the merit of having written a pathetic harangue.

NAVIGATION.

Art. 39. *Inſtructions for Young Mariners*, reſpecting the Management of Ships at ſingle Anchor. By Henry Taylor, of North Shields. 8vo. pp. 30. 6d. Phillips. 1792.

This ſhort and uſeful manual contains ſeveral practical cautions, offered as the reſult of twenty years' experience in the coal and Baltic trades.—We have juſt ſeen a 2d edition of theſe valuable *Inſtructions*; to which is prefixed the following advertiſement:

'The Owners of about 200 ſail of ſhips, reſident in NORTH SHIELDS and its environs, did at their Annual Aſſociated Meetings, in the Firſt Month 1793, come to the following reſolution:

'That it is the opinion of this Meeting, that many of the loſſes which happen at ſea, are owing to the cauſes mentioned in the Preface to *Henry Taylor's* INSTRUCTIONS TO YOUNG MARINERS; which INSTRUCTIONS we approve, and recommend to the attention of every deſcription of ſeamen: and that a number of ſaid INSTRUCTIONS be purchaſed, and be put on board each of our ſhips.'

POLITICAL *and* COMMERCIAL.

Art. 40. *A Letter to a Foreign Nobleman*, on the preſent Situation of France, with reſpect to the other States of Europe. By F. P. Pictet, Citizen of Geneva. 8vo. pp. 103. 2s. 6d. Hookham, &c. 1793.

This citizen of Geneva is not a diſciple of Rouſſeau; on the contrary, he holds forth to deteſtation and ignominy the followers of that celebrated democratic. M. Pictet deplores 'the idea, however plauſible,' that his country (Geneva) has been the peſtilential ſource of the poiſon which has produced the revolution of France, and diſturbed the peace of Europe. He treats with great ſeverity thoſe factious Geneveſe, who became the aſſociates of the 'noted Mirabeau, and of that Claviere, by whom they were completely duped.' With Mr. Burke, he aſcribes no ſmall ſhare of the production of the preſent diſturbances in Europe to profligate men of letters; and, as one example among many, he mentions a Swiſs, who came to ſeek his fortune in England about twelve years ago; where, to his great aſtoniſhment, his merit was unrewarded for nearly eighteen months; and, with all his accompliſhments, he was on the point of engaging himſelf as uſher to a ſchool in the country, when his good fortune recommended him to travel with a young nobleman. He has made two tours ſince; and has now retired from employment with ſome thouſands in money, and five hundred a year in penſions.

'Who would believe it! thus circumſtanced, this man not only allows himſelf the moſt ſcandalous declamations againſt the great and the rich, but has alſo quitted England, and is gone to Paris, where he is become an *affiliate* of the Jacobins, and has enliſted himſelf under their ſtandard.' We regret, with M. Pictet, the miſconduct and ingratitude of Swiſs governors, and the lamentable ſimplicity of their generous Engliſh employers: but we apprehend that few perſons, except the Geneveſe, have ever heard that ſuch men as he deſcribes, or even Geneva itſelf, had any conſiderable ſhare in producing the French revolution, and the preſent criſis of Europe. It will not be eaſy for an impartial political critic to agree entirely with the ſentiments of any *partizan*, of any denomination: but we heartily approve the following obſervations, and think them ſeaſonable at the preſent juncture:

'I will not ſay, that the attempt to ſubjugate a nation, whoſe inhabitants are all in arms, and ready to ſhed their blood for its defence, is a chimerical and impracticable enterpriſe! I ſhall not inſiſt on the moſt proper time and the neceſſary precautions to be taken; on the almoſt invincible difficulty of preſerving union, either between the different commanders of the armies, or between the cabinets from which they receive their orders: but I ſhall go much farther; I ſhall ſay, what, perhaps, your Excellency may conſider as a paradox, that even with a certainty of triumphing over all difficulties, and of accompliſhing the great purpoſe of the war, it would be a much wiſer and ſafer policy, to keep the French cloſely hemmed within the limits of their own territory.

'And indeed your Excellency will obſerve, that it cannot and ought not to be the object of the combined powers to gain new conqueſts, which would expoſe them to endleſs differences: but let me ſubmit it to your conſideration, that the great intereſt which they ought to have in view, is, not merely to put a ſtop to this epidemical evil, but to give an inſtructive leſſon to their own ſubjects, on the dangerous tendency of this new philoſophy, and of the French maxims. For let us ſuppoſe the campaign of the Duke of Brunſwick had happily terminated; that, after ſurmounting every obſtacle, he had rendered himſelf maſter of Paris, had given new laws, and eſtabliſhed a ſounder conſtitution; that the terror of his arms, and the dread of his vengeance, had forced the French to unconditional ſubmiſſion; yet, it cannot be doubted that this momentary impreſſion, far from producing a laſting obedience, would have embittered the venom of diſcontent ever rankling at their heart; and is it not evident, that Europe would have been ſoon deluged with a multitude of books and pamphlets, tending to encourage the public fermentation, and to create new partizans to the ſovereignty of the people, and to democratic principles? If, on the contrary, the allied powers had deſtined an army of 80,000 men to the defence of the Low Countries, if two armies of 60,000 men each had protected the Upper and Lower Rhine; if the King of Sardinia had been joined by thirty or forty thouſand men, deſtined to cover the frontiers of Italy; if theſe ſeveral troops, cantoned at ſhort diſtances, could, on the firſt orders, have immediately aſſembled; if, on the firſt appearance of diſturbances, they could have attacked the French in the open plain, without venturing on a war of poſts, in which the latter will always find a great ſuperiority; is it not evident that ſuch forces muſt have checked every movement of the French, and kept them in perpetual awe? If the allied courts had declared, at the ſame time, that "they took up arms with no other view than to repel an unjuſt aggreſſion; that ſeeing France become a prey to a moſt deplorable anarchy; though it had been their chief but unavailing wiſh to ſee that unhappy kingdom reſtored to ſome form of government, yet that they had forborn to interfere in its internal affairs, and that they would wait till the public tranquillity was permanently reſtored, before their own intereſts ſhould occupy their attention; and that till then they would look upon the declaration of war, as the deſperate meaſure of a faction." Would not this conduct have evidently appeared noble and generous? Would not every man, who knew all the arts that have been practiſed to effect a democracy, founded on the ſovereignty of the people, and who had penetration enough to calculate its conſequences, have been ſtruck with the conviction, that if the French had been abandoned to themſelves, they muſt ſoon have felt all the horrors of their perilous ſituation.'

M. Pictet, as we learn from his work, is a man in very advanced years:—but his performance is written with the fire of youth; and, as the work of a foreigner, is diſtinguiſhed by the correctneſs of his language, as well as by the animation of his ſtyle.

Art. 41. *Obſervations on the Effects of the Coal Duty upon the remote and thinly peopled Coaſts of Britain,* tending to ſhew, that if it were there removed, the Induſtry of the People would be excited, the Proſperity of the Country promoted, and the Amount of the Revenue augmented to an aſtoniſhing Degree. By James Anderſon, LLD. F.R.S. F.A.S. &c. 8vo. pp. 32. 6d. Kay. 1792.

In conſidering the ſtate of the northern inhabitants of this iſland, we ought to reflect on their ſterile and remote ſituation, where vigorous induſtry alone can extricate them from natural diſadvantages. The ſufferers have found an earneſt and able advocate in one of their ingenious countrymen, whoſe hints concerning domeſtic policy and rural economy we have often had occaſion to approve:—but, reſpecting the preſent object of his attention, it is to be obſerved that whatever errors may be felt or diſcovered in our ſyſtem of taxation, yet, under an expenſive government, at an extraordinary emergency, to propoſe regulations tending to *preſent* reduction, even under a certain proſpect of future advantage to the revenue, without making up the inſtant deficiency, would be ſcarcely better than trifling with the people by aggravating their grievances.

The author juſtifies his repreſentations by the following paſſages from the report of the committee on fiſheries:

"It appears from accounts laid on your table, that the whole nett duty collected on coal over *all Scotland*, does not exceed 3000l. a-year; which furniſhes the moſt convincing proof to your committee, that the preſent duties are too high, and operate more as a prohibition on the uſe of the article, than as a benefit to the revenue." [p. 114.]

'The inconveniences to which the inhabitants are ſubjected on account of this duty, are thus juſtly ſtated by the ſame committee: "The labour of the inhabitants of thoſe parts where the fiſheries would be beſt carried on, being employed for the greateſt part of the ſummer in providing fuel for themſelves or others, it appears to your committee, that a remiſſion of the duty on coal carried coaſtwiſe, would enable the people to purchaſe coal at a moderate price; would remove one of the great obſtacles to their collecting themſelves together in towns and villages, and allow them to employ the ſummer in proſecuting the fiſheries, and other branches of induſtry." [Ibid.]

'It did not fall within the object of their inquiry, to aſcertain the amount of this tax in different parts of England, or in Wales, whoſe circumſtances nearly reſemble thoſe of Scotland, and where I can have no doubt this tax will be equally unproductive and oppreſſive; but I truſt, that when an inveſtigation of this kind ſhall be attempted by an enlightened miniſter, he will perceive the very great detriment that accrues to the nation at large, from the operation of this cruel, impolitic, and unproductive tax; and ſome others that operate in the ſame manner; and the prodigious defalcation of revenue it has long occaſioned: and will of courſe, at once, aboliſh it in all places, wherever ſituated, where it ſhall appear, from the ſcantineſs of the revenue afforded by it, that it has there operated as a bar to the induſtry of the people, and by that means has been a cauſe of general poverty among them. It is by attentions of this ſort, to the *real* intereſts of the lower claſſes of the people intruſted to his care, that a miniſter ſhould lay the ſure foundations of a laſting fame; and not by aiming at that kind of temporary power which is to be obtained by augmenting the influence of rich and luxurious monopolizers, or by cheriſhing wealthy communities and corporations, which ſtrive to repreſs the induſtry of diſtant parts of the country, that they themſelves may be the greater gainers by that ſuperiority which they have already ſo decidedly obtained.'

In rectifying political irregularities, one alteration generally renders others neceſſary; accordingly, our author points out a correſponding regulation, which, accompanying the taking off this oppreſſive coaſting duty on coals, might render it feaſible:

'Thoſe who inhabit the weſt coaſt of Britain have ſtill farther reaſon to complain that they have been treated with ſingular ſeverity in regard to this article; for while the people of Ireland have been permitted to import as many coals as they pleaſed, from Britain, at the low duty of 9½d *per* ton, they themſelves have been debarred from obtaining this neceſſary of life, unleſs under a duty of nearly FIVE times that amount. What was the policy which could induce the Britiſh parliament to eſtabliſh ſuch an unnatural diſtinction, it is hard to ſay; but certainly it could not be a deſire to augment the revenue of Britain; for by allowing the Iriſh rock ſalt from Liverpool, which the Britiſh are alſo prohibited from obtaining, together with coal on this low duty, the Iriſh are enabled to manufacture ſalt, on ſuch eaſy terms, as to have eſtabliſhed a contraband trade in that article along all the weſtern coaſts of Britain, which no human power, under theſe circumſtances, ever can prevent, to ſuch an extent that the revenue of Britain has been diminiſhed thereby to the amount of at leaſt A HUNDRED THOUSAND POUNDS a year; which the writer hereof undertakes to ſubſtantiate, if ever he ſhall be properly called upon for that purpoſe.'

Before Dr. A. ſettles to his immediate ſubject, he (rather needleſsly, as we apprehend,) takes ſome pains to convince his readers that taxes are moſt productive in the moſt flouriſhing parts of the country; in order to make a concluſion, ſufficiently obvious, that where a tax produces the leaſt, there it bears the hardeſt on the ſubjects of it. We may alſo add that his wide range of general politics, in ſome long notes, if not wholly foreign to his immediate ſubject, may run the riſk of not being altogether agreeable to ſome readers, who might otherwiſe be cordially diſpoſed to aſſent to his reaſoning on the coal duty.

Art. 42. *Man's beſt Right*; a ſolemn Appeal in the Name of Religion. By the Rev. R. Nares, A. M. Chaplain to His Royal Highneſs the Duke of York, late Student of Chriſt Church, Oxon, 8vo. pp. 48. 1s. Stockdale. 1793.

We gave a long account of Mr. Nares's former tract on the Principles of Government, (ſee Rev. for October laſt, pages 135, &c.) becauſe, as we then obſerved, the author exhibited ſome proofs of diſcernment and learning; becauſe we thought his book contained many things worthy of the attention of all parties; and becauſe we conſidered him as ſuperior to the common run of writers on the ſame ſide of the queſtion.

We are ſorry that we cannot ſpeak in ſimilar terms of the preſent pamphlet, which, in our opinion, contains nothing worthy of the attention of any party. It is deſtitute of all temperate argument, and replete with the violence of party rage and miſrepreſentation. The object of it is to delude the reader into a belief that what Mr. Nares calls Man's beſt Right, that is, as he explains it, 'the right, or rather privilege, of being candidate for heaven,' is in direct oppoſition to all thoſe claims which have of late been ſo amply diſcuſſed under the title of the Rights of Man: in other words, to perſuade us that the friends of liberty, not only in France but in our own country, whether they call themſelves "Friends to Reform," or "Friends of the People," or whatever other names they aſſume, are in reality not only enemies to the people, but enemies to chriſtianity, and to all religion whatſoever. If this be not calumny, we know not what is.

Becauſe Mr. Mackintoſh has deſcribed the Engliſh advocates for the French Revolution as *philoſophers and friends of humanity, who were ſuperior to the creed of any ſect, and indifferent to the dogmas of any popular faith*; it is inferred by Mr. Nares that both Mr. M. himſelf, and thoſe of whom he ſpeaks, are men without religion. Unleſs

Mr. Nares be groſsly deceived by his own prejudices, he muſt ſee,—and ſeeing, unleſs he be deſirous to deceive his readers, he muſt acknowledge—that there is nothing here ſaid by Mr. Mackintoſh, but what is ſtrictly applicable to Jeſus Chriſt himſelf; who moſt unqueſtionably was a friend to humanity, "ſuperior to the creed of any ſect, and indifferent to the dogmas of any popular faith;" and there is as little doubt that, in the true meaning of the word, in the meaning in which it is uſed by Mr. Mackintoſh, Jeſus was alſo a philoſopher, i.e. a lover of wiſdom and truth. Will Mr. Nares therefore come and tell us that Jeſus was 'without religion?'

The only part of this pamphlet which wears the appearance of diſpaſſionate argument, is the ſmall portion of it in which Mr. Nares attempts to give an anſwer to the queſtion, what is a right? 'to the primary intention of which word, or to the general nature of the thing,' he ſays 'no one has ſufficiently adverted' before himſelf. Whatever others may have done, we are of opinion that Mr. Nares himſelf has adverted to the meaning of this word but little, or to little purpoſe: for we cannot but conſider him as very unfortunate in his explanation of it. According to him: "I have a right to do this," means the ſame as, "it is right that I ſhould do it." Now Mr. Nares himſelf, in page 27, obſerves, and all hiſtory will confirm the obſervation, that the 'ſuperſtition of former ages had heaped exceſſive gifts upon the clergy.' Here then ariſes a dilemma. Mr. Nares, we truſt, is too good a friend to the church and its poſſeſſions, to ſay that credulous and ſuperſtitious individuals in former times *had no right* thus to diſpoſe of their property; and yet we hope he is too good a friend to reaſon to ſay that credulity and ſuperſtition are right, or that our anceſtors *did right* when they thus enormouſly enriched the prieſt, at the expence of truth, reaſon, and virtue; and to the great detriment of their contemporaries, as well as of poſterity. Many other caſes might be put, to ſhew that it is one thing "to have a right to do this" and another "to be right in doing it." In a word, when we ſay that a man "has a right to do ſo and ſo," we ſpeak *politically*. We conſider only the relation ſubſiſting between man and man as ſocial Beings; and we inquire how far any one man may or may not control or interfere politically with the conduct of any other man. On the contrary, when we ſay that "it is right to do this or that thing," we ſpeak *morally*. We conſider the relation between God and man, and we determine that a particular action is conformable to the laws of morality or to the will of God.

The above-mentioned ſlight attempt at argument excepted, the preſent pamphlet is all declamation. The promoters of the revolution in France, in all ſtages of it, are indiſcriminately confounded with the worſt of thoſe who have lately gained an aſcendancy in that country; and the friends of liberty in England are all included in the ſame claſs, and deſcribed as men whoſe wiſh it is to make the people of this iſland 'not a great, a rich, a happy or a free people, but a *wilful* people.' They are ſaid to be 'evil counſellors who would wean the heart from God, and, in the place of God, would ſet up the will of the people and make them worſhip it however corrupt and fooliſh.' What cauſe can be ſerved, or what readers are to be influenced, by ſuch miſrepreſentations as theſe?

One ſpecimen more of the little artifices to which Mr. Nares, in a manner unworthy of himſelf, we are ſorry to ſee it, has condeſcended to ſtoop for the purpoſe of gaining proſelytes, and we have done. He ſays the preſent war is 'a new phenomenon, for beſides being a neceſſary war for ſelf-defence, it is *a war of principle*—a war to aſſert our right to do our duty and obey the will of God.' What a petty advantage is here taken of the ambiguity of words! '*A war of principle!* A new phenomenon!' If Mr. Nares would inſinuate that all former wars have been unprincipled wars, perhaps the moraliſt would find few exceptions to urge againſt his aſſertion: but if he mean to ſay that the preſent war is leſs unprincipled than any former, the ſame moraliſt would poſſibly have much to inveſtigate before he could arrive at any thing which would juſtify Mr. Nares in making ſuch a ſtatement. The only obvious ſenſe in which, as it appears to us, it can be called a war of principle, is this, viz. that it is a war undertaken to propagate our own political principles in oppoſition to the political principles of another nation—a war for the purpoſe of beating our enemies till they embrace, or at leaſt avow, tenets, and adopt a form of government, which we chuſe to tell them is better for them than any other. Now before it can be concluded that a war, undertaken on this ground, is more juſtifiable than any preceding wars, which is what Mr. Nares would imply by calling it a new phenomenon as a war of principle, it muſt be determined whether the cutting of our neighbour's throat, becauſe he thinks differently from us on the ſubject of civil government, be more juſtifiable than performing the ſame good office toward him, for any of the reaſons or pretexts which have, in other caſes, induced princes to be ſo very liberal of the lives and fortunes of their ſubjects.

Art. 43. *A Letter to the Right Hon. Lord Grenville.* In which the preſent State of the Britiſh Nation is conſidered, both poſitively, and in compariſon with the preſent State of the French Nation. 8vo. pp. 104. 2s. 6d. Debrett. 1793.

This pamphlet deſcribes, in a looſe and general way, the advantageous ſituation of Great Britain, and the ruinous condition of France, in order to perſuade the inhabitants of this country that all attempts at reformation are dangerous. The logic, which deduces ſuch a concluſion from ſuch premiſes, is that of a man who, becauſe his neighbour, in a fit of phrenzy, has blown up his houſe with gunpowder, dares not keep a fowling-piece to kill the ſparrows that eat up the fruit in his garden. Many true friends of the Britiſh conſtitution will not agree with this writer, that 'it is *in practice*, productive of as much good, and as little ill, as can be expected to be produced by a ſyſtem framed by Beings leſs than angels;' and will, after all this extravagance, be of opinion that things may be and ought to be mended. It is impoſſible, however, that moderate men ſhould obtain a hearing from thoſe who, like this writer, are determined at all events to confound the ideas of *reformation* and *revolution*; and to maintain, in defiance of every poſſible proof to the contrary, that every reformer is a republican and a leveller.

Art. 44. *Letter, Supplicatory and Expoſtulatory,* to the Rt. Hon. W. Pitt, M. P. on the preſent War with France. 8vo. 6d. Ridgway.

Though this writer profeſſes himſelf, and appears in fact to be, a loyal and faithful ſubject, he ventures to ſpeak to the miniſter plain truth in a plain way. He calls on him to remember his obligations to the public, and to reſcue his country from preſent burthens, and from impending calamities, by ſpeedily terminating a war, the very ſucceſs of which can only give a dangerous acceſſion of ſtrength to the deſpotic powers of Europe.

Art. 45. *A Sailor's Addreſs to his Countrymen;* or, an Adventure of Sam Trueman and his Meſſmate. 8vo. 3d. Murray. 1793.

An imitation of Jack-Tar humour; tolerably hit off, in ſome reſpects,—though, here and there, Jack forgets his profeſſional *lingo,* and adopts the ſtyle of an orator in St. Stephen's chapel.—The *adventure* relates *as how* two honeſt Engliſh ſailors came *along-ſide* of an ale-houſe club of your Frenchified liberty raſcals, and how they diſputed with the levelling ſcoundrels till they quarrelled; when the brave Jacks gave 'em a broad-ſide of oak-ſtick arguments, and made 'em glad to ſheer off:—all for the honour of Old England. 'Huzza! King and Conſtitution for ever!' and damn all the *Mounſeers,* Tom Paine, and the Rights of Man,—for ever and ever! Huzza! Huzza! Huzza!

Art. 46. *Better Proſpects to the Merchants and Manufacturers of Great Britain.* By William Playfair. Dedicated to the Members of the Houſe of Commons. 8vo. pp. 40. 1s. 6d. Stockdale. 1793.

Mr. Playfair is very deſirous to perſuade the public that the ſhock, which credit has undergone, has not been owing to the preſent war; and yet he aſſigns, as the principal reaſons of the preſent extraordinary embarraſſment, that the French have drawn the gold out of this country with their paper, and that the general confuſion of Europe has ſtopped the ordinary demand of our merchandize, and has rendered the people fearful of future events. If the general confuſion be one cauſe of the failure of credit, and if the war has increaſed the confuſion, it is pretty plain that the failure of credit has been in part at leaſt owing to the war. The truth is, as Mr. P. *elegantly* expreſſes it, '*We are like in a fog at preſent:*' but we do not expect that the ſpeculations and calculations in this pamphlet will afford us much aſſiſtance in getting out of it.

Art. 47. *A ſhort Sketch of the Revolution in* 1688; with Obſervations on that Event. By Lælius. The Second Edition, much enlarged and illuſtrated*. 8vo. pp. 48. 1793. No Bookſeller,—nor Price.

The writer of this pamphlet has the confidence to utter political hereſies reſpecting the revolution in 1688, and to maintain, [with Mrs. Macaulay,] that the advantages gained by that event were leſs important than is commonly ſuppoſed. The era of the revolution was,

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'* The firſt edition paſſed off in a few days without the uſual formalities of public advertiſements.'

he confeſſes, infinitely to be preferred to that which it immediately ſucceeded: but, from want of ſufficient care to ſecure the rights of the people, to diminiſh the exorbitant power of the crown, and to ſettle an equal and independent repreſentation of the people, the conſtitution is, in his opinion, left imperfect, and ſtill requires correction and improvement. The origin, progreſs, and infringement of Britiſh freedom, through the whole period of the Engliſh hiſtory, are ably traced; and it is concluded, that, at the revolution, the prerogative of William and Mary was in every eſſential circumſtance as extenſive, when they aſcended the throne, as that of the Stuarts had been in any period of their reigns; or at leaſt that they poſſeſſed ſufficient power to exert themſelves as arbitrarily. In fine, it is maintained that the only effectual remedy for public grievances is ſuch a reform in the conſtitution, as ſhall enable the nation at large to act with unanimity, vigour, and perſeverance.

Art. 48. *Dialogues on the Rights of Britons*, between a Farmer, a Sailor, and a Manufacturer. 3 Parts. 8vo. pp. 78. 8d. Longman. 1793.

An honeſt farmer, whom, from his ingenuity in dreſſing out his arguments to the beſt advantage, we might have miſtaken for a lawyer or divine, here kindly undertakes to inform an ignorant ſailor, and to correct the miſtakes of a conceited manufacturer, on the ſubject of politics. The dialogues are levelled againſt the writings of Mr. Paine, which are repreſented as a maſs of ignorance, falſehood, and malice. The chief topics on which the farmer harangues, are the exiſtence and excellence of the Britiſh conſtitution; the happineſs of the poor under a government, by which taxes are impoſed with the utmoſt conſideration for them, and under which 'ſcarce a ſingle individual ever ſees a tax-gatherer enter his habitation;' the abſurdity of deſiring equality; and the ſuperiority of the Britiſh form of government to all others, and above all to the republican.

Theſe dialogues are ſaid to be written by Mr. Bowles, author of ſeveral pamphlets on libels, and on the preſent war.

Art. 49. *The Patriot:* a Collection of Eſſays upon Topics of Government. 8vo. pp. 114. 2s. 6d. Debrett. 1792.

Theſe eſſays are a ſeries of papers originally publiſhed in one of the daily prints in Dublin. The general principle which pervades them, is the neceſſity of a balance of power in the machine of government; and the leading doctrine, which they ſeem intended to maintain, is, that a preponderancy of power, whether in the prince, the nobles, or the people, tends to deſpotiſm. The writer is, accordingly, a friend to the Britiſh conſtitution, and appears more inclined to check, than to favour, aſſociations for the purpoſe of correcting its defects. We meet with little in theſe papers which can deſerve the name of logical diſquiſition, on the political ſubjects of which the author undertakes to treat. His aim ſeems to be, not ſo much to reaſon cloſely, as to write pointed ſentences, and to decorate his ſtyle with metaphors. There is another work, with this title, publiſhed periodically in London; of which a ſecond volume is juſt completed.

MEDICAL *and* CHEMICAL.

Art. 50. *An Hiſtorical Inveſtigation into the firſt Appearance of the Venereal Diſeaſe in Europe.* With Remarks on its particular Nature. To which are added Obſervations on the Non-neceſſity of Quarantines being obſerved againſt the Plague, by the Veſſels arriving from the Mediterranean at Britiſh, French, and other Ports. By M. Sanchez, Dr. of the Faculty of Medicine at Paris. Tranſlated from the French, by Joſeph Skinner, Surgeon. 8vo. pp. 84. 2s. Johnſon.

The principal arguments, which are advanced in this pamphlet, are thus recapitulated by the author:

'The venereal diſeaſe was known and examined in Italy, by Pintor and Delphini, under the character and title of a peſtilential fever, in the month of March 1493; as is confirmed by the deſcriptions of the above Pintor, of Helius, Capréoli, and Fracaſtorius. This diſeaſe did not attack all alike in the parts of generation. It was of ſo peſtilential a nature, that it killed in a very ſhort ſpace of time: and its external ſymptoms conſiſted moſt generally of puſtules in the face, and ulcers and ſcabs covering the whole body.

'After Charles the Eighth had entered Italy with his army, during the winter of 1494, this diſeaſe was named, both by phyſicians and hiſtorians, *Morbus Gallicus.*

'In peruſing the works of medical authors, we find, as far back as theſe traditions carry us, a mention of ſeveral ſymptoms of the venereal diſeaſe. We ought not, however, to conclude, from this circumſtance, that ſuch ſymptoms were poſitively ſo many effects produced, by the *lues venerea,* kown in Europe ſince the years 1493 and 1494.

'If we can repoſe any confidence in the aſſertions of Pintor and Delphini, it is clear that the Spaniards communicated the venereal diſeaſe to the inhabitants of the American iſles called Antilles, which include in their number St. Domingo. It alſo appears equally certain, from the relations of theſe authors, that the French ſoldiery were infected by it, when they traverſed Italy as far as Naples, where they found this diſeaſe making devaſtations ſimilar to thoſe it cauſed amongſt themſelves.

'The firſt American navigators, in their journals and relations, which are very numerous, make no mention of having obſerved this diſeaſe amongſt the nations of Indians they diſcovered.

'Notwithſtanding the ports of America, Africa, and the Eaſt Indies, have been conſtantly frequented by Europeans, the epidemic and endemic diſeaſes of thoſe countries have not been hitherto communicated to us. Ought we not thence to conclude, if any belief can be placed in hiſtory, that the venereal diſeaſe was not brought from America by the contagion or infection of the Spaniards; and that this opinion is utterly chimerical and deſtitute of foundation.'

Reſpecting the uſe or abuſe of quarantines, we get little information from M. Sanchez: we are ſurpriſed, however, after reading in one page that the venereal diſeaſe was carried to the American iſlands called Antilles, by the Spaniards, to find in the next, that 'neither the plague, nor any other contagious diſeaſe can be brought by ſea or land from Aſia into Africa, or from America into Europe.'

Art. 51. *A Treatiſe on the regular, irregular, atonic, and flying Gout.* Containing many new Reflections on its Cauſes, and Management under various Circumſtances and Conſtitutions. With the excellent Effects of the Muriatic Acid in the Relief of that Diſorder. By William Rowley, M. D. 8vo. pp. 98. 2s. 6d. Newbery. 1792.

We ſhall paſs over Dr. Rowley's 'new reflections,' in order to notice his account of the uſe of muriatic acid in relieving gouty pains. This, he tells us, is the remedy which has been uſed with extraordinary ſucceſs at Paris, and which was there kept a ſecret.

Six or eight drachms of muriatic acid are to be added to each gallon of warm water; of which a ſufficient quantity is to be uſed for the purpoſe of making a bath for the feet and legs: when theſe are placed in the bath, the thighs and the top of the pan ſhould be covered with flannel.

'The bathing is to be continued longer or ſhorter, according to the following circumſtances:

'1. If the pulſe become quicker, which may be eaſily aſcertained by a ſeconds watch, an univerſal or partial perſpiration may be expected, and while this be moderate, it ſhould be encouraged, during the whole time of bathing.

'2. If the inſenſible perſpiration ſhould be augmented, and, if what be called *ſudor*, or ſweat, ſhould iſſue in larger or ſmaller drops on the ſurface of the ſkin, particularly on the face, then the feet are to be taken out; for though a gentle perſpiration will be certainly beneficial, yet profuſe ſweat will leave the patient more relaxed than would be prudent by this, or any other treatment.

'It is moſt rational to proceed according to circumſtances, and to permit patients to bathe a ſhorter or longer time in proportion as the diſorder be very inflammatory, or ſlightly ſo, and as the body may be vigorous, or delicate, nervous, irritable, or greatly debilitated.

'The time and repetition of bathing, likewiſe, ſhould be different in different caſes and conſtitutions; the original inventor recommends bathing morning and evening, repeatedly, and in ſome inſtances, this method may be very efficacious, but in others not. In the true inflammatory gout of robuſt conſtitutions, the bathing ſhould be repeated twice in the day, by which the fit will ſooner terminate; but in the atonic gout of debilitated habits, bathing, if permitted, ſhould be repeated once a day, and that in the evening.

'In the former, the fits are more regular than in the latter, and terminate ſooner; for when the body has been long afflicted with the gout, an univerſal *atonia* or debility is generally the conſequence, and the fits are more uncertain, vague, tedious, and diſtreſſing; under which circumſtances, it often happens, that no remedies give relief.

'After bathing, the legs and feet ſhould be gently ſcraped, if ſufferable, with a blunt wooden ſpatula, by which means, if any of the calcareous particles ſhould have been attracted through the pores, or ſhould lie on the ſkin, they may be removed.

'If theſe particles, or ſcrapings, be put on paper, and left in the air to dry, they adhere together.

'If theſe particles ſhould not tranſude, nor be diſſolved or attracted in the bath, yet the legs and feet ſhould be thoroughly wiped with a cloth and gently rubbed, that the pores may be as much liberated from obſtruction as poſſible. Warm ſtockings of the *fleecy hoſiery* ſhould be then put on, and the patient ſhould be conveyed to a warm bed; by which means a mitigation of pain, reſt, and inſenſible perſpiration are often procured. If theſe happy effects ſhould not happen in the firſt few bathings; yet by a repetition, they frequently are obtained.

'If the bathing ſhould be repeated in the morning, the patient ſhould be put to bed for an hour or two, and after that, if diſpoſed to riſe and ſit up, he ſhould ſuffer the perſpiration to ſubſide, and the warmth to gradually cool: but all theſe circumſtances ſhould, in ſome meaſure, depend on the individual conſtitution of the patient, the nature of the gouty fit, the temperature of the air, the ſeaſons of the year, &c. &c. all which may be conſidered by the medical practitioner, or determined by the good ſenſe and experience of the afflicted patient.

'During bathing, patients may uſe thoſe drinks, that their ſtomachs have been moſt accuſtomed to; but moderation is recommended in all caſes.

'In ſome inſtances of bathing, the baths, in a few days, have produced a favourable criſis; copious diſcharges of earthy particles have been depoſited in the urine, the fit has ſoon terminated, and this moſtly in inflammatory caſes and robuſt conſtitutions. In the flying and *atonic* gout, eaſe has been procured immediately, in ſome patients, in others not; but, in general, the fits have been greatly abridged; by which the digeſtive and other powers neceſſary to life have not received ſuch ſevere ſhocks, as when the diſorder has been left to nature, or treated by any other method; the mind has been more tranquil, and the ſtrength of patients has been reſtored ſooner than otherwiſe is generally experienced.

'The *number* of times the bath ſhould be repeated depends on circumſtances; the ſooner the fit terminates, the ſooner the baths may be omitted; but after the pains of the fit have ceaſed, the baths ſhould be repeated three or four times.

'In the intervals of fits, the baths may be uſed once or twice in a month; they will contribute to ſoften and remove callous ſubſtances about the feet; open the pores without relaxing, and render the extremities leſs liable to attacks.

'During the fits of the gout, when the parts have been bathed in the intervals, the ſkin will make leſs reſiſtance to the inflammation, the ſwellings of the feet will be attended with leſs pain; there will be a greater certainty of the gout forming in the extremities, and leſs probability of its attacking the head, cheſt, ſtomach, or other important internal parts, that commonly endanger the patient's life.'

From this extract, our medical readers will ſee the theory on which is grounded the application of the acid.

NEGRO SLAVERY.

Art. 52. *An Eſſay on the Abolition, not only of the African Slave Trade, but of Slavery in the Britiſh Weſt Indies.* 8vo. 1s. Becket. 1792.

We ſhould think it impoſſible that a traffic, which has been pronounced unjuſt and inhuman by the general voice of the nation, and which one part of the legiſlature has already determined to aboliſh, ſhould be long continued. Thoſe who are intereſted in the ſlave trade may, however, be more eaſily perſuaded to deſiſt from their diſgraceful oppoſition to a meaſure dictated by the firſt principles of morality, if they can be perſuaded that the Weſt India iſlands may be cultivated more advantageouſly than at preſent, by negroes bred from the preſent ſtock, and gradually emancipated from their ſtate of ſlavery. This the writer of the preſent pamphlet undertakes to prove. His opinions are,—and he offers many ſenſible remarks to ſupport them,—that if the negroes were humanely treated, and encouraged to expect a releaſe from ſlavery after a certain time of faithful ſervice, the importation of ſlaves would be wholly unneceſſary, and the whole ſyſtem of ſlavery would by degrees be annihilated not only without hazard, but with great advantage to the proprietor. The hints ſuggeſted in this pamphlet are, in our apprehenſion, both judicious and humane.

POETRY *and* DRAMATIC.

Art. 53. *Topſy Turvy.* With Anecdotes and Obſervations illuſtrative of leading Characters in the preſent Government of France. By the Editor of Salmagundi*. 8vo. pp. 56. 2s. 6d. ſewed. Anderſon. 1793.

" Bleſſed be the man (ſaid Sancho) that invented ſleep:"—we ſay, " Bleſſed be the man who invented laughing;" for much are we indebted in the progreſs of our labours to this heart-lightening invention. If we be not altogether without our attachments, yet we can enjoy a laugh with all parties. Some grey-beards may remark that ridicule is not the teſt of truth;—and what then? May it not be an inſtrument ſerving to winnow away the huſks and chaff of error which are apt to adhere to it? Ridicule, well-managed, is of uſe in preventing men from running into thoſe extremes to which, on all occaſions, they manifeſt ſo ſtrong a propenſity. *Topſy Turvy* may, in this view, be not only an amuſing but an uſeful publication. The picture which it exhibits of French democracy contains ſome humour, and offers no bad leſſon to the advocates for democracy-run-mad. The author makes the Sans Culottes thus *convincingly* argue in favour of their *excellent* ſyſtem:

' What! ſhall prelates or nobles forſooth
In fine cloaths ſhew their inſolent riches,
And baſely oppoſe naked truth
By PHILOSOPHERS taught WITHOUT BREECHES!
No — Let us of raiment bereave
All ariſtocratical ſots,
For our anceſtors Adam and Eve
Were, at firſt, like ourſelves, SANS CULOTTES.

' But no longer in innocence dreſs'd,
When they courted the fig-leaf's protection,

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* For our account of Salmagundi, ſee M. R. Dec. 1791.

And green breeches put on, 'tis confeſs'd
They were fall'n from their priſtine perfection:
Then ſurvey us ſo dauntleſs and bare,
Nor diſpute the perfection we claim
Who rival the primitive pair,
UNINCUMBERED WITH BREECHES OR SHAME.'

Theſe humourous and ſprightly lines may ſerve as a ſpecimen of the poetry, which merits praiſe on the whole, but to which the author has not been ſo uniformly attentive as to the wit and ſatire of which it is the vehicle. Some of the lines hobble, and of his rhimes he is now and then careleſs. *Abyſſinian* rhiming to *onion* is intolerable.

To juſtify the characters given of the leading members of the French government, the author has introduced many long notes: but, in reviewing this poem, it will not be expected that we ſhould be ſuch dull *matter-of-fact* men as to deſcend to examine authorities. There may poſſibly be ſome invention in the proſe as well as caricature in the verſe. Suppoſing it to be ſo; what does it prove?—only this, that the proſe and the verſe are good company for each other.

Art. 54. *An Epiſtle, ſuppoſed to be written by Lord William Ruſſel to Lord William Cavendiſh,* from the Priſon of Newgate, July 20, 1683, the Evening before the Execution of that virtuous and patriotic Nobleman, under the falſe Pretext of his being concerned in the pretended Rye-houſe Plot. 4to. 1s. 6d. Weſtley. 1793.

A new impreſſion of an old publication. We commended it to the notice of our readers, in the year 1763, on its firſt appearance: ſee Rev. vol. xxix. p. 401. Its author was Mr. George Canning, an ingenious Templar. It is alſo inſerted in Pearch's collection.

Art. 55. *The Priſoner*; a Muſical Romance, in Three Acts. Performed at the Theatre Royal, &c. October 1792. 8vo. 1s. Lowndes.

Something to ſee, and to hear, at the Theatre;—nothing to read, anywhere.

MISCELLANEOUS.

Art. 56. *Edinburgh Fugitive Pieces.* By William Creech. 8vo. pp. 299. 3s. 6d. Boards. Creech, Edinburgh; Cadell, London, 1791.

This work contains a ſelection of papers from the Edinburgh Courant, Caledonian Mercury, and Edinburgh Gazette. The object of the ingenious editor is ſufficiently explained in the following ſhort preface:

'There has hitherto been no aſylum for fugitive pieces, or occaſional eſſays, in Scotland, although many ſuch have been made in England. It is thought that a collection might be furniſhed from this country, which would prove both entertaining and uſeful; and the editor, impreſſed with this idea, has ventured to give the plan a beginning. The periodical publications give a tranſient exiſtence to many papers that often deſerve a better fate; and a collection of the preſent nature, while it preſerves, in part, a view of the manners, opinions, and taſte of the times as they riſe, may alſo ſerve to encourage many to write occaſional papers, who are either too indolent or unambitious to appear formally as authors.

'The editor, by this collection, means to preſerve ſuch productions, either in proſe or verſe, as may occaſionally appear and deſerve notice, and which do not belong to any other regular collection; and, if it meets with encouragement, it will be continued from time to time by additional volumes.'

Already have we expreſſed our opinion of the utility of ſuch collections. They not only contribute to the preſervation of pleaſing and intereſting papers which muſt otherwiſe ſoon periſh, but they facilitate the ſtudent's recourſe to them as occaſion may require. Fugitive pieces of this kind ſerve to mark the manners, the habits of thinking, the cuſtoms, faſhions, prejudices, and, on the whole, the moral character, of a people, during the period in which they appear, and are therefore of uſe in aſcertaining the progreſs or decline of virtue, taſte, and knowlege. It will not be expected of us to give any extract from ſo miſcellaneous a work, where no paper can be a ſpecimen of the reſt; we conceive our duty to the editor and the public will be diſcharged by obſerving that the papers are ſelected with a view to the promotion of virtue in the Northern part of our iſland, and that thoſe with the ſignature Beelzebub, on *modern education*, may be numbered among thoſe which have the moſt merit; they abound with much pleaſant irony.

Some Scotticiſms occur in this work, which will not be pleaſant to the Engliſh reader. They might have been eaſily corrected with an Engliſh pen.

Art. 57. *Eſſays on Phyſiognomy*, for the Promotion of the Knowledge and the Love of Mankind. Written in the German Language, by J. C. Lavater. Abridged from Mr. Holcroft's Tranſlation *. 12mo. pp. 275. 4s. 6d. Boards. Robinſons.

The publiſhers and proprietors of Mr. Holcroft's tranſlation of Lavater's Eſſays, finding their work to have been not only ſtolen, but wretchedly mutilated, have been induced to furniſh the public with this cheap abridgment, carefully reviſed and correctly printed, together with ſome additional matter. To many, this edition of the phyſiognomical Eſſays of Lavater will prove very acceptable. The abridgment of the letter-preſs is judiciouſly done, but the plates are too much abridged; for enough are not given to elucidate the obſervations. Had the proprietors of this work allowed more plates, and attended more to the execution, they might have charged a higher price, which the reader would, no doubt, have chearfully paid.

Art. 58. *The Hiſtory of Iſaac Jenkins, and Sarah his Wife*, and their Three Children. 12mo. 3d. Murray, &c. 1793.

It is juſtly remarked by the ſenſible writer of this very uſeful tract, that 'a ſtate is civilized in proportion to the number of individuals in that ſtate, who have a lively ſenſe of moral obligation;' that 'wherever this ſort of cultivation is generally wanting, the moſt flouriſhing condition of commerce and manufactures is an empty boaſt, and by no means to be admitted as a proof of *general* proſperity, for there the condition of a vaſt majority of the people will be found the reverſe of proſperous.'—Mankind, he farther obſerves, do not ſeem to have been inſenſible to the importance of moral cultivation, but they have calculated the *means* on wrong *data*, foreign to human nature.—Children, ſays he, 'have, for ages, been forced to learn precepts, creeds, and catechiſms, which are unſuitable to their capacities, and come not home to their boſoms.' Many good books, he allows, have been compoſed for their uſe, but the writers, he ſays, have chiefly held *maſters* and *miſſes* in view. The ſame good office, he concludes, 'remains to be done for poor children, and, indeed, for the *grown* poor; multitudes of whom have never had a ſingle moral idea put properly into their heads.'

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* See our laſt Appendix.

The ſtory of Iſaac Jenkins, &c. is profeſſedly intended as a ſpecimen of compoſitions for this laudable purpoſe; and it is with pleaſure that we learn, from the author's prefatory advertiſement, that 'ſeveral thouſand copies have been diſtributed among the poor, in different parts of England;' and that 'they have found the performance at leaſt intelligible, and intereſting.' In truth *we* have found it highly intereſting, both from the circumſtances of the narrative, and from the well-adapted, natural, and familiar, yet energetic and forcible turn of the language. A poor, diſtreſſed, and even periſhing family, compleatly relieved from almoſt the extremity of diſeaſe and want, and a wretched father, who, by his ſottiſhneſs and negligence, had been the primary cauſe of thoſe diſtreſſes, reclaimed from the error of his ways, and reſtored, on rational conviction, to ſobriety and virtue, are the main objects which here claim the reader's attention;—and all this good is produced, without the leaſt air of romance, or any appearance of fiction, by the wiſdom and benevolence of one good man, who is characterized under the name of Mr. Langford, late an apothecary of Ludlow, in Shropſhire.

On the whole, we confeſs that we have been ſo much ſtruck by the exemplary hiſtory now before us of a drunkard reformed, that we cannot but earneſtly adviſe thoſe who can afford it, to diſtribute this little tract among the lower claſſes of people; and if, by theſe means, only one Iſaac Jenkins in a thouſand, (and many—many thouſands of them, we fear, might be found!) be reſcued from ruin, the good conſequences would far exceed all that ever was effected by moſt of the *Whole Duties*, *Family Inſtructors*, *Pious Breathings*, *Beauties of Holineſs*,—and *Guides*, and *Helps*, and *Devout Manuals*, &c. &c &c. under which the preſſes have been groaning, from the time of their invention, to the time preſent.

THEOLOGY, POLEMICS, &c.

Art. 59. *An Anſwer, on their own Principles, to direct and conſequential Atheiſts.* 8vo. pp. 124. 3s. Boards. Ridgway. 1791.

If, at the commencement of our peruſal of this performance, we regretted that it remained ſo long neglected on the table, our regret diminiſhed as we advanced. Laudable as the intention of the writer muſt have been, we can beſtow no great praiſe on this work. He has *taſted* without *drinking deep* of the metaphyſical ſpring; and thoſe who are profoundly read in the ſubjects diſcuſſed in this eſſay, will deem the reaſoning of this anonymous writer, in ſeveral places, as ſuperficial as he pronounces that of Dr. Beattie to be, in his work on the Nature and Immutability of Truth. We would not be ſuppoſed to inſinuate that he has attacked Dr. Beattie unfairly; on the contrary, we think that his ſtrictures on the Common Senſe Doctor are well founded; and that it is abſurd, in an argument addreſſed to Atheiſts, to lay down *the being of a God* as a ſelf-evident principle. We commend our author for avoiding the cavils into which Dr. Beattie and others have been betrayed, in their oppoſition to Atheiſtical theories, and for being deſirous of meeting Mr. Hume and the enemies of religion in the field of calm and temperate diſcuſſion: but we apprehend that few Theiſts will entirely approve the manner in which he ſuſtains the combat. He undertakes to argue againſt direct and *conſequential* Atheiſts; that is, againſt thoſe who deny the exiſtence of Deity, and againſt thoſe who, admitting the entity and ſome of the attributes of the Supreme Being, nevertheleſs reject others, or do not allow them to be infinite; and yet our author himſelf aſſerts that 'the Deity has only a general knowledge, and that if he had foreſeen the depravity of human nature, his goodneſs would have inhibited the creation of man.' With this, however, another of his poſitions ſeems to be *a little* at variance, when he ſays that 'natural evil or pain to ſuch a creature as man is abſolutely neceſſary, and that power and goodneſs infinite could not have excluded moral evil.'

The author contends alſo for the freedom of human actions againſt the doctrine of neceſſity: but he does not appear to diſcern the true doctrine of philoſophical neceſſity; for the power of acting or not acting according to the determination of the will, is allowed by all philoſophical neceſſarians; ſo that his reaſonings on this ſubject do not at all meet the great difficulty. He deſcribes the liberty of man to conſiſt 'in his being in the intermediate between an extrinſically impoſed phyſical, and a ſelf-impoſed moral, neceſſity of action.' While his arguments tend to prove the Deity to be the ultimate cauſe of our actions, he aſſerts that they cannot be traced to him by a neceſſary chain.

Of the author's analogical reaſoning on the reſurrection of the body, we cannot ſay what Cicero did in reading Plato's arguments on the immortality of the ſoul, *Dum lego, aſſentior*. We are happy to think that our hopes reſt on a much better foundation.

It is evident that this writer has ventured out into the ocean of metaphyſics far beyond his depth: juſtice, however, compels us to add that, in ſeveral parts of this little eſſay, the reader will find ſome good and concluſive argument.

Art. 60. *An Addreſs humbly deſigned to promote a religious Revival amongſt the General Baptiſts.* By John Evans, A. M. 12mo. 6d. Johnſon.

The ſentiments, by which the General Baptiſts ſtand diſtinguiſhed from other bodies of chriſtians, are here ſaid to be—the UNIVERSALITY of divine love, and the baptiſm of ADULTS by IMMERSION. All ſects, (Mr. E. admits,) acknowlege the divine benevolence, but ſome, he aſſerts, ſo circumſcribe its extent, that they diminiſh its amiableneſs.

neſs. If all acknowlege the divine benevolence, we do not perceive how the mere profeſſion of it can be a *diſtinguiſhing* tenet. The diſtinction of the *General* Baptiſts from other Baptiſts, if not from ſome other Chriſtian ſects, muſt conſiſt in the manner by which they evince their belief in the univerſality of divine love: this, however, Mr. E. has not ſufficiently ſtated.

The addreſs is ſerious, and is not written with any party ſpirit, but with the evident deſign of promoting real virtue, manly piety, and chriſtian charity.

Art. 61. *Letters to the Philoſophers and Politicians of France*, on the Subject of Religion. By Joſeph Prieſtley, LL.D. F.R.S. &c. 8vo. 1s. Johnſon. 1793.

When we firſt took up this pamphlet, we could not help thinking of what would occur to the perſons to whom it is addreſſed; and it ſtruck us that, as ſoon as they read the title, they would feel diſpoſed to reply in the words of the wiſe man "there is a time for every thing under the ſun—a time to be ſilent and a time to ſpeak,"—a time too (they may add,) to read ſermons—but this is not with us the ſeaſon. In fact, when a nation is occupied, *at home* in forming a conſtitution and in re-organizing the whole inſtitutions of civil ſociety, and *abroad* in ſuſtaining a war againſt all Europe, to call its attention to theological inquiries was certainly acting out of ſeaſon, and could not in the preſent caſe have happened to Dr. Prieſtley, but from the weakneſs, incident to the greateſt men, of magnifying their own objects of purſuit, and of imagining that they will have an equal importance in the eyes of the reſt of the world, however they may be otherwiſe occupied.

We offer theſe remarks, becauſe we think it was doing injury to the cauſe for which the Doctor pleads, to bring it forward at the time when this publication took place. The only point on which it was proper, in our apprehenſion, to have touched, was the entire ſeparation of religion from the ſtate; and even *that* it was ſcarcely neceſſary to notice, becauſe the moſt enlightened ſtateſmen of France are well convinced of the propriety of this meaſure, and probably will ſoon* put it in execution:—but when we ſaw the author addreſſing his readers on the Being and attributes of the Deity,—on the evidence of Jewiſh and Chriſtian miracles,—and adviſing them to peruſe his *Inſtitutes of Natural and Revealed Religion*, 2 vol. 8vo. *Letters to a Philoſophical Unbeliever*, *Hiſtory of the Corruptions of Chriſtianity*, 2 vol. 8vo. *Hiſtory of the Church*, 2 vol. 8vo. and of *Early Opinions concerning Jeſus Chriſt*, 4 vol. 8vo. &c. we could not but ſmile at the *new* labours which he propoſes, at ſuch a period, to the French Philoſophers and Politicians. We fancy that we ſee the National Convention turned into an eccleſiaſtical council—Condorcet reading a report on the Athanaſian creed, and the Committees of Conſtitution, War, Marine, and Finances, changed into Committees of Revelation, Hereſy, Trinitarianiſm, and Materialiſm.

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* This article was compoſed above three months ago, but it had the misfortune to be thruſt aſide, among the croud of materials that preſſed for admiſſion, and have been obliged to wait.

We have objected to the time in which Dr. Prieſtley has choſen to addreſs the French nation on the ſubject of religion: but ſome perſons object alſo to the manner in which the addreſs is written.

To men who, as he himſelf owns, the very term religion will be apt to give diſguſt, it was ſurely neceſſary to have written with the greateſt care and preciſion—with the ſtrongeſt force of argument, if not of eloquence. Inſtead of this, we have here only a ſmall pamphlet, haſtily if not ſuperficially written, containing little that is new, and what, we think, is not well adapted to make the needful impreſſion on men indiſpoſed to attend to, or ſtrongly prejudiced againſt, the ſubject. It has been a remark often made, and which is too often true, that the books in favour of religion were more fit to convince thoſe who were already believers than to convert the incredulous. We are ſorry to add this performance to the number. We are always happy to render juſtice to the eminent talents of Dr. Prieſtley, but we have more than once already had reaſon to regret that he is not more guarded in his application of them. He begins with modeſtly obſerving that a conſciouſneſs of his not poſſeſſing talents to diſcharge the duties of a member of the Convention induced him to decline that proffered honour, but that he gratefully accepted that of CITIZENSHIP for himſelf and his ſon; and, willing to do every thing in his power for a country that had ſo generouſly adopted him, he had addreſſed them on a ſubject, which he conceived to be of infinite importance to all mankind, though it appeared to be much over-looked, or greatly miſunderſtood, by the French nation. We commend the motive, but we blame the choice of the ſubject. Had the Doctor choſen that of *public inſtruction*, his labours would have been immediately uſeful and intereſting. This is a ſubject which he is highly qualified to treat, and, if our advice could have any weight with him, we would ſtill wiſh him to take it up.

SINGLE SERMONS.

Art. 62. *The Funeral Oration of his late Moſt Chriſtian Majeſty* LOUIS XVI. at the Funeral Service performed by the French Clergy of the King's Houſe, Wincheſter, April 12, 1793. By the Rev. John Milner, F. S. A. 8vo. 1s. 6d. Coghlan, Debrett, &c.

'The tenour of this well-adapted diſcourſe is ſuch as might naturally be expected, from the extraordinary *occaſion*, the *place*, the *circumſtances*, and the *principles*, of the officiating clergy, and (we ſuppoſe,) the greater part of the auditory. The compoſition is highly animated and pathetic; the character of the unfortunate Louis is piouſly exhibited in a light ſo ſeraphic, that ſome might poſſibly conſider it as the prelude to his beatification. We are perſuaded that he was of an amiable diſpoſition; and had we been preſent at the delivery of this very affecting oration, we have no doubt that we ſhould have cordially joined with the mournful congregation, in deploring the miſerable cataſtrophe which cloſed the laſt act of his unfortunate, and, in a great meaſure, perhaps, blameleſs life!

As to the *notes* which the indignant preacher has introduced, detailing the horrid exceſſes of the French populace, in the earlier ſtages of the revolution, we hope, for the honour of human nature, that many of the circumſtances have been greatly [we do not mean to ſay *wilfully*] exaggerated, in a moment of irreſiſtible feelings and laudable reſentment.

Art. 63. *Religion, a Preſervative againſt Barbariſm and Anarchy.* From Jeremiah, xiii. 16. Preached at the Hague, February 13, 1793, on the Day of the General Faſt. By A. Maclaine, D. D. 4to. pp. 30. 1s. 6d. Cadell.

A vein of good ſenſe and manly eloquence runs through this diſcourſe, which renders it not unworthy of the pen of Dr. Maclaine. The cauſe of religion is pleaded with a degree of energy which diſcovers a mind ſtrongly tinctured with its ſpirit, and deeply ſenſible of its value both to individuals and to ſociety. The preſent ſtate of Holland, with reſpect to religion and morals, is deſcribed in a manner which ſhews that the writer, though not a native of the country, has been an attentive obſerver of its character, and feels himſelf much intereſted in its proſperity.

The depravity of manners which the Doctor deplores, he aſcribes, in very ſtrong terms, to the example of the French nation; which, for a century paſt, he aſſerts, has been the corrupter of Europe. He ſtyles the philoſophy of France a peſtilential philoſophy, and makes it the parent of three plagues, a ſpirit of irreligion, of popular commotion, and of war.—Perhaps, if the pedigree of theſe plagues were fairly traced, it would be found that they are the legitimate offspring of very different parents,—PRIESTCRAFT and DESPOTISM.

FAST SERMONS, APRIL 19.

Art. 64. Preached before the Lords Spiritual and Temporal, in the Abbey Church of St. Peter, Weſtminſter. By Richard Lord Biſhop of Glouceſter. 4to. 1s. Walter.

An examination into the true ſtate of our national character with reſpect to religion and morality, and exhortations to reformation of manners, can never be unſeaſonable. This is commonly underſtood to be the peculiar buſineſs and duty of days of public faſting and humiliation; and as far as the ſervices of theſe days are confined to this object, they may be of public utility:—but ſuch ſervices have been frequently perverted to purpoſes which are foreign, and even contrary, to this original deſign; and have been formed into a part of the great machine of political influence, by which the public mind is to be faſhioned to the exigencies of ſtate. Too much of this kind of management we diſcover in many of the diſcourſes which have been delivered on the late faſt; and in none more than in that which, from the high diſtinction both of the preacher and the audience, claims our firſt attention. If this prelate's exhortations to repentance be adapted to promote humiliation, his repreſentation of the character of the French nation, and of the light in which we are to conſider ourſelves with reſpect to them, is calculated to raiſe very different feelings. Our enemies are held up as objects of contempt, indignation, and horror; as an infatuated and remorſeleſs people, deſtitute alike of wiſdom and humanity, who have added to their various other enormities the impious folly of diſclaiming the belief and acknowlegement of a God who over-rules the world: while we ourſelves, with the reſt of the confederate powers, are encouraged to entertain the preſumptuous imagination, that we are intruſted with the high commiſſion of executing the wrath of God on their devoted heads. Is not this the language of political arrogance, and of religious bigotry, rather than of Chriſtian humility?

Art. 65. In the Chapel of the Aſylum for Female Orphans, before the Preſident and Guardians of that Charity. By Septimus Hodſon, M.B. Rector of Thrapſton; Chaplain of the Aſylum, &c. 8vo. 1s. Cadell.

Though Mr. Hodſon declaims, in ſtrong terms, againſt war in general, and thinks it a circumſtance which forms the moſt atrocious national crime, and invokes the moſt awful national judgments, that Chriſtians " have not yet beat their ſwords into ploughſhares, and their ſpears into pruning hooks;" yet he finds means to exculpate his country in the inſtance of the preſent war, and to ſatisfy himſelf that the national conſcience is in this caſe unpolluted. In proof, he aſſerts that we have been forced into the preſent conflict by the conduct of our enemies, who have invaded all private property, and have commenced a war of plunder. Farther to ſoften the regret which Chriſtians muſt feel at taking up arms even on the greateſt provocation, he repreſents the French as a ſet of wretches, whoſe daring infidelity, ſavage ferocity, and frightful enormities, have even releaſed us from the obligation of *pity*. In what part of that benevolent code, which requires us to love our enemies, does this Chriſtian preacher find the exception, which releaſes him, *in any caſe*, from the obligation of compaſſion?

Art. 66. At the Church of St. Mary Magdalen, Taunton. By the Rev. John Gardiner, Curate to the above Church, and Rector of Brailsford, &c. in the County of Derby. 4to. 1s. Stockdale.

A contraſted view is here given of the felicity of this highly-favoured iſle, and of the diſorder and wretchedneſs of the French nation. The diſcourſe is written in a ſufficiently-animated, but in a looſe and declamatory, ſtyle; in which, among many other figures of rhetoric, the hyperbole is very freely uſed.—What ſort of a friend the author is to freedom of inquiry and diſcuſſion, may be ſeen from his modeſt propoſal reſpecting the preſent war conſidered as a war againſt opinions: ' If then, (ſays he, after mentioning ſome of the exceſſes and cruelties which have diſgraced the French revolution,) ſuch facts be the reſult of certain opinions, and if the authors of theſe opinions, far from retracting them, and acknowledging their error, ſtill wiſh to propagate them, to ſee a repetition of the ſame diſaſtrous ſcenes, to ſpread deſolation and carnage in other countries as well as their own; ſhall we not labour to bring ſuch perſons to a proper ſenſe of their duty, or *exterminate them and their opinions?*'—— Surely mankind have by this time had experience enough of the horrors, occaſioned by fighting againſt opinions, to make it their univerſal prayer, " *From wars of extermination, good Lord, deliver us!*"

Art. 67. At Portman Chapel. By Servington Savery, Rector of Hickham, Lincolnſhire, and joint Morning Preacher at Portman Chapel. 4to. 1s. Robſon.

The French nation is conſidered by Mr. Savery as a nation of Atheiſts, and he views their errors and miſeries as ſo many judgments of the Almighty, from which the inhabitants of the world are to learn righteouſneſs. There may perhaps be much reaſon to queſtion the truth of the poſition contained in the premiſes: but the concluſion, that religion is the only ſure baſis of private and public happineſs, is incontrovertible; and this concluſion is ſtrongly enforced at the cloſe of this ſhort, and neatly written, diſcourſe.

Art. 68. *An Eſtimate of the religious Character and State of Great Britain.* Preached at the Lock Chapel, and St. Mildred's Church, Bread-ſtreet. By Thomas Scott, Chaplain of the Lock Hoſpital, and Afternoon-Lecturer at the ſaid Church. 8vo. 6d. Jordan.

The character of this ſermon is ſufficiently expreſſed in the title. It chiefly conſiſts of a long detail of impieties and immoralities, of which the firſt article is 'daring infidelity and damnable hereſy.' Scarcely any thing political is introduced through the diſcourſe, except a prayer, in which all true friends to their country will heartily join, that the beſt methods may be taken to preſerve peace, to promote religion at home, and to extend the ſame bleſſings to the nations abroad.

Art. 69. Preached at Kidderminſter. By the Rev. G. Butt, A. M. Chaplain in Ordinary to his Majeſty, Vicar of Kidderminſter, and Rector of Stanford in Worceſterſhire. 8vo. 6d. Downes.

Mr. Butt is ſo perfectly ſatisfied with the preſent ſtate of this country, that he challenges all the factors of innovation to point out any general evil among us, which may not be traced to the miſconduct of individuals, rather than to the conſtitution in church and ſtate. In France, on the contrary, he ſees 'all that is ravenous in rapacity; all that is inſolent in vanity; all that is blundering in ignorance; all that is ſpiteful in envy; and all that is wicked in impiety, let looſe upon the world in all their worſt forms, with all their worſt attendants, and with all their moſt calamitous effects.' The danger of attempting to leave mankind without the controul of religion; the value of the Chriſtian revelation; and the general propenſity of the age toward impiety; are topics very properly introduced in this diſcourſe, but they are treated in a manner which diſcovers more command of language, than depth of thought, or regularity of method.

Art. 70. *The Duties of Man.* By W. Gilbank, M. A. Rector of St. Ethelburga, London; Reader and Afternoon Preacher at King-ſtreet Chapel, St. James's, Weſtminſter; and Chaplain to the Duke of Glouceſter. 4to. 1s. Robſon.

Diverſity of ranks in ſociety is unqueſtionably neceſſary, not only to its proſperity, but to its very exiſtence. It is therefore right, that thoſe, who are deſtined to fill up the lower and more laborious ſtations, ſhould be inſtructed in the neceſſity of ſubordination, and exhorted to a peaceable acquieſcence in their lot. The general arguments upon this ſubject are very properly ſtated in this ſermon; and ſeveral juſt obſervations are made, on the value of thoſe public bleſſings which are enjoyed under the Britiſh government. Something, however, ſhould have been added, on the other ſide,—on the duty of the rich to render the ſituation of the poor as comfortable as the condition of human nature will permit: the writer, moreover, ſhould not have been ſo enamoured with the preſent ſtate of things, as to diſcourage all attempts toward improvement, and to repreſent the friends of reform as men who are aiming at confuſion and rapine.

Art. 71. *The Bleſſings enjoyed by Engliſhmen, a Motive for their Repentance.* Preached in Greenwich Church. By Andrew Burnaby, D. D. Archdeacon of Leiceſter, and Vicar of Greenwich. 4to. 1s. Payne.

That the form and conſtitution of our government is *exhibitive* of the moſt incomparable wiſdom and excellence; that France preſents the 'moſt dreadful ſpectacle to the world, which muſt ſtrike horror and diſmay into every, both preſent and *future*, generation;' and that it would be folly to riſk ſubſtantial good for imaginary *better*; are among the leading ſubjects of this diſcourſe, in which we ſee nothing particularly forcible in the reaſoning, nor elegant in the expreſſion.

Art. 72. At Fitzroy Chapel, by Robert Anthony Bromley, B. D. Miniſter of that Chapel, and Rector of St. Mildred's in the Poultry. 4to. 1s. Dilly.

As far as we are able to diſcover the drift of this writer's reaſoning, he appears to be of opinion that no ſuch thing as natural right can exiſt in a ſtate of ſociety; and that where any form of government has been ſettled and ſanctioned by many ages, however abſurd and miſchievous it may have proved, it muſt remain for ever. Whoever preſumes to demur concerning the truth of this *ſelf-evident* axiom, is, in the author's eſtimation, either unworthy of a ſerious reply, or incapable of underſtanding it. We ſhall not attempt to argue with a writer, who treats with ſo much contempt any political principles which differ from his own, but, leaving him to lament 'that conſummation of wickedneſs on which the hiſtoric *page* will *weep* for ever,' we ſhall only remark that the *compleat cruſh*, which he thinks ought to be given to that philoſophy which is ſo lamentably infectious in its ſpirit, muſt be produced by other means than ſuch arguments as thoſe of this ſermon, or the preſumptuous efforts of human force, exerted under the ſuperſtitious idea of executing the vengeance of heaven on a guilty nation.

Art. 73. At Park-ſtreet Chapel. By James Scott, D. D. late Fellow of Trinity College, Cambridge. 4to. 1s. Robſon.

Philoſophy, without any qualifying epithet, is pronounced by this preacher to be a demon, which has led a whole nation into the gulph of miſery and perdition. Even in this country, it ſeems, this demon has obtained ſuch ſway, that, under its patronage, 'infidelity now ſteps forth in looſe attire like a harlot, and ſtares us in the face at noon-day with brazen impudence, laughing at every thing that is grave, and burleſquing every thing that is holy.' Reformation, too, according to Dr. Scott, is a ruffian, which ſcatters firebrands, ruin, and death, for the public good. If *philoſophy* and *reformation* be ſuch foes to man, let us at once boldly renounce the authority of wiſdom and virtue, and try our fortune under the auſpices of ignorance, folly, and corruption!

Art. 74. At St. Dunſtan's in the Eaſt. By Thomas Waters, A.M. Curate of the ſaid Pariſh, and Lecturer of St. Stephen, Walbrook. 4to. 1s. Rivingtons.

The ſole object of this diſcourſe is to prove that we ought to fight and to pray againſt the French. The preacher, in ſhewing that we have not been the aggreſſors in the war, introduces a handſome compliment to the Miniſter, as *uniformly a friend to peace.* He calls the war an *unpleaſant circumſtance,* but truſts that England will not feel it a calamity. Has the writer eyes to ſee, or ears to hear?

Art. 75. In the Pariſh Church of Darlington. By the Rev. James Topham. 8vo. 6d. Printed at Darlington.

In this inelegant and incorrect diſcourſe, the preacher talks of the deſtruction of France *learning* us a very uſeful leſſon; of a conſtitution *to all outward purpoſes* the envy of the world; and of ſentiments which he thought it incumbent *of* him to deliver.

Art. 76. Before the Univerſity of Oxford. By Ralph Churton, M. A. Fellow of Brazen Noſe College, and Rector of Middleton Cheney, Northamptonſhire. 4to. 1s. White.

This ſermon chiefly contains pious exhortations to perſonal repentance and amendment. Being preached in the univerſity of Oxford, which the writer, 'after a reſidence of twenty-one years, is about to quit with ſentiments of *devout* eſteem and unalienable attachment,' he inſiſts, among other heads of ſelf-examination, on ſeveral particulars which more immediately concern academical life. He includes in his liſt of college-vices, perhaps ſomewhat too rigorouſly, the waſte of the academic evenings in ſocial converſation, and the indulgence for ſatire and caricature. As the beſt ſecurity againſt the miſchiefs of anarchy, an early habit of ſubmiſſion to diſcipline is recommended. There is ſomething ſingular in the manner in which the author accounts for the defeat of the combined armies in their firſt attack on France.—'He who dwelleth in heaven, and beholdeth all the inhabitants of the earth, has a right to judge not only of the merits of the cauſe, but of the demerits of the perſons concerned in it, and often puniſhes, firſt of all, the wickedneſs of thoſe, whom finally he propoſes to employ as inſtruments of his *vengeance* againſt blacker guilt and more atrocious enormities.'—The preacher here ſeems to have loſt ſight of his text, "Suppoſe ye that theſe Galileans were ſinners above all the Galileans, becauſe they ſuffered ſuch things?"

Art. 77. At St. Margaret's, Lothbury. By Henry Whitfeld, D.D. F.R.S. Rector of that Pariſh. 4to. 1s. Leigh and Sotheby.

Several of the preachers on this day may not improperly be conſidered as light auxiliaries to the grand corps of aſſociators; at leaſt this is the caſe with Dr. Whitfeld, who ſtrenuouſly aſſerts the juſtice and neceſſity of the preſent war, and exhorts his hearers to ſhun the aſſemblies of thoſe who endeavour, either by their ſpeeches or their writings, to make them diſſatisfied with the bleſſings which they enjoy under our preſent happy conſtitution both in church and ſtate; and to leave the management of ſtate affairs to thoſe whoſe knowlege and abilities are equal to the taſk, inſtead of contriving ſucceſſive ſyſtems of general reform, and buſying themſelves about other ſuch matters of high concern. With the political part of the ſermon, however, good practical advice is united on the ſubject of perſonal reformation.

Art. 78. *Dans la Chapelle Helvetique. Sur ces Paroles, " Si vous êtes ſages, vous le ſerez pour vous-mêmes." Par M. Abauzit, P.* 8vo. 1s. Richardſon.

A very temperate and prudent diſcourſe, inculcating, on the natives of the Helvetic ſtates reſident in this country, a zealous attachment to religion, unanimity among themſelves, and dutiful reſpect to the government and laws under which they live. A copy of their addreſs to his Majeſty on the 21ſt of March 1793, is added; with his Majeſty's gracious anſwer.

Art. 79. At Goſport By Richard Bingham, B. A. Miniſter of Goſport Chapel, and late Fellow of New College, Oxford. 8vo. 1s. Cadell.

The wretched character and ſtate of the French nation, and the unparalleled bleſſings enjoyed by Britons under our happy conſtitution, form, as uſual on this occaſion, the burthen of the ſong in the preſent diſcourſe; and the preacher purſues the deſcription through a long courſe of diffuſe declamation, in which he ſpares no pains to exhibit, in the ſtrongeſt colours, the contraſted pictures. In one thing, however, he differs from the generality of his brethren; inſtead of holding up the French as devoted objects of divine vengeance, and ourſelves as honoured with the high privilege of executing it, he ſays, ' To pretend to imagine or aſſert, that we are ſent to brandiſh the ſword of deſtruction, that we are directed to be the inſtruments of Almighty vengeance to chaſtize the crimes of a wicked and offending nation, would certainly be the height of arrogance and preſumption.' In concluſion, though the writer argues for the neceſſity of the preſent war, he dictates a charitable prayer, ' that the Lord of mercy, unanimity, and concord, would be pleaſed to make our arms, not the inſtruments of vengeance and *extirpation*, but the means of mild correction, and the cauſe of a laſting and an happy peace.' We are ignorant to what public act of the French nation Mr. Bingham alludes, when he ſays that they have declared, by a *public proteſt*, that they ridiculed and deſpiſed their God.

Art. 80. *The Reaſonableneſs of National Humiliation*; addreſſed to a Congregation of Proteſtant Diſſenters at Hammerſmith. By Robert Winter. 8vo. 1s. Cadell.

The purpoſes, for which this ſermon is ſaid to be publiſhed, are, to counteract the miſrepreſentations which it has become faſhionable to circulate of ſome diſſenting principles, and to advance the great moral and religious purpoſes of a day of humiliation. The latter of theſe ends it ſeems very well calculated to anſwer, being a plain and practical diſcourſe on the neceſſity of repentance and reformation: but with reſpect to the former, we apprehend, it can be of little ſervice, as Mr. Winter has avoided all political diſcuſſion.

Art. 81. At the Gravel-Pit Meeting in Hackney. By Joſeph Prieſtley, LL.D. F.R.S. &c. 8vo. 1s. Johnſon.

" Have you heard the argument? Is there any offence in it?"— No offence in the world.—Except a ſide-ſtroke at the hierarchy, it is a diſcourſe which Mr. Burke himſelf might read without being offended—provided that he takes care not to meddle with the preface; where he would probably be *much offended* by reading, that he has, in the Houſe of Commons, brought a charge againſt the injured author of this ſermon, which he has neither the ability to maintain, nor the virtue to retract.

The ſermon is an exhortation to pious confidence in the good providence of God, founded on Pſalm xlvi. 1.

Art. 82. *A Diſcourſe on National Faſts*, particularly in reference to that of April 19, 1793, on occaſion of the preſent War. By W. Fox. 8vo. 3d. Gurney.

Mr. W. Fox, already known to the world as a ſhrewd obſerver and a down-right ſpeaker, here gives his opinion very freely againſt the practice of national faſts. Such obſervances are, he thinks, contrary to the ſimplicity of the Chriſtian religion, and ſuppoſe a combination of religion with national conteſts, which is totally repugnant to the Chriſtian ſpirit. The modes of faſting, at preſent in uſe both in catholic and reformed churches, he treats as fair objects of ridicule; and the connection of faſting with war, he conſiders as nothing leſs than a kind of impiety. When we are required to pray for ſucceſs to his Majeſty's arms, he judges that it cannot be deemed preſumptuous to aſk, how they are to be employed, and what conſequences are likely to reſult from their ſucceſs?

'Before we preſume,' ſays he, 'to tell God the war is juſt and neceſſary, we ought to have ſatisfaction as to the ſpecific nature of the war, and that ſuch is its proper deſcription. For, though it is alleged to be ſo by high authority, yet that authority is human, and conſequently fallible. Under ſuch circumſtances, the queſtion aſſumes a more ſerious form than even an affair of ſtate. The king muſt now be conſidered, not as being *hurled* from his throne, but voluntarily deſcending from it, and leading his ſubjects into a preſence where he and the meaneſt of them are on a perfect level. Under ſuch circumſtances, ſurely, we may be permitted to pauſe at the threſhold, and reſpectfully aſk for ſome evidence that the war will be really of that deſcription which we are required to affirm it to be in the preſence of *Jehovah*. If, on inquiry, it appears to us not ſo to be, it then becomes our duty, not only to decline affirming it ourſelves, but to urge others to make a ſimilar inquiry, that they may thereby avoid the guilt of aſſerting a falſehood to God.'

There is certainly ſome reaſon in all this, as well as in what is added concerning the neceſſity of reforming thoſe crimes which are ſtrictly and properly national. Of this ſubject the reader will hear more in the next article.

Art. 83. *Sins of Government, Sins of the Nation*; or a Diſcourſe for the Faſt. By a Volunteer. 8vo. 1s. Johnſon.

Though it be a political axiom, not to be controverted, that "the king can do no wrong," it will perhaps be generally admitted that there may be ſins of government: but that theſe ſins of government are alſo ſins of the nation, and that theſe are the ſins which ought to be the ſubject of humiliation on the national faſt, was perhaps never ſo clearly made out, nor ſo energetically applied, as in this excellent diſcourſe. The writer [*], no novice either in the ſchool of politics or that of literature, with a force of argument only equalled by the elegance of language in which it is expreſſed, thus explains the leading idea on which the diſcourſe is founded:

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[*] Mrs. Barbauld, according to report.

'We act as a nation, when, through the organ of the legiſlative power, which ſpeaks the will of the nation, and by means of the executive power which does the will of the nation, we enact laws, form alliances, make war or peace, diſpoſe of the public money, or do any of thoſe things which belong to us in our collective capacity. As, comparatively, few individuals have any immediate ſhare in theſe public acts, we might be tempted to forget the reſponſibility which attaches to the nation at large with regard to them, did not the wiſdom and piety of the governing powers, by thus calling us together on every public emergency, remind us that they are all *our own* acts; and that, for every violation of integrity, juſtice, or humanity in public affairs, it is incumbent upon every one of us, to humble himſelf perſonally before the tribunal of Almighty God.

'That this is the true and only rational interpretation of the ſolemnities of this day, is evident from hence, that we are never enjoined to confeſs the ſins of other people; but our own ſins. To take upon ourſelves the faults of others, ſavours of preſumption, rather than humility. There would be an abſurd mockery in pretending to humble ourſelves before God for miſdeeds which we have neither committed, nor have any power to amend. Thoſe evils which we could not help, and in which we have had no ſhare, are ſubjects of grief indeed, but not of remorſe. If an oppreſſive law, or a deſtructive war, were of the nature of a volcano or a hurricane, proceeding from cauſes totally independent of our operations, all we ſhould have to do, would be to bow our heads in ſilent ſubmiſſion, and to bear their ravages with a manly patience. We do not *repent* of a dangerous diſorder or a ſickly conſtitution, becauſe theſe are things which do not depend upon our own efforts. If, therefore, the nation at large had nothing to do in the affairs of the nation, the piety of our rulers would have led them to faſt and pray by themſelves alone, without inviting *us* to concur in this ſalutary work. But we are called upon to repent of national ſins, becauſe we *can* help them, and becauſe we ought to help them. We are not fondly to imagine we can make of kings, or of law-givers, the ſcape-goats to anſwer for our follies and our crimes: by the ſervices of this day they call upon us to anſwer for them; they throw the blame where it ought ultimately to reſt; that is, where the power ultimately reſts. It were trifling with our conſciences to endeavour to ſeparate the acts of governors, ſanctioned by the nation, from the acts of the nation; for, in every tranſaction the principal is anſwerable for the conduct of the agents he employs. If the maxim, that the king can do no wrong, throws upon miniſters the reſponſibility, becauſe without miniſters no wrong could be done, the ſame reaſon throws it from them upon the people, without whom miniſters could do no wrong.'

Among the vices of nations with reſpect to their own internal proceedings, one of the principal, according to this author, is the permitting oppreſſive laws and bad government to remain:

'We are apt to ſpeak of the *happineſs* of living under a mild government, as if it were like the happineſs of living under an indulgent climate; and when we thank God for it, we rank it with the bleſſings of the air and of the ſoil; whereas we ought to thank God for the *wiſdom* and *virtue* of living under a good government; for a good government is the firſt of national duties. It is indeed a happineſs, and one which demands our moſt grateful thanks, to be born under one which ſpares us the trouble and hazard of changing it; but a people born under a good government, will probably not die under one, if they conceive of it as of an indolent and paſſive happineſs, to be left for its preſervation to fortunate conjunctures, and the floating and variable chances of incalculable events;—our ſecond duty is to keep it good.'

A quiet ſubordination under lawful authority is inculcated on the ſimple principle, that the will of the minority ſhould ever yield to that of the majority; and attention to this principle is recommended particularly to public functionaries and to reformers. Of the energy and ſpirit with which national ſins are here reproved, we ſhall give one ſpecimen:

'Amongſt our national faults, have we any inſtances of *cruelty* or *oppreſſion* to repent of? Can we look round from ſea to ſea, and from eaſt to weſt, and ſay, *that our brother hath not aught againſt us?* If ſuch inſtances do not exiſt under our immediate eye, do they exiſt any where under our influence and juriſdiction? There are ſome, whoſe nerves, rather than whoſe principles, cannot bear cruelty—like other nuiſuances, they would not chooſe it in ſight, but they can be well content to know it exiſts, and that they are indebted for it to the increaſe of their income, and the luxuries of their table. Are there not ſome *darker-coloured* children of the ſame family, over whom we aſſume a hard and unjuſt controul? And have not theſe our brethren *aught againſt us?* If we *ſuſpect* they have, would it not become us anxiouſly to enquire into the truth, that we may deliver our ſouls; but if we know it, and cannot help knowing it, if ſuch enormities have been preſſed and forced upon our notice, till they are become flat and ſtale in the public ear, from fulneſs and repetition, and ſatiety of proof; and if they are ſtill ſanctioned by our legiſlators, defended by our princes—deep indeed is the colour of our guilt.—And do we appoint faſts, and make pretences to religion? Do we pretend to be ſhocked at the principles or the practices of neighbouring nations, and ſtart with affected horror at the name of Atheiſt? Are our conſciences ſo tender, and our hearts ſo hard? Is it poſſible we ſhould meet as a nation, and knowing ourſelves to be guilty of theſe things, have the confidence to implore the bleſſing of God upon our commerce and our colonies: preface with prayer our legiſlative meetings, and then deliberate *how long* we ſhall continue human ſacrifices? Rather let us

'Never pray more, abandon all remorſe.

Let us lay aſide the grimace of hypocriſy, ſtand up for what we are, and boldly profeſs, like the emperor of old, that every thing is ſweet from which money is extracted, and that we know better than to deprive ourſelves of a gain for the ſake of a fellow-creature.'

The violation of ſincerity, juſtice, and good-will, in the conduct of this nation with regard to other ſtates, is forcibly repreſented; the true features of war are painted with a degree of ſtrength ſuffi-

cient

cient to excite univerſal horror; the SERIOUS queſtion, how far individuals are really anſwerable for the guilt of the nation, is diſcuſſed; and it is remarked, in concluſion, that 'every good man owes it to his country, and to his own character, to lift up his voice againſt a ruinous war, an unequal tax, or an edict for perſecution, and to oppoſe them temperately, but firmly, by all the means in his power.'

If neither the ſtrong reaſoning, nor the impreſſive imagery, nor the ſarcaſtic ſeverity, of this diſcourſe, can find acceſs to the *national conſcience*, its keeper (whoever he be,) has either guarded it with impenetrable locks and bars, or has "ſeared it with a hot iron."

CORRESPONDENCE.

*** Dr. Tatham's polite letter is received, and is tranſmitted to the Gentleman to whoſe conſideration his work was more immediately entruſted.

†‡† From the tenor of Mr. Butterworth's note, dated June 11, it is apprehended that he had not ſeen our notice of his former letter, at the end of the Review for *April*. Not conceiving that they have in any way miſunderſtood or miſrepreſented Mr. B.'s ſentiments, the Reviewers muſt abide by their concluſion that it is unneceſſary, and their conviction that they have not room, to inſert his letter; which, were the caſe otherwiſe, they would print with the greateſt readineſs.

‡*‡ If O. K. be an attentive reader of the Monthly Review, he muſt know that we do not inſert any accounts of works which anonymous correſpondents may chuſe to ſend to us. The object of his ſolicitude was under our conſideration before we received his letter.

†‡† In anſwer to a *Conſtant Reader*, we have only to lament that he is in poſſeſſion of an earlier and leſs perfect edition of Calepini than that which Mr. Hamilton quoted. (See the laſt Review, p. 66.) The more mature and more enlarged definition inſerted by that lexicographer in Mr. H.'s edition certainly ſuperſedes the former.

†*† T. P. inquires why we write "*averſion from*," inſtead of following the more common conſtruction "*averſion to*." If he will conſult Johnſon's Dictionary, and will recollect the derivation of the word *averſion*, he will probably be able to ſatiſfy himſelf on this point.

§ B. W.—Agricola, &c. are received.

||§|| The concluſion of our account of Mr. Twining's tranſlation of Ariſtotle will appear in the next Review.

☞ In the laſt Appendix, in ſome copies, p. 577. l. 27. *for* 'cauſe,' *r.* cauſes.

—— Number for May, p. 61. l. 4. from the bott. for '*evangelis*,' *r.* *evangelio*.

THE

MONTHLY REVIEW,

For JULY, 1793.

Art. I. Mr. Twining's *Tranſlation of Ariſtotle's Treatiſe on Poetry.* [*Article concluded from Vol. VII. p.* 133.]

To Mr. Twining's valuable labours on Ariſtotle, our account of which we have long and very unwillingly ſuſpended, we return with pleaſure, and not without hopes of being able to gratify our learned readers, by laying before them a ſummary of his criticiſms on the preſent ſtate of the text in the treatiſe under our conſideration. We have been induced, from reverence to Ariſtotle's invaluable work, and from reſpect to Mr. Twining's judgment, not to content ourſelves with *ſelections* from the new readings, which he has adopted or propoſed, but to give our readers an abridged repreſentation of *all* that he has done toward reforming the text; referring them to his book for a fuller account of the reaſons on which the corrections are founded.

Note 2. Και χρωμασι και σχημασι πολλα μιμουνται τινες απεικαζοντες, οἱ μεν δια συνηθειας, οἱ δε δια τεχνης, ἑτεροι δε δια της φωνης.

'I have followed the old and moſt authentic reading, δια της φωνης: which, though not unexceptionable, has been rejected, I think, without ſufficient reaſon.'—'The only objection to the reading, δια της φωνης, is the improbability that Ariſtotle ſhould, without any apparent reaſon, envelop the whole paſſage in embarraſſment and ambiguity, by ſuch a change of phraſe:—ΔΙΑ φωνης;—which every reader is naturally led to join, not with the dative, χρωμασι και σχημασι, but with ΔΙΑ τεχνης, and ΔΙΑ συνηθειας: but the word φωνης oppoſing ſuch a conſtruction, has therefore, probably, been changed to αμφοιν.—This objection has not been ſolidly anſwered, I think, either by Victorius, or any other commentator; nor can I think the change of phraſe here by any means ſufficiently accounted for, merely by aſſigning, as Victorius does, a paſſage of Lucian, where the *phraſe itſelf*, (to which no one objects,) occurs. [See Mr. Winſtanley's note.] I am much inclined, therefore, to admit the reading ſaid by Madius to have been found in an ancient MS. and confirming the conjecture of Robortelli,—ἑτεροι δε ΤΗι ΦΩΝΗι. This would clearly mark the bounds of the parentheſis, and fix the conſtruction: και χρωμασι, και σχημασι, πολλα μιμουνται τινες—(——) ἕτεροι δε τη φωνη.' *

Note 4. Οἱ των ορχηστων. 'There is great reaſon to ſuſpect this reading. It is generally rendered, "*Some* dancers:" but Victorius, who underſtands it in that ſenſe, ſays—*durus tamen ſermo*; and produces no authority for ſuch a phraſe. Heinſius propoſed, οἱ ΠΟΛΛΟΙ των ορχηστων. The learned reader may, perhaps, agree with me, that ΕΝΙοι των ορχηστων would be preferable, as nearer to the text. It is not probable, that the degree of imitative ſkill here deſcribed was poſſeſſed by *all* dancers, or even by "*the greater part*" of them,' &c. &c.

Note 5. Ειθ' εν τινι γενει ΧΡΩΜΕΝΗ των μετρων τυγχανουσα ΜΕΧΡΙ ΤΟΥ ΝΥΝ—' There is ſurely ſomething defective in this paſſage: all render this "*or, making uſe of ſome kind of metre,* AS IT HAS DONE, *to this day.*" And this indeed ſeems the only ſenſe that can be given to the words as they ſtand. But it appears to me that the original cannot, by any fair and warranted elliptical conſtruction, be made to ſay this.'—' I am not able entirely to repel a ſuſpicion—for I give it as nothing more—that the words, μεχρι του νυν, may belong to *this* ſentence, and the whole may have originally ſtood thus:—ειτε μιγνυσα μετ' αλληλων, ειθ' εν τινι γενει χρωμενη των μετρων τυγχανουσα. Μεχρι ΓΑΡ του νυν ουδεν ΕΧΟΜΕΝ, &c. *i.e.* "For *we have hitherto* no common appellation," &c.

Note 10. Ουκ ηδη και ποιητην προσαγορευτεον. Mr. Twining rejects the conjecture of Heinſius, who contended, that ουκ ηδη και ποιητην προσαγορευτεον ſhould be read interrogatively, becauſe the ſenſe which it gives to the paſſage appears to him to be trifling.—He alſo rejects the reading of Victorius—ΟΥ ποιουσα την μιμησιν, as not capable of the ſenſe in which it is rendered, of *not imitating at all.*—He therefore retains the common reading, and has adopted the explanation, which he thinks is encumbered with the feweſt difficulties, and does not materially differ from that which is given to the paſſage by thoſe who follow the reading of Victorius. "Such a writer we might, certainly, on the firſt glance, call a *verſifier—a metre-maker*—εποποιον, ελεγειοποιον, &c. but ſhould not *immediately* (ΗΔΗ) *merely on account of the variety of his verſification,* allow him *alſo* the title of *Poet*—ΚΑΙ ποιητην προσαγορευτεον." The word ὁμοιως, he obſerves, has thus its proper force. So has ουκ ΗΔΗ, ΚΑΙ ποιητην προσαγορευτεον.

Note 16. Caſtelvetro's conjecture of την Δειλιαδα, (which might be rendered *the Poltroniad,*) Mr. Twining thinks ingenious, but unneceſſary. In ſupport of the common reading, and of Dacier's obſervation on it, he adduces ſimilar national titles that are preſerved of other pieces of this poet; ſuch as Κρητες, Λακωνες, Λημνιαι.

Note 18. Εν τοις αυτοις και τα αυτα μιμεισθαι εστιν, ὁτε μεν απαγγελλοντα, η ἑτερον τι γιγνομενον, ὥσπερ Ὅμηρος ποιει, η ὡς τον αυτον, και μη μεταβαλλοντα, η παντας ὡς πραττοντας και ενεργουντας τους μιμουμενους. In the common acceptation of this paſſage, the words ὁτε μεν απαγγελλοντα, η ἑτερον τι γιγνομενον, are ſuppoſed to expreſs the mixture of *mere narration*, and *dramatic* imitation, in the Epic ſpecies; as if ἑτερον τι γιγνομενον were oppoſed to απαγγελλοντα. Mr. Twining thinks that ἑτερον τι γιγνομενον is not oppoſed to απαγγελλοντα, but to ὡς τον αυτον και μεταβαλλοντα; and that απαγγελλοντα is oppoſed to πραττοντας. He therefore points the paſſage thus: ὁτε μεν ΑΠΑΓΓΕΛΛΟΝΤΑ (η ἑτερόν τι γιγνομενον, ὥσπερ Ὁμηρος ποιει, η ὡς τον αυτον, και μη μεταβαλλοντα,) η παντας ὡς ΠΡΑΤΤΟΝΤΑΣ και ενεργουντας τους μιμουμενους.

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* M. Wyttenbach, Bibl. Crit. vol. ii. pref. p. 10. reads η δια φυσιν, and refers to the beginning of the Metaphyſics.

In a note to this paſſage, (p. 182.) Mr. Twining ſays, ' I agree perfectly with Mr. Winſtanley, that Caſaubon's emendations are not neceſſary.' We were ſurprized at the remark, becauſe, in his tranſlation, Mr. T. has given the ſenſe of Caſaubon's correction: *e. g.* Ariſtotle ſays, (as the text ſtands,) that Sophocles and Ariſtophanes reſemble each other in this, ὁτι μιμουνται δρωντας, that is, " they imitate *perſons in action*," in which ſenſe δρωντας is, as its grammatical form too imports, the *ſubject* of the ſentence:—but Mr. Twining tranſlates it, as they imitate *in the way of action*, that is, δρωντες, *agentes*, *agendo*. In this ſenſe δρωντες is, as Caſaubon underſtands it, the *agent* of the ſentence. We notice this apparent inconſiſtency, becauſe we conceive the ſenſe of this paſſage to be intimately connected with a leading principle in the Poetics.

Note XXI. Θηριων τε μορφας των ΑΤΙΜΟΤΑΤΩΝ. The common reading is των ΑΓΡΙΩΤΑΤΩΝ. The ſenſe and purport of the paſſage, ſays Mr. Twining, ſeem to require inſtances of *mean*, or *diſguſting*, (ατιμοτατων,) rather than of *terrible* (αγριωτατων) objects. The reading adopted by Mr. T. is alſo, as he obſerves, ſupported by the authority of MSS. and the arguments of Victorius.

Note XXXIX. Οἱ ΛΕΓΟΜΕΝΟΙ αυτης ποιηται μνημονευονται. ' The text is probably corrupt. Caſtelvetro conjectured, very ingeniouſly, ΟΛΙΓΟΙ ΜΕΝ ʽΟΙ αυτης ποιηται. But this Greek, ολιγοι οἱ ποιηται, is, I fear, what the critics call πονηρου κομματος. I will venture to mention another conjecture that has occurred to me. The learned reader will diſpoſe of it as he pleaſes. It ſeems not improbable that Ariſtotle wrote Ηδη δε σχηματα τινα αυτης εχουσης ʽΟΙΑ ΛΕΓΟΜΕΝ, Οἱ αυτης, &c. *i. e.* " when it had acquired a certain form, *ſuch as we ſay*," alluding to what he had ſaid of Homer's ſuggeſting, by his *Margites*, the true *form*, or *idea*, of comedy.'

Note XLII. ʽΗ μεν ουν Εποποιια τη Τραγωδια μεχρι μονου μετρου μετα λογου μιμησις ειναι των σπουδαιων ηκολουθησεν.

' Of the corruption of this paſſage I have no doubt. It has been propoſed to eject the words, μετα λογου. My ſuſpicion rather falls upon the word μετρου; which, as it adds nothing but embarraſſment to the ſenſe, (λογος, *ſpeech*, or *words*, being a general term, and including *metre*, as in ch. 1.) I have omitted.'—'On the whole, it ſeems not improbable, that the paſſage originally ſtood in ſome ſuch way as this: Ἡ μεν ουν Εποποιϊα τη Τραγωδιᾳ μεχρι μονου ΤΟΥ μετα λογου μιμησιΝ ειναι σπουδαιων ηκολουθησεν.'

Note XLIV. Εστιν ουν Τραγῳδια μιμησις πραξεως σπουδαιας και τελειας, μεγεθος εχουσης ηδυσμενῳ λογῳ, χωρις ἑκαστου των ειδων εν τοις μοριοις δρωντων, ου δι' απαγγελιας, αλλα δι' ελεου και φοβου περαινουσα την των τοιουτων παθηματων καθαρσιν.

'It is ſurpriſing, that ſo ſtrange a phraſe as ειδων—δρωντων—*formis—agentibus*—ſhould have paſſed as genuine with any Greek ſcholar. It is ſtill more ſo, that the obvious oppoſition of δρωντων to απαγγελια, and the no leſs obvious abſurdity of *oppoſing* narration to pity and terror, (ου δι' απαγγελιας, ΑΛΛΑ δι' ελεου και φοβου)—ſhould have eſcaped the notice of any commentator. I ſhould write the paſſage thus; ſtill conſidering it as imperfect:—χωρις ἑκαστου των ειδων εν τοις μοριοις * * * [forte ΔΙΑ] δρωντων και ου δι' απαγγελιας * * * * αλλα δι' ελεου και φοβου, κ. τ. λ. Thus the word δρωντων will retain its proper ſenſe, and the *active* imitation of the drama, which Ariſtotle every where makes its characteriſtic diſtinction, as oppoſed to the *Epic*, will be, as we might expect to find it, in a *formal* and *exact* definition of tragedy, diſtinctly marked.'

Note XLVI. Λεγω δε ἡδυσμενον μεν λογον, τον εχοντα ῥυθμον και αρμονιαν, και μελος. Mr. Twining adopts Victorius's emendation, ῥυθμον και ἁρμονιαν και ΜΕΤΡΟΝ.

Note LII. Ὁ μεν γαρ Πολυγνωτος αγαθων ἠθογραφος. Inſtead of αγαθων ηθογραφος, *a manner-painter of good men*, which, ſays Mr. Twining, is not at all to Ariſtotle's purpoſe, he follows the reading of moſt of the MSS. ΑΓΑΘΟΣ ηθογραφος, *a good manner-painter*.

Note LIII. Caſtelvetro propoſes to place the paſſage παραπλησιον γαρ εστι as far as εικονα immediately after the words εχουσα δε μυθον και συστασιν πραγματων. In all the editions and MSS: it follows after δευτερον δε τα ηθη. Mr. Twining has adopted Caſtelvetro's tranſpoſition, which, he thinks, is too obviouſly neceſſary to offend even the moſt conſcientious adherents to the eſtabliſhed inaccuracy and authentic blunders of antient MSS.

Note LVIII. Εστι δε ηθος μεν το τοιουτον, ὁ δηλοι την προαιρεσιν, ὁποια τις εστιν, εν οἱς ουκ εστι δηλον, η προαιρειται, η φευγει ὁ λεγων. Διοπερ ουκ εχουσιν ηθος ενιοι των λογων. This paſſage contains one of thoſe tranſpoſitions, with which Ariſtotle's treatiſe abounds. It is the more remarkable, becauſe we have the authority of MSS. for correcting the paſſage. The Abbé Batteux has given it thus, from a MS. in the King of France's library: εστι δε ηθος μεν το τοιουτον, ὁ δηλοι την προαιρεσιν, ὁποια τις εστιν· διοπερ ουκ εχουσιν ηθος ενιοι των λογων, εν οἱς ουκ εστι δηλον ὁτι προαιρειται η φευγει ὁ λεγων—which, Mr. Twining thinks, is fully authorized by common ſenſe. He tranſlates it thus: 'The *manners* are, whatever manifeſts the *diſpoſition* of the ſpeaker. There are ſpeeches, therefore, which are without manners, or character, as not containing any thing by which the *propenſities* or *averſions* of the perſon who delivers them can be known.' The common reading, which we have placed at the beginning of this note, is thus rendered by Mr. Harris: "MANNERS, or CHARACTER, *is that which diſcovers* WHAT THE DETERMINATION [of a ſpeaker] *will be* *, *in matters where* IT IS NOT YET MANIFEST, *whether he chuſes to do a thing, or to avoid it.*"

' Now if this were true, (ſays Mr. Twining,) I do not ſee how there could be any ηθος in any play, after the firſt diſcovery of the ſpeaker's character. In the *Avare* of Moliere, for inſtance, it is ſufficiently *manifeſt* from the very firſt ſcene in which Harpagon appears, what his avarice will lead him *to chuſe* or *to avoid*, in any circumſtance of the drama. Is there, for that reaſon, no ηθος, no ſentiments that mark his character in any thing he ſays during the reſt of the play?—Nay, more; according to this reading, there can be no ηθος at all in any part of that drama: for the προαιρεσις, or propenſity of *the Miſer* is completely known to every reader or ſpectator from the very title of the piece.

' I know, indeed, that Le Boſſu, and others, have *given* a meaning to this paſſage, by *making* Ariſtotle ſay, what he certainly does *not* ſay, viz. when it is not yet manifeſt "*ex indicio dicentis,*" what the will, or choice of the ſpeaker is. But if the common reading were right, we might ſurely expect to find the words εν οἱς ουκ εστι δηλον, &c. ſubjoined in other places where he defines the ηθος. Yet we have nothing like it in cap. xv. *initio*; nor in the ſecond book of his *Rhetoric*, where he ſays only, ηθος δ' εχουσι λογοι, εν ὁσοις δηλη ἡ προαιρεσις: nor in other paſſages of the ſame work, relative to the ſame ſubject.

' Piccolomini's tranſlation agrees with mine, and is expreſſed with his uſual accuracy.—" Ma il coſtume nel parlar' é quello, il quale moſtra fuora, è apparir fà il volere, et l'elettion di chi parla. Peroche alcuni parlari ſi truovano, li quali non hanno coſtume; come ch' in eſſi non appaia, et non ſi manifeſti, quello, che ò elegga, ò fugga, con la ſua volontà, chi parla."

Note LXVII. *Οδυσσειαν γαρ ποιων, ουκ εποιησεν άπαντα ὁσα αυτῳ συνεβη*—ΑΛΛ' Ἁ *περι μιαν πραξιν, οἱαν λεγομεν την Οδυσσειαν*, ΣΥΝΕΣΤΗΣΑΝ. " Non cecinit omnia—*ſed quæ* circa unam ſolam actionem, *qualem Odyſſeam dicimus, conſtiterunt.*" Victorius reads *αλλα*, and *συνεστησεν*. Mr. Twining is inclined to follow Victorius's conjecture, pointing and tranſlating it

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' * The words την προαιρεσιν ὁποια τις εστιν, are not, I think, rendered with Mr. Harris's uſual accuracy,—" what the *determination* of a ſpeaker *will be*." Προαιρεσις, here, is not *particular determination*, but that habitual and *general propenſity*, which is the *cauſe* of particular determinations.'

thus: αλλα περι μιαν πραξιν, οιαν λεγομεν, την Οδυσσειαν συνεστησεν· ὁμοιως δε και την Ιλιαδα. "Sed circa unam *actionem*, *qualem dicimus*, *Odyſſeam conſtituit*; *pariterque Iliadem.*" "But he planned his Odyſſey, as he alſo did his Iliad, upon an action, that is *one*, in the ſenſe here explained." He acknowleges, however, that αλλ' ἁ, beſide its ſupport from MSS. anſwers better to the ἁπαντα ὁσα, which precedes: ουκ εποιησεν ἁπαντα ὁσα αυτῳ συνεβη— αλλ' ἁ περι μ. π. &c. but he thinks that, if αλλ' ἁ be retained, the paſſage ſhould ſtand thus: αλλ' ἁ περι μιαν πραξιν, [*ſc.* εστι,] οιαν λεγομεν την Οδυσσειαν, ΣΥΝΕΣΤΗΣΕΝ, which reading, on the whole, he thought it right to follow.

Note LXVIII. Διαφερεσθαι και κινεισθαι το ὁλον. Mr. Twining does not think διαφερεσθαι right. It is rendered by Goulſton, "*diverſum reddatur*;" for which ſenſe of the word Mr. T. knows no authority, at leaſt in Ariſtotle's writings. It ſhould rather be *diſcerpatur*, *diſtrahatur*, &c. but he thinks that Ariſtotle wrote ΔΙΑΦΘΕΙΡΕΣΘΑΙ, *ſpoiled*, or *deſtroyed*. So in his Topics, ΦΘΕΙΡΕΣΘΑΙ το ὉΛΟΝ, vol. 1. p. 258. B. ed. *Duval.*

Note LXXVI. Των δε ἁπλων μυθων και πραξεων, αἱ επεισοδιωδεις εισι χειρισται. Mr. Twining conjectures that for ἁπλων we ſhould read ἁπαντων.

Note LXXXV. Δυο μεν ουν του μυθου μερη ΠΕΡΙ ΤΑΥΤΑ εστι, περιπετεια και αναγνωρισις. "*Circa hæc.*" About *what?* Victorius ſays, τα πραττομενα; and Dacier, "qui regardent *le ſujet.*" Mr. Twining has neglected the word περι in his tranſlation, in conformity to the probable conjecture of Madius. He thinks, however, that, retaining περι, we ſhould read περι Τ' ΑΥΤΑ, *circa eaſdem res.*

Note LXXXVIII. Ιδια δε, τα απο σκηνης και κομμοι. Mr. Twining deems the paſſage corrupt, and thinks that the words τα απο σκηνης και ſhould be eraſed.

Note XCIX. Δευτερα δ', ἡ πρωτη λεγομενη ὑπο τινων, εστι ΣΥΣΤΑΣΙΣ, ἡ διπλην τε την ΣΥΣΤΑΣΙΝ εχουσα—Mr. T. ſuſpects συστασις to be an interpolation.

Note CXIV. Φανερον ουν ὁτι——εν τῳ Οιδιποδι του Σοφοκλεους, Heinſius pronounces this whole paſſage to be out of its proper place. Mr. Twining allows that it interrupts the connection, and obſcures the purport, of the chapter; yet he thinks that it is where the author placed it.

Note CXVI. Και εν ΤΗι ΙΛΙΑΔΙ περι του αποπλου. Batteux tranſlates it, "la *petite* Iliade;" and Mr. Twining thinks it very probable that the word ΜΙΚΡΑι has been omitted in the text.

Note CXVIII. Επιεικειας ποιειν παραδειγμα η σκληροτητος δει. Heinſius firſt ſuggeſted that the phraſe επιεικειας η σκληροτητος was elliptical, and that μαλλον was to be underſtood. Mr. Twining thinks that μαλλον was originally in the text, Inſtead of σκληροτητος, he conjectures ʽΑΠΛΟΤΗΤΟΣ. For his learned defence of this conjecture, we refer the reader to his notes.

Note CXX. *Τας παρα τα εξ αναγκης ακολουθουσας αισθησεις τη ποιητικη.* Some MSS. have *τα παρα τας εξ αναγκης,* &c. which Mr. Twining prefers as being, on the whole, the cleareſt. It is alſo the reading of Victorius.

Note CXXII. *Αἱ δε [αναγνωρισεις] εκ περιπετειας, ὡσπερ ἡ εν τοις Νιπτροις, βελτιους.* Victorius underſtands *εκ περιπετειας* adverbially, "caſu, fortuito, et *quia ita accidit.*" Heinſius, taking *περιπετεια* in the dramatic ſenſe, tranſlates, "quæ *e mutationibus in contrarium oriuntur.*" Mr. Twining allows this to be the obvious meaning of the expreſſion, if *not* underſtood adverbially; but he thinks it cannot be Ariſtotle's meaning, becauſe the diſcovery of the ſcar of Ulyſſes was not the conſequence of any ſuch *περιπετεια.* Mr. T. though with ſome heſitation, conjectures *εκ* ΠΡΟΠΕΤΕΙΑΣ.

Note CXXIII. *Δευτεραι δε, αἱ πεποιημεναι ὑπο του ποιητου, διο ουκ ατεχνοι.* Mr. Twining reads *διο ατεχνοι,* without the negative.

Note CXXV. *Εκεινος δε [δια σημειων,] ταυτα ουν αυτος λεγει, ἁ βουλεται ὁ ποιητης, αλλ' ουχ ὁ μυθος.* Mr. T. allows to Dacier's conjecture, *δια τεκμηριων,* the praiſe of ingenuity, but has adopted *δια σημειων* on the authority of a MS. mentioned by Victorius.

Note CXXXV. Ὁ *μη ὁρωντα τον θεατην ελανθανεν.* Dacier for *θεατην* propoſes ΠΟΙΗΤΗΝ. Caſtelvetro underſtood the paſſage nearly as Dacier does, but conjectured *ὁ μη ὁρωντα,* ΩΣ *τον θεατην, ελανθανεν* ΑΝ. Mr. Twining reads the paſſage, *ὁ μη ὁρωντα,* ὩΣ, or ΩΣΠΕΡ, *θεατης, ελανθανεν,* and tranſlates, 'which eſcaped him [i. e. Carcinus] *for want of ſeeing the action as a ſpectator.*'

Note CXXXVII. *Πιθανωτατοι γαρ απο* ΤΗΣ ΑΥΤΗΣ *φυσεως οἱ εν παθεσιν εισι.*

'Nothing, (ſays Mr. Twining,) I think, can be more forced and improbable, than the ſenſe given to the words *απο της αυτης φυσεως,* by Victorius, and, after him, by Goulſton and Dacier "*eorum qui pari natura* ingenioque præditi," &c.—De deux hommes, qui ſeront d'un *egal genie,* &c. If the text be right, the only ſenſe I ſee is that given by Heinſius:—"*propter ſimilitudinem ejuſdem naturæ;*"—i. e. "*from natural ſympathy.*" But I am much diſpoſed to ſuſpect, that we ſhould read, *απ'* ΑΥΤΗΣ ΤΗΣ *φυσεως—ab ipſa natura; ipſa natura comparatum eſt, ut,* &c.'

Note CXL. *Τουτων γαρ οἱ μεν ευπλαστοι, οἱ δε εκστατικοι εισιν.* So Mr. Twining reads, with a MS. of Victorius, inſtead of *εξεταστικοι.*

Note CXLI. *Τους τε λογους τους πεποιημενους—τους* ΔΕ *λογους,* which, according to Victorius, has MS. authority, Mr. T. thinks would be a preferable reading.

Note CXLV. *Της γαρ Οδυσσειας μακρος ὁ λογος εστιν.* Mr. Twining reads ΜΙΚΡΟΣ with MS. Med.

Note CLII. *Το δε τεταρτον, οἷον, αἵτε φορκιδες,* &c. Mr. T. on the authority of the enumeration of theſe ſpecies, in chap. xxiv. corrects the paſſage, *το δε τεταρτον, ἁπλουν, διον,* &c.

Note CLV. *Εν δε ταις περιπετειας και εν τοις ἁπλοις πραγμασι στοχαζονται, ὧν βουλονται, θαυμαστως. Τραγικον γαρ τουτο και φιλανθρωπον.* Mr. Twining obſerves that the *φιλανθρωπον,* moral tendency, poetical juſtice, &c. was the *very* characteriſtic of the *double* fable, (*διπλὴ συστασις*) and that the inſtances cited by Ariſtotle ſeem to accord exactly with this idea. Inſtead, therefore, of *εν τοις* ἉΠΛΟΙΣ *πραγμασι,* he conjectures *εν τοις* ΔΙΠΛΟΙΣ *πραγμασι.*

Note CLVIII. *Τοις δε λοιποις τα διδομενα,* &c. Mr. T. adopts the conjecture of Madius, ΑιΔΟΜΕΝΑ for ΔΙΔΟΜΕΝΑ, which he was ſurpriſed to find had been unnoticed in all the ſubſequent commentaries which he had ſeen.

Note CLXII. *Τι γὰρ αν ειη του λεγοντος εργον, ει φανοιτο ηδεα και μη δια τον λογον;* Mr. Twining propoſes to read ΗΔΗ for ΗΔΕΑ, i. e. *ει φανοιτο ηδη* ſc. *τοιαυτα*—that is, *ελεεινα, δεινα,* &c. if they appear *already* ſo;—in *themſelves.* The ſame conjecture, he ſays, had occurred long ago to Caſtelvetro, but has not been noticed by any of the commentators.

Note CLXXVIII. *Οἷον τα πολλα των Μεγαλιωτων.* Dacier conjectures *μεγαριζοντων.*—Mr. Winſtanley, *μεγαλειων, ως*—Mr. Twining *μεγαλ*Α Δ*ιω*ΚΟΝ*των*—obſerving that, if the letters diſtinguiſhed by capitals had been rendered illegible in the original MS. *ὑπο νοτιας και σητων,* they would exactly leave the letters which we now have, *μεγαλ**ιω***των.*

Note CLXXXI. *Το γαρ μυριον, πολυ εστι.* Mr. T. corrects it *πολυ* ΤΙ *εστι.* Goulſton has ſupplied the omiſſion in his verſion: "nam decem millia *quiddam* ſunt."

Note CLXXXIV. *Και ενιοτε προστιθεασιν ανθ' οὗ λεγει προς ὃ εστι.* There are ſo many difficulties in the ſeveral conſtructions, which have been given to theſe words, that Mr. Twining concludes the paſſage to be defective, and conjectures that perhaps it might be originally thus: *Και ενιοτε προστιθεασιν ανθ' οὗ λεγει,* ΠΑΡΑ [*το*] *προς ὃ εστι*—i. e. *beſide* adding the thing *to which* the proper term *relates.* He thinks *προστιθεασιν* not reconcileable with *λεγει,* and would prefer ΠΡΟΣΤΙΘΗΣΙΝ.

Note CLXXXIX. *Οἷον, ει την ασπιδα ειποι φιαλην μη Αρεως, αλλα οινου.* Mr. T. follows the conjecture of Victorius, *μη Αρεως, αλλ'* ΑΟΙΝΟΝ, which, as he obſerves, ſeems to be confirmed, beyond all doubt, by Rhet. III. 6. p. 590. A. and 11. p. 597. A.

Note CXCVII. *Καλα μεν ουν την των ονοματων συνθεσιν.* Heinſius conjectures *την των* ΚΥΡΙΩΝ *ονοματων.* Mr. T. thinks, if any emendation were neceſſary, that is, if an enigma cannot be made by the mere *συνϑεσις ονοματων*, he would prefer ΑΛΛΩΝ to ΚΥΡΙΩΝ.

Note CCIII. *Εντιϑεμενων των ονοματων εις το μετρον*—literally, the word *being put into the metre*; i. e. as Victorius and others explain it, "taking care, that, in *changing* the words, you do it "*ſalvo metro.*"——'It appears to me, (ſays Mr. Twining,) that nothing tolerable can be made of the phraſe, *εις το μετρον*, taken in this ſenſe. If it might be taken, as ſome have taken it, *adverbially*, for *μετριως*—*to a moderate degree*—all would be well.'—'I incline to think this was Ariſtotle's meaning, and that he probably wrote *εις το* ΜΕΤΡΙΟΝ.'

Note CCV. *Φαγεδαινα ἡ μου σαρκας εσϑιει ποδος.* 'We ſhould read, probably, for the ſake of the metre, either *Φαγεδαινα γ᾽ ἡ*, as it is corrected in the Oxford Euripides, or, which ſeems ſtill better, *φαγεδαινα δη*, which is Du Pauw's emendation.'

Note CCVI. *Νυν δε μ᾽ εων ολιγος τε και ουτιδανος, και αεικης.*

'Three Medicean MSS. here give ΑΕΙΔΗΣ for *αεικης*; and ſo the *ed. Ald.* and the verſion of *Valla*. This reading is alſo mentioned by Euſtathius. Perhaps, then, *αειδης* might be the reading of Ariſtotle's copy (of the Odyſſey)—the precious copy *εκ ναρϑηκος*, of which we hear ſo much; and he might mean to exemplify his propoſed experiment of ſubſtituting *common*, for poetical, expreſſion, only in the two *firſt* words; repeating the laſt *αειδης* merely to complete his verſe.'

Note CCX. *Διο, ὥσπερ ειπομεν ηδη, και ταυτη ϑεσπεσιος αν φανειη Ὅμηρος*, &c. Mr. Twining points the paſſage thus: *Διο, ὥσπερ ειπομεν, ηδη και ταυτη*, &c. '*Ηδη και ταυτη*, *already*,—*even* in the firſt operation of his genius, the very choice of his ſubject, and formation of his plan.'

Note CCXI. *Νυν δε, ἓν μερος απολαβων, επεισοδιοις κεχρηται* ΑΥΤΩΝ *πολλοις.*

'If Ariſtotle meant the *other* parts of the war, *αυτων* muſt, ſurely, be wrong.'—'Heinſius conjectured ΑΥΤΟΥ which is adopted and explained by De Boſſu, II. 5. and 6.—But a learned friend has ſuggeſted to me a conjecture ſtill more probable, that Ariſtotle wrote ΑΛΛΩΝ. *Νυν δε*, ἛΝ *μερος απολαβων επεισοδιοις κεχρηται* ΑΛΛΩΝ [ſc. *μερων*] *πολλοις.* "Selecting *one* part only of the war, he has, from *other* parts, introduced many epiſodes."

Note CCXVI. *Περιττη γαρ και ἡ διηγηματικη μιμησις των αλλων.* Mr. Twining corrects the paſſage thus: *περιττη γαρ, και* ΤΑΥΤΗι, *ἡ διηγηματικη μιμησις των αλλων*—"*In this reſpect too.*"

Note CCXX. *Μαλλον δ᾽ ενδεχεται εν τῃ εποποιΐᾳ το αναλογον. Διο.*—Victorius reads and points the paſſage differently: *μαλλον δ᾽ ενδεχεται εν τῃ εποποιΐᾳ το* ΑΛΟΓΟΝ, *δι᾽ ὁ*—Mr. Twining, in his tranſlation, has followed the correction of Victorius: but, in his notes, he obſerves that perhaps he would have done better, had he omitted the doubtful part of the paſſage—the words, *το αναλο-*

τον, διο μαλιστα συμβαινει το θαυμαστον: for the omiſſion, he thinks, will leave a clear and complete ſenſe; and, moreover, a ſenſe in which the only meaning, that can well be given to the words omitted, ſeems in fact to be implied. *Δει μεν ουν εν ταις τραγωδιαις ποιειν το θαυμαστον· μαλλον δ' ενδεχεται εν τη εποποιια,—δια το μη ὁραν εις τον πραττοντα.* "The ſurpriſing is neceſſary in tragedy: but the epic poem admits of it to a greater degree,—becauſe, there, the action is not *ſeen*"

Note CCXXVIII. *Λεξει η και γλωτταις.*—Heinſius reads, ΚΥΡΙΑ *λεξει, η και γλωτταις.* Victorius and other commentators ſuppoſe *κυρια* to be underſtood. Mr. T. approves the correction of Heinſius, but thinks it might be improved by reading, *λεξει*, Η ΚΥΡΙΑ, *η και γλωτταις*

Note CCXXXI. *Ουδε αλλης τεχνης και ποιητικης. Αυτης δε της ποιητικης διττη ἡ αμαρτια· ἡ μεν γαρ καθ' αυτην, ἡ δε κατα συμβεβηκος.* 'As the text ſtands, it is put as if Ariſtotle had ſaid—"there are two faults of the *poetry itſelf*: one, of the *poetry itſelf*, and the other, *incidental.*" Accordingly Dacier, Batteux, and almoſt all the tranſlators, neglect the word *αυτης*. Poſſibly it might, originally, have ſtood thus: *ουδε αλλης τεχνης, και ποιητικης αυτης. Της* ΔΕ *ποιητικης*, &c.'

Note CCXXXII. *Ει μεν γαρ προειλετο μιμησασθαι αδυναμιαν.* So the MSS. inſtead of *ἡ μεν.*—Caſtelvetro and Heinſius ſupply ΚΑΤ' *αδυναμιαν*. Mr. Twining conjectures ΠΑΡΑ ΔΥΝΑΜΙΝ.

Note CCXXXVIII. *Αλλ' ἐτυχεν, ὡσπερ Ξενοφανης· αλλ' ου φασι ταδε.* Victorius propoſed—*αλλ' ου* ΣΑΦΗ *ταδε*; which Mr. T. thinks a highly ingenious and probable reading.

Note CCXL. *Τα δε προς την λεξιν, ὁρωντα δει διαλυειν.* Mr. Twining points the paſſage thus: *τα δε, προς την λεξιν ὁρωντα δει διαλυειν*· as it was underſtood by Victorius, Caſtelvetro, Piccolomini, and Beni.

Note CCXLVI. *Ζωρα τε πριν κεκριτο.* Mr. T. adopts *Ζωρα τε τα πριν* ΑΚΡΗΤΑ, as the beſt and moſt authentic reading.

Note CCXLIX. *Τα δε κατα το εθος της λεξεως· οἱον τον κεκραμενον οινον φασιν ειναι· ὁθεν πεποιηται,*

——*κνημις νεοτευκτου κασσιτεροιο.*

Και χαλκεας, τους τον σιδηρον εργαζομενους· ὁθεν ειρηται ὁ Γανυμηδης

——*Διϊ οινοχοευειν,*

ου πινοντων οινον· ειη δ' αν τουτο γε και κατα μεταφοραν. Mr. Twining has followed the tranſpoſition mentioned in Mr. Winſtanley's note, except in placing the words, *ειη δ' αν τ. γ. κ. κ. μεταφοραν*, which, Mr. T. thinks, belong to the ſingle example immediately preceding them in the editions. He propoſes to read the whole paſſage thus: *τα δε, κατα το εθος της λεξεως· οἱον, τον* [*forte*, ΤΟ] *κεκραμενον, οινον φασιν ειναι· ὁθεν ειρηται ὁ Γανυμηδης,*

Διϊ οινοχοευειν.

των πινοντων οινον. Ειη δ' αν τουτο γε και κατα μεταφοραν. Και, Χαλκεας, τους τον σιδηρον εργαζομενους· ὁθεν πεποιηται,

Κνημις νεοτευκτου κασσιτεροιο.

Note CCLII. *Αυλοι καταψηφισαμενοι.* Mr. Twining thinks that Heinſius's *κατασοφισαμενοι* muſt be allowed the praiſe both of ingenuity and probability. In his tranſlation, however, he has paid a deference to the authority of *all the MSS.* by following the common reading.

Note CCLIV. *Τοιουτους δ'ειναι, ὁιους Ζευξις εγραφεν, αλλα και προς το βελτιον· το γαρ παραδειγμα δει ὑπερεχειν.* Batteux propoſes this arrangement of the paſſage: *Αλλα και πρός το βελτιον· το γαρ παραδειγμα δει ὑπερεχειν, τοιουτους δ'ειναι, ὁιους Ζευξις εγραφεν.* Mr. Twining agrees with Mr. Winſtanley in thinking that the words, *τοιουτους δ'ειναι, οιους Z. εγρ.* ſhould be tranſpoſed: but he does not ſee that any alteration, farther than mere tranſpoſition, is neceſſary. He would read—*Αλλα και προς το βελτιον,* [ſc. *δει αναγειν* :] *τοιουτους δ'ειναι* [ſc. *δει*] *ὁιους Ζευξις εγραφεν· το γαρ παραδειγμα δει ὑπερεχειν.*

Note CCLV. *Προς ἁ φασι τ'αλογα.* Mr. T. points the paſſage thus: *προς ἁ φασι, τα αλογα* [ſc. *δει αναγειν* :] and ſo it is explained and tranſlated by Caſtelvetro. The ſenſe of the paſſage he conceives to be "By general opinion we may excuſe, *not only the πιθανον αδυνατον, but even* ſuch things as are manifeſtly improbable and abſurd."—As if Ariſtotle had written *προς ἁ φασι,* ΚΑΙ *τα αλογα.*

Note CCLVI. *Τα δ' ὑπεναντια ὡς ειρημενα.* Heinſius corrected *τα δ' ὡς ὑπεναντια ειρημενα.* Mr. T. propoſes, as an eaſier and more probable emendation, *τα δ'* ΥΠΕΝΑΝΤΙΩΣ *ειρημενα.*

Note CCLVIII. *Οταν μη αναγκης ουσης, μηθεν χρησηται τω αλογω, ὡσπερ Ευριπιδης τω Αιγειτου πονηρια, ὡσπερ εν Ορεστη του Μενελαου.* Mr. Twining, from the conjectures of Robortelli and Goulſton, corrects the paſſage thus: *ὁταν μη αναγκης ουσης μηθεν χρησηται· τω αλογω, ὡσπερ Ευριπιδης* ΕΝ *τω* ΑΙΓΕΙ· Η ΤΗ *πονηρια, ὡσπερ εν τω Ορεστη του Μενελαου.*

Note CCLXIV. *Ὡς γαρ ουκ αισθανομενων, αν μη αυτος προσθη, πολλην κινησιν κινουνται.* Mr. Toup propoſed to read—*αν μη* ΑΥΛΟΣ ΠΡΟΣΗι, i. e. the imitators have recourſe to every kind of motion, juſt as if the audience were not able to underſtand (or, to *hear*) them, "*without the addition or accompaniment of a flute.*" Mr. Twining expreſſes his deference for Mr. Toup, but confeſſes that he does not ſee how any proper ſenſe can be made of the paſſage ſo corrected.

Note CCLXIX. *Και διαδοντα.* Some commentators render the word as if it were the ſimple particle *ᾁδοντα*; others underſtand *ſinging throughout.* Mr. T. thinks that the only proper and warrantable ſenſe of the word *διαδειν* is, to ſing *diſſonantly*: he therefore corrects it to *αδοντα*, and gives ſome plauſible reaſons for the change from *αδοντα* to *διαδοντα*.

Note CCLXXI. *Και ὅτι ου μικρον μερος την μουσικην και την οψιν εχει, δι' ἧς τας ἡδονας επιστανται, εναργεστατα.* This is the common reading: but Mr. Twining conſiders the reading of Victorius and of many MSS. as much better: *και* ETI, *ου μικρον μερος την μουσικην και την οψιν εχει, δι' ης* ΑΓ 'ΗΔΟΝΑΙ ΣΥΝΙΣΤΑΝΤΑΙ *εναργεστατα.*

'The fair and literal verſion of the words, (Mr. Twining ſays,) would be this: "By means of which, the *pleaſures* are *formed, compoſed, conſtructed*, or *conſtituted*, in the cleareſt and moſt viſible manner." I give here what I apprehend to be the only fair ſenſe of the verb, *συνιστασθαι*; but it ſeems to be, by no means, the proper word in this place, and probably is not the word which Ariſtotle wrote.'

Mr. T. propoſes ΠΑΡΙΣΤΑΝΤΑΙ as a preferable term, and illuſtrates it by a paſſage from Ælian. He thinks that *ενΕργεστατα*, the reading mentioned by Caſtelvetro, connects better with what follows, than *ενΑργεστατα*; he has, however, followed the latter, as the reading of all the manuſcripts.

Note CCLXXII. *Ειτα, και το εναργες εχει, και εν τη αναγνωρισει, και επι των εργων.* 'Nothing can be more evidently nonſenſical, (ſays Mr. T.) than this diſtinction—"*both* in the *diſcoveries*, and in the *incidents*;" as if a diſcovery were not an incident.' He follows the reading of Madius (*αναγνωσει*) as undoubtedly right.

We have now, we believe, given an abſtract of all Mr. Twining's remarks on the preſent ſtate of the text of Ariſtotle's Treatiſe on Poetry. For the reaſons, with which he has ſupported his remarks, often with great ingenuity and learning, we refer to his book. We muſt, however, appriſe the reader that Mr. T. has frequently adopted new and valuable readings in his tranſlation, for which he has not accounted in his notes. We mention this circumſtance, that the reader may not, in diſputed paſſages, be contented with merely conſulting the notes. The following are ſome that we have obſerved:

P. 69. 'So that Sophocles is, in one reſpect, an imitator of the ſame kind with Homer, as elevated characters are the *objects* of both; in another reſpect, of the ſame kind with *Ariſtophanes, as both imitate in the way of action.*' The original of the latter words in italics is, *ὅτι μιμουνται δρωντας*: i. e. *as they imitate agents*, or *perſons in action.* "They imitate *perſons in action*" is, imitantur *eos, qui agunt*, *μιμουνται* ΔΡΩΝΤΑΣ, the common reading: "They imitate *in the way of action*" is, we apprehend, imitantur *ipſi agentes, agendo*, *μιμουνται* ΔΡΩΝΤΕΣ, which is Caſaubon's reading.

P. 75. ' In the way, not of *narration*, but of action.' The common reading is *ου δι' επαγγελιας*. Mr. Twining has tranſlated the reading of many MSS. *ου δι'* ΑΠΑΓΓΕΛΙΑΣ.

P. 80. ' For numberleſs events have happened to *one man*:' i. e. *τῳ γ'*ΕΝΙ *συμβαινει*. The common reading is *τῳ γενει σ.*

P. 95. ' As Achilles is drawn by *Agatho*, and by Homer.' The common reading is *οιον τον Αχιλλεα αγαθον και Ὁμηρος*. Mr. Twining has followed ΑΓΑΘΩΝ *και Ὁμηρος*:—but, in his *additions and corrections*, he retracts this reading, and prefers the common, *αγαθον*.

P. 103. ' Their choral ſongs have *no more connection* with their ſubject, than with that of any other tragedy:' ΟΥ *μαλλον του μυθου—εστι*. The common reading is *μαλλον του μυθου—εστι* without the negative.

P. 105. ' For G R, without A, is *not* a ſyllable:' i. e. *και γαρ το* Γ Ρ *ανευ* Α, ΟΥΚ *εστι συλλαβη*. The common reading is—*ανευ* Α, *συλλαβη*.

Ib. ' of ſuch a nature, as, out of *ſeveral* ſounds, each of them ſignificant, to form *one* ſignificant ſound:' i. e. *εκ πλειονων μεν φωνων, σημαντικων δε, ποιειν πεφυκυια μιαν σημαντικην φωνην*. The common reading is—*σημαντικην δε ποιειν πεφυκυια μιαν φωνην*.

P. 106. ' Others relate to action or pronunciation.' i. e. *ἣ δε, κατα τα ὑποκριτικα*. The common reading is *ὑποκριτα*. The new reading is introduced into the note, but without any mention that it differs from the common.

P. 128. ' This, however, may alſo be defended by metaphor:' i. e. *ειη δ' αν τουτο και κατα μεταφοραν*. The common reading is *ειη δ'αν* ΟΥ *τουτο*.

We cannot diſmiſs Mr. Twining's book without obſerving that his readers will ſeldom have to object to him—that he evades difficulties becauſe he cannot explain them. We ſhould not do him juſtice, if we did not notice his great fairneſs in ſtating fully and minutely the obſcurities of his author, which he is often at laſt obliged to relinquiſh to the evaneſcent hopes of better manuſcripts, or the more fortunate reſearches of future critics. We recommend to our readers, as proofs of our remark, and as ſpecimens on which they may try their ingenuity, the following notes: 10. 29. 79. 138. 147. 150. 154. 166. 170. 191. 201. 223. 233. 242. 243. 251. 253. 255. 257. 264. 271.:—but, for the elucidation of theſe and many other difficulties, we wait impatiently for the new edition of Ariſtotle's treatiſe, with Mr. Tyrwhitt's corrected text, new Latin tranſlation, and notes; with collations of the Venice, Paris, Leyden, and Wolfenbottle MSS. which has been printing at Oxford, and, as we underſtand, is ſoon to be publiſhed.

Art. II. *Caſus Principis*; or, an Eſſay towards a Hiſtory of the Principality of Scotland: with ſome Account of the Appanage and Honours annexed to the ſecond Prince of Scotland. By Hugh Macleod, S.S.T.P. Profeſſor of Hiſtory in the Univerſity of Glaſgow. 4to. pp. 202. 10s. 6d. Boards. Nicol.

The object of the author of this publication will be beſt explained by the account which he has given of it in his introduction:

'The deſign of the following pages is, to endeavour to throw light upon a part of our national hiſtory and conſtitution, that has been but little attended to, and is, generally ſpeaking, ill underſtood. That there was formerly a Prince of Scotland, muſt be known to all. But, that this Prince had a Principality, with certain powers, rights, and privileges, diſtinct from, and independent of, the eſtate of the crown, appears to be known but to few. And, ſtill fewer are acquainted with the origin, nature, and extent of the eſtate, honours, and privileges, of the Prince and Stewart of Scotland; or, with the ſolemn and repeated acts of the legiſlature, by which theſe were ſettled on him, and inalienably annexed and ſecured to him.

'A man may read all the writers on the hiſtory and law of Scotland, that have been publiſhed to the world, without receiving much information upon this ſubject; ſtrange as that may ſeem, and important as the ſubject muſt be admitted to be. The hiſtorians, indeed, tell us, and repeat it, one after another, that a certain Prince was created Duke of Rotheſay; and, then, add, that this was the firſt time the title of Duke was introduced into Scotland, and, ſo they diſmiſs the Prince and his titles. The law writers, who have at all touched upon the ſubject, have contented themſelves with ſome very general mention of the Prince and his rights; or, with ſtating and ſolving, or leaving unreſolved, ſome nice caſuiſtical queſtions, concerning him and his eſtate; or, laſtly, with reporting, which is the greateſt ſervice they have done, in this caſe, the deciſions of ſuch queſtions as came before the courts of law reſpecting the Prince's eſtate, or his vaſſals and tenants. But no hiſtorian has given us an hiſtory, or even a general ſketch of the erection, and nature, of the appanage of the Prince of Scotland; and none of our didactic writers of law has thought proper to favour us with any thing like a complete *Caſe of the Prince*. So that, the public of Britain, and, even of Scotland itſelf, is far better, and more generally, informed about the French Dauphiné, than about the Scottiſh Principality.'

The Profeſſor goes on to ſay that, though both hiſtorians and lawyers are too frequently ſilent on the ſubject of the preſent treatiſe, the old Statute Book of Scotland may be conſulted with advantage; to that 'we muſt have recourſe, as the beſt and moſt copious ſource of unqueſtionable information.'—At a time when it is doubted 'whether there be a Prince and Stewart of Scotland or not, and if there be, whether or not he poſſeſſes a real principality and ſtewartry'—when it is queſtioned, 'whether his dukedom be a real dukedom, his earldom a real earldom, or whether theſe and his various other honours, be not merely nominal and mock honours, without real dignity or privilege: in ſhort, whether the perſonage, who has legally ſucceeded to the principality of Scotland, be a nobleman, or, is entitled to the rank and rights of the loweſt patent-baron who goes to parliament by his repreſentative,' our author conceived 'that a conciſe and faithful ſtate of the *Caſe of the Prince*, might be no unacceptable preſent to the public.'

This work is divided into thirteen ſections, the firſt of which treats 'of the Prince of Scotland till the death of Robert I.'—Sect. 2. 'Of the Prince from the death of Robert I. to the eighth year of Robert III.' Among many curious and intereſting obſervations, the author informs us that, between the 16th of March and the 26th of October 1398, and in the eighth year of the reign of Robert III. the title of Duke was firſt introduced into Scotland, and conferred on David the eldeſt ſon of the reigning monarch.—About this period, John of Gaunt, who is ſtyled John Duke of Aquitaine and Lancaſter, uncle to the King of England, and David, who is ſtyled Earl of Carrick, eldeſt ſon of the King of Scotland, met for the purpoſe of ſettling the borders, and terminating all matters in diſpute. At a ſubſequent interview between the ſame parties, David is ſtyled Duke of Rotheſay. 'This innovation, probably, proceeded on an idea, to which the interview of the two princes might naturally give riſe, that it was unſuitable, and unworthy of the Scottiſh national dignity, that the princes of England ſhould enjoy a title of nobility, which was eſteemed to be of higher rank than that poſſeſſed by the hereditary Prince of Scotland.'

Sect. 3. 'Of the erection of the Principality of Scotland.' Owing to the original deed of erection being loſt, four different opinions have been maintained reſpecting the time of the grant. Sir George Mackenzie places it in the year 1371, in the beginning of the reign of Robert the IId.—Mr. Camden, who received his information regarding Scotland from Sir Robert Sibbald, conceived the principality to have been firſt erected in the year 1398. This is the opinion moſt generally believed on the ſubject. Sir James Balfour, and the hiſtorian Crawford, conſider it as eſtabliſhed in the year 1404;—and Mr. Chalmers, a late writer, differing from the above opinions, dates its origin from the year 1469.

In the three following ſections, ſome account is given of the Dutchy of Cornwall, of the Dauphiné of France, and of the Principality of Wales, with an idea that they might throw ſome light on the ſimilar eſtabliſhment in Scotland; it being well known that the latter country borrowed many hints in matters of legiſlation and police both from France and England. We have not room to enumerate the ſubjects of the remaining ſections.

Throughout this work, the author pays little regard to the authority of Buchanan as an hiſtorian; and, in the following paſſage, he cenſures him with ſeverity:

'The attempt alluded to above, to derogate from, or render doubtful, the appanage and birth-right honours of the Prince of Scotland, ſo expreſsly ſecured and carefully preſerved to him by law, was made not by the King, the Parliament, or the People of Scotland, but, by the licentious pen of George Buchannan. George was a poet, and a juſtly celebrated one; and when he applied the dregs of his age to the writing of hiſtory and politics, he allowed himſelf the ſame liberties of creation, exaggeration, and ſubſtitution of one thing for another, to which he had been ſo long accuſtomed in his poetical compoſitions. Too indolent to examine, or too profligate to regard, authorities, he allowed his fancy to guide his pen; and wrote whatever beſt ſuited the views of thoſe by whom he was employed, and largely paid for ſo doing. In his poetical hiſtory, amidſt a thouſand other aſſertions of equal authenticity, Buchannan aſſures us, that Queen Mary, previous to her marriage with Lord Darnley, beſtowed on him the dignity of Duke of Rotheſay. Whether he ſaid ſo in proſecution of his open deſign to rob the royal family of their legitimacy, of their honour, and of their legal herediary right; or, whether he meant it merely as a reproach to his bountiful benefactreſs, the Queen, as if ſhe had done what no King or Queen had a right to do; or, whether it is only an inſtance of that careleſſneſs and inaccuracy which appear every where, even when no purpoſe can be ſerved, cannot be certainly determined. What is very certain is, that, from Buchannan, the ſtory was copied by Richard Banantyne, ſervant to John Knox, and chief compiler and publiſher of the hiſtory which goes under that reformer's name; and that from both it was received, without examination, by the honeſt, but uncritical, Archbiſhop Spottiſwood; and that it has been ſince repeated and propagated by men of the principles of the two former.'

It is obſerved, in the laſt ſection, which treats of the adminiſtration of the principality, that 'it has come to paſs that, however great the royalty, and extenſive the ſuperiority of the principality ſtill are, yet it may be now ſaid of the whole revenue, what Sir James Balfour ſaid of the land-rent, that "it is of no great importance in the caſe wherein it doth now ſtand."—It certainly is not conſiderable enough, for any part of it to have entered his preſent Royal Highneſs the Prince's coffers.'—This being the caſe, we almoſt wonder at the perſevering induſtry of our author, which has led him to accumulate materials with ſo much labour and accuracy for ſo little purpoſe;—the eſtabliſhing the validity of the Prince's vote as

Duke of Rotheſay, which was conteſted on a late memorable occaſion, and which we conceive to have been the foundation of this eſſay, not requiring a twentieth part of the inveſtigation which has been beſtowed on it.—To that claſs of readers, however, who are pleaſed with the *antiquities* of hiſtory, this work will give much ſatisfaction.

Art. III. *Plutarchi de Educatione Liberorum Liber, Græce et Latine. Variorum Notas adjecit, ſuaſque Animadverſiones immiſcuit, Thomas Edwards, LL.D. in uſum ſtudioſæ Juventutis.* 8vo. pp. 190. of which 60 are Text. 3s. 6d. ſewed. Cadell, &c.

This tract on education, attributed to Plutarch, has been ſeveral times publiſhed by itſelf, for the uſe of learners, as we conjecture, rather than for the purpoſe of diſplaying the editor's critical talents. The ſtyle, though not very elegant, is commonly eaſy; the maxims are plain and obvious; and the text ſeems to labour with few ſignal corruptions *. Whether it be the genuine work of Plutarch, may admit of a doubt. To us, we muſt own, notwithſtanding the praiſes that have been given to it by reſpectable writers, it appears much inferior to Plutarch in force of reaſoning, in ſpirit of language, and in the learning of the alluſions. Muretus † therefore has ſuſpected it, and M. Wyttenbach ‡ has not ſcrupled to pronounce it ſpurious; which we think Dr. Edwards would have done right to mention. The ſentiments of ſuch men, whether they can be refuted or not, ſhould never be ſuppreſſed.

Dr. Edwards acquaints us, in his preface, that he had meditated an edition of the whole ſecond folio volume, which contains what are commonly called the Moral Works of Plutarch: but being diſappointed in his hope of MS. collations, without which nothing worthy of the approbation of the learned could be expected, he deſiſted from his undertaking. Not to be wholly inactive, however, he publiſhed this treatiſe ſeparately; to which he has added Xylander's verſion, and ſuch obſervations of other editors, as he thought moſt conducive to the illuſtration of the author. In his own notes, he profeſſes to have had two objects in view; firſt, to ſupply the defects of his predeceſſors; and ſecondly, to explain and defend the late M. Lennep's ſyſtem of the tenſes.

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* When we ſay this, we rather ſpeak of the ſtate to which the text might be brought, by a proper uſe of the helps which MSS. and criticiſm would afford, than of the ſtate in which Dr. Edwards has ſuffered it to remain.

† Var. lect. xiv. 1.

‡ Biblioth. Crit. part iii. p. 89. where he promiſes to make good his aſſertion in his edition of Plutarch.

The firſt thing that ſtrikes us in the notes, is, that ſome are in Engliſh and ſome in Latin. This is a practice which we ſhall never fail to reprehend. When an editor produces any obſervations, which merit the notice of the learned, (and every editor ought to believe at leaſt as much,) let him converſe in the common language of the learned:—but when an author writes on a ſubject of learning chiefly for the benefit of his countrymen, let him compoſe wholly in his mother-tongue. Perhaps Dr. Edwards was induced to write his notes in this piebald and patchwork manner, by the example of his father's Theocritus *:—but it is a fault which we neither can nor will excuſe in any of the family. *Fallit te incautem* PIETAS *tua!*

Neither can we ſay that we have no objections to the matter of the notes, from the two oppoſite circumſtances of deficiency, and redundancy. The firſt care of an editor ought to be to ſettle the text, ſo as to preſerve a due medium between raſhneſs and timidity. Dr. Edwards is certainly far enough removed from the former of theſe imputations, but not equally ſo from the other. He is contented with approving the readings of the MSS. or eaſy and probable conjectures formed on their traces: but this approbation being placed in the notes, young readers will ſeldom take the trouble of recurring to it, till they are in utter deſpair of a remedy from any other quarter. In a book declared to be publiſhed *for the uſe of ſtudious youth*, as many difficulties ſhould be removed as poſſible. Where the text is printed by itſelf, the beſt method perhaps would be that which has already been adopted by many editors, viz. to inſert in the text that reading which, from reaſon or authority, ſeems indubitably certain, with the diſcarded reading in the margin; and, if a probable, but not abſolutely certain, reading be propoſed, to ſet it in the margin with ſome mark denoting the degree of authority or credibility to be allowed to it. Thus the reader would have before him, as it were, a hiſtory of the text, and could ſeldom fall into error but through his own negligence.

It will naturally be aſked, Who ſhall decide what reading is indubitably certain? This deciſion muſt be in a great meaſure left to the diſcretion of the editor. What! are we to give every man, who ſets up for a critic, an unlimited right of correcting ancient books at his pleaſure? Not at his pleaſure, but in conformity to certain laws well known and eſtabliſhed by the general conſent of the learned. He may tranſgreſs or miſapply theſe laws, but without diſowning their authority. No critic in his ſenſes ever yet declared his reſolution to put into the text what he at the time thought a wrong reading; and if a man, after peruſing the works of his author perhaps ten times as often as the generality of readers,—after diligently comparing MSS. and editions,—after examining what others have written relative to him profeſſedly or accidentally,—after a conſtant peruſal of other authors, with a ſpecial view to the elucidation of his own,—if, after all this, he muſt not be truſted with a diſcretionary power over the text, he never could be qualified to be an editor at all. Whatever editor (one, we mean, who aſpires to that title,) republiſhes a book from an old edition, when the text might be improved from ſubſequent diſcoveries, while he hopes to ſhew his modeſty and religion, only expoſes his indolence, his ignorance, or his ſuperſtition. Dr. Edwards, after having, in his note on p. 3, approved an emendation by Caſaubon, (*ὑπειπόντες* for *ἐπειπόντες*) rejects it in his Addenda with this grave remark: 'I grow daily more ſenſible of the great caution which is requiſite in adopting emendations.' This emendation has at leaſt the warrant of a MS. Now, if *ἐπειπόντες* had been the common reading, which makes very good ſenſe, and a MS. gave *ὑπειπόντες*, the ſame remark, inverted, would be equally juſt. The truth is, ſometimes two readings have ſuch equal claims, that it is very difficult to give a deciſive preference to either. In this caſe, what blame can an editor deſervedly incur, who inſerts one in the text, if he faithfully informs us of the other?

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* See our Review of Dr. Edwards's Theocritus, vol. lxi. p. 321.

We ſhall give a ſpecimen or two where, as we think, Dr. Edwards might ſafely have been bolder, without incurring the cenſure of raſhneſs. In p. 8. *καὶ γὰρ τὸ ἦθός ἐστι πολυχρόνιον.* Here all the editors, from Xylander incluſively, ſaw that the addition of *ἔθος* was neceſſary. Dr. Edwards thus ratifies their opinion: 'Other copies have *ἦθος*: both (ſo far) right, for I would recommend *Καὶ γὰρ τὸ ἦθος ἔθος ἐστὶ πολυχρόνιον.*' If it were too much to give the additional word a ſettled habitation in the text, it might have been allowed to creep in between brackets.

In p. 11. the words *εὔνους καὶ* ſtill keep their place, to the utter extinction of the ſenſe; while Dr. E. is contented with approving the emendation of Schneider and Weſthuſius *εὐνούστεραι.*

P. 15. Speaking of the injudicious conduct of parents, the author ſays, *Ἐνίοτε γὰρ εἰδότες, αἰσθομένοις μᾶλλον αὐτοῖς τοῦτο λεγέντων, τὴν ἐνίων τῶν παιδευτῶν ἀπειρίαν ἅμα καὶ μοχθηρίαν, ὅμως τούτοις ἐπιῤῥέπουσι τοὺς παῖδας.* Some MSS. have *αἰσθομένων*, which, as Dr. Edwards approves it, he might more pardonably have admitted into the text, than have left nonſenſe in its place. One MS. gives *αἰσθόμενοι ἄλλων*, whence M. Brunck reads, with the ſlight addition of a letter, *εἰδότες, ἢ αἰσθομένοι ἄλλων*—This, however, has not the good luck to pleaſe Dr. E. ‘ *Friget Brunckii emendatio.*’ In ſpite of this cenſure, we muſt own that we think the correction true, as far as it goes, but, perhaps, it conveys not the whole truth. The right reading ſeems to be, *Ἐνίοτε γὰρ εἰδότες αὐτοὶ, ἢ αἰσθομένοι ἄλλων τοῦτο λεγόντων.*

P. 42. *Κατεπροίξατο* might have been reſtored without ſcruple for *κατεπράξατο*, and a note might have been added containing ſome account of the word: ſee Valckenær on Herodotus, iii. 36.

P. 54. *Προῤῥίζους ἐκτρίβουσιν.* The author is ſo ſeldom guilty of indulging himſelf in the luxury of an elegant phraſe, that Dr. E. ought to have juſtified him better than by quoting Schneider's note, with one example from the ſtupid play of *Chriſtus Patiens:* for that example belongs of right to Euripides, with whom the writer of that drama has made very free.

P. 20. *Φρονεῖ* manifeſtly ſignifies the ſame as *μέγα φρονεῖ.* Dr. E. quotes a paſſage from Henry Stephens's Theſaurus, in which that learned man entertains ſome doubt of the integrity of the text. It would have been more uſeful to tyros, if he had referred them to Sylburgius, who, in his Appendix to Pauſanias, p. 927, produces ſome paſſages from his author where the ſame ellipſis is obſervable *. We ſhall quote the firſt as a ſpecimen. *Φρονήσας δὲ ἐφ᾽ αὐτῷ, Καρχηδονιῶν—ἐναντία ἐπήρθη ναυμαχῆσαι.* I. 12. p. 30.

In a book intended for the uſe of young men, though we by no means recommend an injudicious and undigeſted maſs of common-place, yet we think it uſeful and amuſing to mark the ſimilar paſſages that occur in other authors, whether ſuch ſimilarity were the effect of chance or deſign. Schneider thinks that he ſees the veſtige of an alluſion to the poets in p. 21. *Ὅ γε μὴν πόλεμος χειμάῤῥου δίκην κ. τ. λ.* He might have ſeen ſomething more like one in the preceding ſentence: *ὁ χρόνος τἄλλα πάντ᾽ ἀφαιρῶν τῷ γήρᾳ προσίθησι τὴν ἐπιστήμην.* Not unlike Menander (Fragm. ed. Cleric. p. 254.) *Ει, τἄλλ᾽ ἀφαιρεῖν ὁ πολὺς εἴωθεν χρόνος Ἡμῶν, τό γε φρονεῖν ἀσφαλέστερον ποιεῖ.* Paſſages to the ſame purpoſe might be quoted, but they are too well known, from Euripides, Ovid, and others. P. 36. *Ἤδη δέ τινας ἐγὼ εἶδον πατέρας, οἷς τὸ λίαν φιλεῖν τοῦ μὴ φιλεῖν αἴτιον κατέστη.* This was a ſaying of Theophraſtus † in his book *De Amicitiâ*, as we learn from Plutarch Cat. Minor. p. 777. B.

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* Bos in his Ellipſes has quoted two of them.

† See M. Ruhnken's note on Rutilius Lupus, p. 23.

It might have been mentioned, on occaſion of the ſaying attributed to Theocritus the Chian Sophiſt, p. 45. that the ſame verſe of Homer was applied by the Emperor Julian, when he was inveſted with the purple.

We have ſaid that we thought Dr. E. ſometimes redundant. We ſhall reduce our cenſure to two parts. He frequently quotes Stephens, Hoogeveen, and Viger, to explain the moſt obvious words and phraſes. Who would have thought that a note tranſlated by Girard, from the Scholiaſt on Ariſtophanes, was neceſſary to explain the meaning of the word *ſycophant?* We are ſenſible, however, that a great latitude muſt be allowed in this reſpect; ſince that which is clear to one, may be obſcure to another. Some may therefore perhaps be ſo far from thinking this minuteneſs ſuperfluous, that they may even commend it as neceſſary.

We muſt, however, confeſs that we are totally unable to find out the neceſſity or propriety of illuſtrating Lennep's ſyſtem of tenſes in a book deſigned to teach Greek to the learners of that language. Mere learners cannot be edified by being told what a prodigious number of Greek roots formerly grew in the land, when they are informed at the ſame time that none are now remaining. Some of the groſſeſt of the miſtakes, which prevail concerning the tenſes in our common grammars, might occaſionally be rectified: but to proceed any farther ought to be reſerved for thoſe who have made the philoſophy of language their ſtudy. It can only perplex young underſtandings, who ought to know *that a thing is*, before they inquire *why it is ſo.* Such remarks, therefore, ought very ſparingly to be introduced in notes. If a critic ſhould chuſe to favour the public with a deſcription of this nature, let it be *unmix'd with baſer matter;* or if he has not materials enough to make a *juſtum volumen*, he might throw them into the form of an appendix, by which means the connection of the parts would be better preſerved. Suppoſe a reader, without caring much about Plutarch, or at all about the notes, ſhould nevertheleſs be very curious to underſtand Lennep's hypotheſis of the Greek tenſes illuſtrated by Dr. Edwards;—he would have to toil through a hundred and thirty pages of miſcellaneous matter, and to pick up the ſcattered fragments of which he was in ſearch.

Dr. Edwards will perhaps aſk, What great harm is in all this, if the remarks themſelves be true, curious, and uſeful? Let us then examine ſome of the principles which he has laid down on the ſubject. The only genuine tenſes are ſaid to be ſix in each voice, *i. e.*

$$\text{The} \left\{ \begin{array}{lll} \text{preſent,} & \text{future,} & \text{perfect,} \\ \text{imperfect,} & \text{aoriſt,} & \text{pluperfect.} \end{array} \right\}$$

In the active voice, therefore, theſe tenſes are thus ſuppoſed to be formed:

τυπέω, τυπέσω, τύπεα.
ετύπεον, ἐτύπεσα, ἐτύπεαν.

In the paſſive, thus;

τυπέομαι, τυπέσομαι, τυπέαμαι.
ἐτυπεόμην, ἐτυπεσάμὴν, ἐτυπεάμην.

As for the reſt of the tenſes, the aoriſt and ſecond future active, the aoriſts and futures commonly called paſſive, he diſpoſes of them in this manner. The future ſecond active is a non-exiſtence; the ſecond aoriſt active is an imperfect from an obſolete radix; the aoriſts commonly called paſſives are imperfects from verbs in μι, whoſe preſent tenſes have abſconded, and the future paſſives are futures from the ſame antiquated roots. The paulo-poſt-futurum is only the future paſſive with a reduplication.

We ſhall take the liberty to add our ſentiments on this ingenious hypotheſis, as far as we agree with it.

Firſt, we allow that the ſecond future active has no exiſtence, which was alſo the aſſertion of Mr. Dawes. Secondly, we allow, that the middle voice (if by the middle voice be meant a ſet of inflections differing by a native and inherent force from the active and paſſive voices,) never did nor can exiſt, and that Ἠυψάμην is truly and properly an aoriſt paſſive.

Without making, however, any particular objections to the foregoing ſcheme of tenſes, we ſhall content ourſelves with raiſing our doubts on ſome incidental points either implied in this ſtatement, or connected with it and produced in other parts of the notes.

We are told, p. 64, that every circumflex indicates a contraction; and p. 107, that THE CIRCUMFLEX ACCENT *is a moſt important key to the original Greek language.*

FLAVIA the leaſt and ſlighteſt toy
Can with reſiſtleſs art employ.

Therefore, ‘ as every verb firſt ended in εω,’ thus we muſt derive εμεινα:—μενεω, μενεσω, εμενεσα, εμενεα, εμεενα, εμεινα; ‘and therefore comes it, that μεῖναι in the infinitive is circumflexed:’ —but then, it ſeems to us that ἐμεῖνα in the indicative ſhould be circumflexed, for ἐμέενα would, as far as we can ſee, have its accent on the antepenultima, and conſequently its contraction would make it ἐμεῖνα. In virtue of this perſuaſion, the Doctor will not allow ἔδωκα and εἶπα to be aoriſts, but makes them perfects by dint of his own authority. If this be the caſe, he muſt exterminate εἴπας, or iſſue a mandate that it may be every where altered to εἰπὼς, or εἰπὼν.

Why muſt ἐλείφθην come from λείφθημι? Becauſe it cannot come from any thing elſe. We have looked through the notes, and we really cannot find any other reaſon. Λείφθημι too, we are told, comes from λειφθέω. Why? *Caret reſponſio.* Similar to this is another fancy, that ἑστήκω and other preſent tenſes of the ſame form are not derived from the perfect ἕστηκα, but that the perfects are formed from them. Theſe two poſitions reſemble each the other ſo nearly, that we ſhall venture to aſk the following parallel queſtions: If ἐλείφθην, ἐτάχθην, ἐζεύχθην, and a great number of like words do not belong, as tenſes, to the train of λείπω, τάσσω, ζευγω, &c. by what means came they to bear ſo exact a relation to them? If ἑστήκω, κεκράγω, τεθνήκω, and the like, be not formed from ἕστηκα, &c. how did they obtain their reſemblance to the more ſimple verbs στάω, κράζω, θνάω, &c. In p. 162, we are told, from Scheidius, that τίθημι is contracted from τιθέεμι. Then it would be τιθέεμι; and the contraction τιθῆμι would be circumflexed, to the manifeſt detriment of that *important key*.

Since there muſt no longer be any ſecond aoriſt, Dr. Edwards directs all the participles, taken for participles of the ſecond aoriſt, to be conſtrued as of the preſent tenſe. If any perſon will take the trouble to turn to the two paſſages, p. 8, and p. 34, he will find, that the context not only permits, but demands, a preterit ſenſe.

Dr. Edwards is a little leſs ſanguine here than in general; for, after allowing that in this very tract a paſſage occurs where the ſecond aoriſt is manifeſtly contradiſtinguiſhed from the preſent, he ſuppoſes that at firſt (*i. e.* before we can tell what they did,) they uſed this form in a preſent ſenſe, but afterward applied it as an aoriſt, for the ſake of convenience.

If we ſuppoſe the accents to be infallible guides, (and infallible we muſt ſuppoſe them, unleſs we mean to find fault with the editor's circumflex,) the participle λαβὼν cannot be a preſent, becauſe it has an acute tone. It is to no purpoſe to anſwer, that at firſt it was a paroxytone, but was altered *for convenience*; becauſe a circumflex might be placed *for convenience* over a ſyllable where it could claim no right from a contraction.

Dr. Edwards has now and then given us an obſervation on other authors. Callimachus, ſays he, has a paſſage in his Hymn on Jupiter, 55, which has in vain exerciſed the wits of the critics:

> Καλὰ μὲν ἠέξευ, κκλὰ δ᾽ ἔτραφες, οὐράνιε Ζεῦ.

This difficulty he ſolves by his panacea, of an old verb in μι, τράφεμι, which makes ἔτραφες, and which verb he proves to have exiſted from τράφεν, *nutriti ſunt.* For our part, we ſhall be contented, in company with Meſſrs. Lennep and

Ruhnken, to believe that the verſe is ſpurious. In Homer's Hymn to Ceres, 211,

Δεξαμένη δ᾽ ὁσίης ἕνεκεν πολυπότνια Δηώ.

Dr. Edwards would read, inſtead of ὁσίης ἕνεκεν, ὁσίης ἔπιεν. ὁσίης, *i. e. puris manibus:*—but where does he find ſuch an ellipſis of the word χεὶρ? Voſſius in Ruhnken's note propoſes ὅσιης ἐπέβη, which ſeems too learned. We believe that Mr. Tyrrwhitt's conjecture, as it is the moſt eaſy, is moſt likely to be true,

Δεξαμένη δ᾽ ὁσίης ἕνεκεν πίε πότνια Δηώ.

In the foregoing remarks, we have given our opinion without reſerve, but, we hope, without incivility. If any apology for the degree of freedom which we have uſed, be thought neceſſary, we ſhall quote the following paſſage from Dr. Edwards's note, p. 162.

'I ſhall cloſe this note with an excellent paſſage from Lennep: in which he juſtly cautions us againſt paying an implicit deference to the deciſions of the ancient or the modern grammarians.—*Id nimirum ſemper tenendum eſt in hoc ſtudiorum genere, parum, aut nihil fere, vidiſſe grammaticos; tam veteres, quam recentiores: adeoque nullo modo eorum placitis eſſe ſtandum; niſi tum, quando ex ipſa linguæ natura petita eſſe ea appareat. Neque enim ad grammaticorum regulas linguæ fuerunt conditæ; ſed ex linguis, multo uſu populorum jam tritis, et excultis, regulæ tandem ſunt formatæ. In quo opere, difficili admodum, qui ingenium ſuum exercuerunt, eorum unuſquiſque, pro ſua ſapientia, ſucceſſum habuit; alius meliorem, alius deteriorem: cumque nemo rectam viam, qua procedendum eſſet, videret, ſed ſinguli leges ſancirent, quas conjectando præſertim, putarent probabiles; inde natæ fuerunt tot anomaliæ, quas ſi linguarum naturam penitius inſpexiſſent, facile animadvertiſſent procul a linguis removendas eſſe.*'

ART. IV. *A Treatiſe on the Horizontal Sun and Moon,* wherein is ſhewn, according to the Principles of Refraction, how it happens that thoſe Bodies ſeem bigger in the Horizon than in the Zenith; and alſo, how Mankind do not form their Judgment concerning the Magnitude of Objects by the Angles which they ſubtend at the Eye; either when they are ſeen in refracted or unrefracted Light; and likewiſe, how the Superior Planets may have a retrograde Motion in oppoſition, although the Sun moves in an Orbit round the Earth; together with certain Aſtronomical Difficulties. By the Rev. James Atkins, Rector of St. Michael's in Long-Stanton in Cambridgeſhire, and formerly Fellow of St. Mary Magdalene College in Cambridge. 8vo. pp. 22. 1s. 6d. Deighton. 1793.

THE contents of this publication are ſufficiently announced in the diffuſe title-page, which we have tranſcribed. The principal diſcuſſion, which is the increaſed apparent magnitude of the horizontal ſun and moon, has engaged the attention of philoſophers from the time of Ptolemy to the preſent day. Ptolemy, in his Almageſt, aſcribes this phenomenon to the refraction of the rays by vapours, which enlarge the angle under which the luminaries appear; juſt as the angle is enlarged, by which an object is ſeen when under water:—but as ſoon as it was diſcovered that this angle remained the ſame, this ſolution was rejected. In another place, if we may depend on the information of Montucla, cited by Dr. Prieſtley in his Hiſtory of Viſion, p. 16, he advances a much more rational hypotheſis. The mind, he ſays, judges of the ſize of the objects by means of a preconceived idea of their diſtance from us; and this diſtance is imagined to be greater when a number of objects are interpoſed between the eye and the body that we are viewing; which is the caſe when we ſee the heavenly bodies near the horizon. Whether this explication were ſuggeſted by Ptolemy, and whether he acquieſced in it, (if it occurred to him,) or not; we are certain, that Alhazen, an Arabian author, in the 12th century, ſtates and explains it at large, and recites a variety of particulars, of which later writers have availed themſelves. This ingenious author obſerves, that the ſight judges of the magnitude of viſible objects by comparing the viſual angles, under which they are ſeen, with their diſtances; and conceiving the ſurface of the ſky to be flat, it judges of the ſtars as it does of other objects extended over a wide ſpace. Hence, of thoſe objects that are obſerved under equal angles, that which is the moſt remote, is deemed the leaſt; and thus a ſtar, which is ſeen near the horizon, being referred to a greater diſtance than one that is more elevated, is concluded to be greater; and the ſame ſtar in different parts of the ſky is eſtimated to be of a different magnitude. The Arabian philoſopher was well apprized, that this phenomenon could not be owing to any real augmentation of the viſual angle, and therefore that the refraction of the air could not be the true cauſe of it. In this ſolution of Alhazen, optical writers have very generally acquieſced. Vitellio, Kepler, Archbiſhop Peckham, Roger Bacon, Des Cartes, Hobbes, James Gregory, Malebranche, Wallis, Hygens, &c. &c. have adopted and illuſtrated the ſame hypotheſis. Hobbes, indeed, very juſtly accounts for the flattened form of the arch, which the ſky ſeems to aſſume, by our being, to ſenſe, out of the centre of that arch; and he adds, that this deception operates gradually from the zenith to the horizon; inſomuch that, if the apparent arch of the ſky be divided into any number of equal parts, thoſe parts, in deſcending toward the horizon, would gradually ſubtend a decreaſing angle. This hypotheſis has been very ſatiſfactorily explained by Dr. Smith; and it is ſufficient to refer the reader, who wiſhes to underſtand the true cauſe of this phenomenon, to his Optics, book I. ch. 5. art. 161, &c. and Remarks, book I. art. 301, &c.

Of the few who have been diſſatisfied with this hypotheſis, ſome have aſcribed the phenomenon in queſtion to the confuſed picture on the retina, which is bigger than the diſtinct picture of the ſame object would be, when all other circumſtances are the ſame; and, on this principle, an object, ſeen through a miſt, appears larger than through a more pure and dry air: while others have ſuppoſed that the ſun and moon in the horizon appear fainter than when they are at any conſiderable altitude, becauſe the light proceeds through thicker vapours, which intercept many of their rays; and that the pupil will be dilated, as Gaſſendus imagined, in obſerving them; and, conſequently, the picture on the retina will be ſo much the bigger.

The author, whoſe work is now before us, recurs to the theory of refraction, long ſince exploded; and, tracing the effect of refraction on rays that paſs with different degrees of obliquity through a denſe and ſpherical refracting medium to the eye of a ſpectator placed within it, he infers, that the laſt images of the ſun and moon will appear farther off and greater, when ſeen in the horizon than when ſeen in the zenith: nevertheleſs, he ſays, they will reſpectively ſubtend the ſame angle as well in one place as in the other. He has alſo ſubjoined two or three experiments which, in his judgment, confirm the ſame concluſion.

We have taken ſome pains to underſtand the author's reaſoning; and, if we do not miſapprehend his meaning, which is not always very clearly expreſſed, he ſeems to adopt principles that are either in themſelves erroneous, or inapplicable to the preſent caſe.

The effect of refraction, in the circumſtances here ſuppoſed, it is well known, depends on the denſity and ſpherical figure of the medium, as well as on the obliquity of the incident rays: — but the author, in aſcertaining the place of the imaginary forms of theſe rays, and of the laſt images produced by them, ſeems to us to be under the neceſſity either of ſuppoſing a change in the convexity of a refracting medium, or of diminiſhing its denſity, till it becomes more rare than that which ſurrounds it, and out of which the incident rays proceed. Without the annexed diagrams, however, we can neither convey our own ideas to the reader, nor do juſtice to the author.

As for his experiments, he candidly acknowleges that they lead to reſults very different from thoſe which have been ſtated by the beſt optical writers.

We profeſs that we have been diſcouraged in our endeavours to accompany Mr. Atkins in the proſecution of his main ſubject, by directing our attention to the aſtronomical difficulties, which he has propoſed at the cloſe of this pamphlet. Our readers will probably be no leſs ſurprized than ourſelves, when they are informed, that he expreſſes doubts concerning the annual and diurnal motion of the earth. Yet that this is the caſe, will ſufficiently appear from the following extracts, which we ſelect as a ſpecimen of the difficulties that have occurred to the author:

> 'Modern aſtronomers hold, that the earth's ſurface at the equator, on account of its diurnal rotation, moves according to a rate of ſixteen or ſeventeen miles a minute, and that the earth itſelf moves in its orbit according to a rate of a thouſand miles a minute. Now, ſince the ſloweſt of theſe motions is perhaps as ſwift as lightning, and ſince the earth ſeems to ſtand quite ſtill, I cannot, for my own part, help entertaining doubts, whether the earth's ſurface, or the earth itſelf, have ſuch motions.'

In another place he obſerves, 'ſince what are called the fixed ſtars have no annual motion, they render it likely, that the ſun moves in an orbit round the earth, and that the earth does not move in an orbit round the ſun.' From other circumſtances, which the author recites, he ſubmits, 'how far we have room to doubt concerning what is ſaid to be the ſun's ſize, and the ſun's diſtance.'

Such are Mr. Atkins's difficulties. We leave the reader to his own reflections.

Art. V. *Lectures on Female Education and Manners.* By J. Burton. 12mo. 2 Vols. pp. 500. 6s. ſewed. Evans. 1793.

It has long been a ſubject of complaint, and in truth not without ſome reaſon, that boarding-ſchools for young ladies have devoted almoſt their whole attention to exterior accompliſhments, and have paid little regard to the cultivation of the underſtanding and the heart. The author of theſe volumes has contributed very eſſentially toward the correction of this fundamental error, not only by giving an example of a regular courſe of moral inſtruction at the ſchool where they were firſt read, but by furniſhing other ſchools with an uſeful help in this important branch of education. A great variety of ſubjects, ſome of a more general nature, and others more immediately belonging to the female character, are in theſe lectures diſcuſſed with plain good ſenſe, and in the ſimple ſtyle beſt ſuited to the writer's deſign. It was not within his plan to inſiſt on ſubjects properly theological: but he has taken a wider ſcope on moral and prudential topics, and has treated them all with an uniform air of grave precept. In inſtruction as well as in life, *virtus eſt vitium fugere*; and we eſteem it no ſmall excellence in theſe lectures, that the reader will meet with nothing but plain and obvious truths, and important leſſons of practical wiſdom; and will loſe no time in learning things, which, at a more mature age, muſt be *unlearned.* Of a work of this nature, the merit does not conſiſt in occaſional brilliancies, but in its general propriety and utility; an extract would therefore contribute little toward guiding the reader's judgment concerning it, except ſo far as it may afford a ſpecimen of the ſtyle. In this view, we quote the following ſhort paſſage on female economy:

'A diſpoſition to expence in young unmarried women is attended with a conſequence which they little think of. To dreſs—to appear gay—and to be ſeen in public places, will undoubtedly attract the attention of young men; but not of thoſe, with whom a connexion for life would be eligible. Deſirous as theſe might be of an honourable alliance with your ſex, yet when they diſcover a want of œconomy, and a proneneſs to extravagance, even in little matters, in your own private concerns, in the coſtlineſs of your clothes, and your little care of them after they are purchaſed; and, laſtly, in the expenditure of money, which you may be allowed, or which you are permitted to diſburſe, they will have reaſon to expect the ſame conduct in affairs of greater moment; which would, of courſe, be productive of evils more alarming and extenſive; becauſe the truſt committed to your charge would be more important: and the means of ſupplying your prodigality being leſs confined, you would laviſh with more unbounded freedom. Theſe prudential conſiderations will deter many from offering their hands, where their hearts ſeem favourably diſpoſed; becauſe, they will be apprehenſive of bringing on themſelves a train of expences, which their incomes could not ſupport. They would, likewiſe, ſuſpect, that the love of domeſtic retirement would not be found in thoſe ladies, who have been accuſtomed to a life of gaiety and pleaſure.

'There are ſome females, who juſtify this mode of living, on the ſcore of fortune; which they either poſſeſs, or are in expectation of. But this bait often fails; ſince it has been obſerved, that their expences have been frequently not in proportion to their dowry; which, under ſuch circumſtances, would be of little advantage; and that a union with a young woman of prudence and frugality, though without fortune, is much more preferable.'

We recommend theſe volumes as uſeful female preceptors, both for ſchools and private families.

Art. VI. *The Carthuſian Friar*; or the Age of Chivalry. A Tragedy, in five Acts, founded on real Events. Written by a Female Refugee. 8vo. 1s. 6d. Owen. 1793.

A TRAGEDY, having for its title *the Age of Chivalry*, founded on real events, and written by a female refugee, excited various expectations. The age of chivalry and real events, ſeemed to us to imply, either a contradiction, or, a hiſtorical tale. We have peruſed the work, and it is certainly not the latter. Written in Engliſh, too, by a *female refugee!* Turning to the preface, we read.

'The following tragedy, or *dramatic poem*, (if it be not allowed the former title,) was written long previous to the author's coming to this hoſpitable and bleſſed country, and without any idea of committing it to the preſs. The production of a female pen, at the early age of eighteen, will ſurely meet with indulgence from the generous people it is now preſented to, who have ſo lately manifeſted their univerſal and unprejudiced benevolence. Add to this, the principal incidents that compoſe the piece are drawn from real occurrences, which are contained in the annals of a certain noble family in France, with which the author is connected. Inexperience in ſtage-buſineſs, in every part of the world, joined to the abſolute tranſgreſſion of the unities of the perfect drama, have deterred her from hazarding it in a repreſentation; but (if apology be requiſite for its incorrectneſs in this point,) ſhe has ſurely the ſanction of precedent; and the difficulty of combining a ſucceſſion of circumſtances within the ſtrict compaſs allotted, to excuſe the licence.'

Having gained this information, we ſaid, a female, a foreigner, and only eighteen years old, muſt ſurely write her tragedy in proſe. We wonder, indeed, that ſhe ſhould be able to write a tragedy in our language: but the rhythmus of it ſhe certainly cannot underſtand. We turned over the leaf, and found it written in blank verſe; and the meaſure fully as harmonious as that of other tragedies of no greater general merit! We next inquired concerning the idiom, and could diſcover no well-founded proofs that it was not entirely Engliſh! We dare not, from this internal evidence, and we have no other, affirm that the aſſertions contained in the title-page and preface are not literally true: but we dare boldly maintain that, if true, they are extraordinary.

The tragedy itſelf, as a poem, has little claim to admiration. Like many other modern tragedies, it has too much the air of novel and romance, and too little of the human features, paſſions, and actions. Its efforts are to elevate and ſurprize, and not to rivet attention by reality. Yet, if there really be a perſon eighteen years old, male or female, French or Engliſh, who has written this tragedy, imperfect as it certainly is, we may ſafely prophecy that, negligence excepted, in ten years' time it will be in that perſon's power to write what critics will praiſe, and the world applaud.

To confirm theſe remarks, we will cite a few lines; and, that they may not appear to be unfairly ſelected, we will take the beginning of the tragedy.

'ACT I. Scene I.

'*The Duke's Caſtle in Provence. A Saloon.*

'St. Clair, Raymond, *meeting.*

'*St. Clair.* Well, Raymond, haſt thou aught obtain'd?
Does Vincent ſtill perſiſt to quit the caſtle?
'*Raym.* I think his empty terrors now give way
To his deſire to ſerve our youthful lord;
(Heav'n bleſs his gracious mien!) I wonder not
That ev'n this headſtrong boy already loves him.
'*St. Clair.* He therefore ſtays?—But look that 'tis moſt freely;
I would not have reſtraint employ'd to hold him;
Let him go hence; if early he engage
To curb th' offenſive licence of his tongue,
No farther ſpread his cowardly ſurmiſe,
Nor ev'n relate what he has here obſerv'd.
'*Raym.* I much inſiſted, Sir, on theſe conditions,
And he has promiſed to be more diſcreet;
But I in nought can change his firm idea,
That 'tis defect of reaſon in her Grace
Which caus'd her melancholy way of life;
Nay, he once ſaid (ſo bold is ignorance)
That 'twas the duty of a friend like you
To warn the Duke, leſt ſhe ſhould do ſome harm.
'*St. Clair.* Alas! good Raymond, with regret I own
I fear he is not ſole in this report:
Strange for theſe two years paſt (more ſtrange each day)
The words and actions of her Grace appear.
'*Raym.* Her grief for her lov'd lord——
'*St. Clair.* Nay, tell me not!
So long a time ſhould teach her reſignation;
Beſides, the amazing graces of her ſon
(Whom I have rear'd and taught ſince five years old)
Should prove a comfort to her widow'd heart.
I found her, when at her requeſt I came
To undertake the taſk of his inſtruction
Far more compos'd although her loſs was recent.
'*Raym.* Not very recent, Sir, you've ſure forgotten:
'Tis thought the Duke, her huſband, was no more
Ev'n ere the time of my young maſter's birth.
'*St. Clair.* You much amaze me!—This I never heard.
'*Raym.* I thought her Grace declar'd the whole to you,
For you enjoy'd her father's beſt eſteem.
'*St. Clair.* I did, indeed, and ſtill lament his worth.' &c.

Whether

Whether this be or be not Engliſh, in its rhythm, conſtruction, and idiom, we leave our readers to judge; to them, too, we refer the queſtion, whether it be or be not written by a French lady, only eighteen years of age?

Art. VII. *A poetical, ſerious, and poſſibly impertinent Epiſtle to the Pope.* Alſo a Pair of Odes to his Holineſs, on his keeping a diſorderly Houſe; with a pretty little Ode to Innocence. By Peter Pindar, Eſq. 4to. pp. 41. 2s. 6d. Evans. 1793.

Cloyed with Royalty and Madam Schw——, the Courtly Bard now looketh about for a diſh of ſtill higher reliſh, on which his Muſe may feaſt;—lo! nothing leſs will ſatisfy than his Holineſs of Rome, and the nice *tid-bits* under his *ſacred* protection.—Fye on it, 'Squire Pindar!—Poſitively, Sir, this is too bad; and if you go on at this rate, we ſhall be obliged to *cut with you.*—"David, (ſaid the ſage Johnſon to Garrick,) I will come no more behind your ſcenes, for the ſilk ſtockings and white boſoms of your actreſſes excite my amorous propenſities."—Now, *know all men,* and women in particular, *by theſe preſents,* that we have ſomething of the like objection to urge againſt the preſent *warm* (we believe we ought to ſay *warming*) exhibitions of Peter's Muſe. Had he only attempted to improve our acquaintance with the celebrated ladies of the calendar; had he deſcribed them ever ſo minutely, "*from St. Doll to my Lady Loretto;*" we could have peruſed his eccentric effuſions with the philoſophic apathy befitting ſedate and ſober Reviewers:—but when, inſtead of introducing us into the company of *harmleſs* ſaints, he pops us into his Holineſs's diſorderly houſe:

'Where, with the ſpicy nectar waxing warm,
The knave gets drunk upon the pouting charm;
  Seizes the damſel round the waiſt ſo handy;
And, as I've ſaid before, gets drunk, the beaſt,
Like Aldermen, the guttlers, at a feaſt:
  For ladies' lips are cherries ſteep'd in brandy.

The flaxen ringlets, and the ſwelling breaſt;
The cheek of bloom; the lip, delightful neſt
  Of balmy kiſſes, moiſt with rich deſires;
The burning bluſhes; and the panting heart;
The yielding wiſhes that the eyes impart;'

old as we are, for ladies' love unfit, we feel ſomething riotous in our blood; we look as unlike grave Reviewers as ever, gentle reader, thou ſaweſt a ſet of old fellows in all thy life; and we are ready to curſe Time, his hook, ſcythe, hour-glaſs, and all, for cutting us off ſo ſoon from *the joys of our dancing-days.*

No wonder then that Peter himſelf is all in flames in conſequence of his too near and very imprudent, as well as *impertinent,*

nent, approach to his Holineſs's b—y-houſe. To allay the mighty conflagration, he addreſſes himſelf to INNOCENCE, in a very placid and ſeemingly tranquillizing ode:—but all will not do— He might as well have played a ſyringe on St. Peter's, were it on fire, to put out the flames.—Peter's Muſe ſtands him in no more ſtead againſt the bewitching ſeductions of pleaſure, than did King Solomon's wiſdom;—and this the rogue is impudent enough to confeſs, even at the concluſion of this his pretty little ode to Innocence!

'Thus could I dwell with thee[*] for many an hour:
Yet, ſhould a rural VENUS from her bow'r
  Step forth with boſom bare, and beaming eye,
And flaxen locks, luxuriant roſe-clad cheek,
And purple lip, and dimpled chin ſo ſleek,
  And archly heave the love-ſeducing ſigh;
And cry, "Come hither, Swain——be not afraid;
Embrace the *wild*, and quit the *ſimple* maid."——
  I *verily* believe that I ſhould *go:*
Yet, parting, ſhould I ſay to thee, "Farewell!—
I cannot help it——WITCHCRAFT's in her cell—
  The PASSIONS like to be where tempeſts blow—
Go, girl, enjoy thy fiſh, and flies, and doves;
But ſuffer *me* to giggle with the *Loves!*"

'Thus ſhould I act—excuſe me, charming Saint:
An imp am I, in VIRTUE's cauſe ſo faint;
  Like DAVID in his youth, a lawleſs ſwain!
Preferring (let we own with bluſhing face)
The ſtorms of PASSION to the calms of GRACE;
  One ounce of *pleaſure* to a pound of *pain.*'

No, Peter, thou doſt not bluſh: but oughteſt thou not to be aſhamed of thyſelf to turn poor Innocence off in this ſcurvy way? Thou art a graceleſs elf; and yet we fear thou wilt, as uſual, attract a multitude of readers. We are very, very angry— very angry, indeed!—Go, then, out of our ſight;—yet ſtay!— like the clever teſty fellow in the Epigram,

"Thou haſt ſo much wit and naughtineſs about thee,
"There is no living with thee, nor without thee."

ART. VIII. *Memoirs of the Medical Society of London*, inſtituted in the Year 1773. Vol. III. 8vo. pp. 625. 8s. Boards. Dilly.

Of the two preceding volumes of Memoirs publiſhed by this ſociety, we gave our ſentiments ſoon after the time of their appearance. We are now to ſpeak of the preſent; and we muſt ſay of it, as of its predeceſſors, that the quantity of its contents is more conſpicuous than their value. We mean not to aſſert that we meet with no good communications, nor even that the number of ſuch is few: but we meet alſo with much that is inſignificant, and undeſerving of the room which it occupies: in fact, the book is too bulky; and if the ſociety had poſſeſſed the judgment, or rather perhaps the fortitude, to have curtailed it, they would have done ſervice to the readers. It is not, however, always eaſy to make a ſelection: the members ſeem to have been deſirous of offering what information they had; and no man, as it has been remarked, chuſes to have his all, however little, neglected.—It may be, perhaps, under the 'influence of theſe conſiderations, that the ſociety have reſolved,' as we are told, 'to facilitate the future communication of their papers, by publiſhing their volume in numbers, four of which are to conſtitute a volume.'—The firſt part of the fourth volume, as we afterward learn, is already in the preſs.

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[*] Innocence.

The firſt article in the preſent volume is '*A caſe of original deafneſs, with the appearances on diſſection*: by J. Haighton, ſurgeon.'

The ſole cauſe of this deafneſs was found in the labyrinth of the ear; which, though perfectly formed, inſtead of containing water, was filled with a ſolid caſeous ſubſtance.—To this caſe are added ſome remarks, one of the moſt uſeful of which reſpects the obſtruction of the Euſtachian tube:

'It is not altogether certain that an obſtructed Euſtachian tube will produce total deafneſs, though it may diminiſh that ſenſe in a very high degree, in proportion as the freedom of vibration of the membrana tympani is impeded.

'But if it could be clearly proved that a total deafneſs aroſe from this cauſe; and if it were likewiſe poſſible to aſcertain this in a living ſubject; there is a probability of obtaining relief from an operation. The moſt natural idea in ſuch a caſe would be to reſtore the natural opening by the introduction of inſtruments up the noſe. But the diſtant ſituation of the orifice of this tube from the entrance of the noſtril, together with its being out of ſight, create a difficulty; and it is probable that our attempts in this way might be in vain. There remains, however, another expedient. It is well known that the maſtoid proceſs of the temporal bone is internally compoſed of large cells, which have an opening of communication with the cavity of the tympanum in a manner ſimilar to that of the Euſtachian tube: in ſuch a caſe a perforation might be made into that proceſs, and the communication between the external and internal air be again reſtored.'

That it was *well known* to Mr. Haighton that the maſtoid proceſs of the temporal bone was compoſed of large cells, &c. cannot be doubted: but it may be doubted whether he had ſo far reduced his knowlege to practice, as to make a perforation into that proceſs, in order to reſtore the communication between the external and internal air. If our conjecture be right, he appears to have taken this hint from a communication which was read ſome little time previous to his own; and which, though it is placed in the appendix, might have appeared with credit in the body of the work. As we always wiſh to "render unto Cæſar the things that are Cæſar's," we ſhall here extract the paper to which we allude. It is a letter from Dr. *Zencker* to Dr. Sims:

'Men deprived of the ſenſe of hearing loſe a great deal of the happineſs of human life; and therefore an attempt to reſtore this faculty muſt be laudable; or even a hint on ſo intereſting a ſubject may deſerve further inveſtigation.

'In peruſing the Memoirs of the Medical Society of London, vol. I. containing ſo many valuable and uſeful obſervations, I met with a treatiſe on deafneſs, publiſhed by you; and deeming the communication and promotion of knowledge the chief purpoſe of this inſtitution, I take the liberty of offering an obſervation taken from the late Mr. Schmucker's (a famous German ſurgeon) collection of chirurgical works relative to this kind of diſeaſe.

'A man living in Sileſia was for a long time deaf of both ears: all remedies applied by a ſkilful phyſician having proved ineffectual, he was left without relief, bearing his misfortune philoſophically. An inflammatory ſwelling afterwards roſe at the maſtoidæal proceſſes of each temporal bone: poultices and a gum plaiſter were applied; fluctuation was felt; and, after opening, a good pus was diſcharged; two days afterwards the pus became thin and ill-coloured, the ſurgeon diſcovered with the probe the bone naked and rough: the next day a decoction of bitter herbs was injected, and the injected matter partly came into the mouth: and in repeated trials ſtill more freely; the injection was carried on; four or five days after, the patient could hear a little; the power of hearing increaſed every day; a fortnight having elapſed, he could hear perfectly at that ear, and the wound ſoon cloſed. Encouraged by the ſucceſs attending this caſe, the ſurgeon, on the patient agreeing to his propoſitions, cut through the ſkin covering the maſtoidæal proceſs of the other temporal bone, and penetrated with the perforating trepan the external bony lamina covering the maſtoidæal cells: the above mentioned injections were had recourſe to, which alſo found their way through the euſtachian tube to the mouth; the patient ſoon began to hear likewiſe at that ear; and a fortnight after the hearing of this ear was as well as that of the other, and the wound was healed up.

'This account, given as well as I remember, not having the book at hand, would be ſufficient to raiſe your attention; but I beg leave to add a few remarks:—the organ of hearing may be divided into the external and the internal part, ſeparated by the tympanum; in both may reſide the cauſe of the loſs of this noble ſenſe. Thick ear-wax in the meatus auditorius externus may eaſily be removed, and hearing reſtored; but various and very obſtinate are the affections of the internal ear, that is compoſed by the cavum tympani cohering with the maſtoidæal cells and the euſtachian tube, by the veſtibulum, cochlea, and canales ſemicirculares. Mr. Cruikſhank in his lectures mentioned that he cautiouſly had deſtroyed in dogs the tympanum, malleus, and incus; notwithſtanding which, the dogs retained the power of hearing: from thence he infers, that, when the ſtapes remains at the foramen-ovale, and the auditory nerve is unhurt, the hearing itſelf can continue, though leſſened; but deſtruction of the ſtapes, the nerve, the veſtibulum, cochlea, and canales ſemicirculares, is attended by an irrecoverable loſs of hearing. Now I approach nearer to the cauſe of deafneſs reſulting from the faults of the euſtachian tube, through which the currents of air, occaſioning ſound, get into the cavum tympani, by way of the mouth and noſe. The ſeveral affections of this tube, and their origin, are very well explained in your treatiſe, and the propoſed method of cure found ſucceſsful in many inſtances, by expelling the air through the tubes, the mouth and noſe being cloſed, claims a right of further experiment. But would not the effort of ſuch a kind of expiration prove many times dangerous to the lungs and brain? I at leaſt obſerved in ſuch a trial a very great uneaſineſs, nay, pain in the brain.

'Mr. Wathen's method of injecting into the tube by the way of the mouth or the noſe, can certainly be very ſeldom applied, becauſe few patients can ſuffer the tickling of the noſe in getting in the pipe of the ſyringe; and the moſt ſkilful ſurgeon will miſs very often the opening of the tube. But the injection through the maſtoidæal cells finds very eaſily the way to the cavum tympani, and further to the euſtachian tube, attenuates and detaches the thickened glutinous humour, and alſo the internal coats may be ſtrengthened, even ſmall coheſions may be ſeparated by the force with which the injection is thrown in. In the diſeaſe, called fiſtula lacrymalis, the injection of quickſilver in the obſtructed naſal canal is propoſed: could we not, perhaps, expect greater ſucceſs from its injection into the obſtructed ear? But I am doubtful whether the undivided maſs of the quickſilver, prevented from the paſſage through the cohering tube, could be abſorbed, or remain as a heavy and hurtful body: watery medicated fluids are doubtleſs abſorbed, and can perhaps be of uſe even in the affections of the other and more noble internal parts of the ear.'

Art. 2. *A remarkable inſtance of recovery of ſight by the diſperſion of a cataract*, which had occaſioned blindeſs in one eye for eleven years. The caſe deſcribed, with hints grounded on it as to the mode of cure in ſimilar complaints. By James Ware, ſurgeon.

This complaint was removed in conſequence of violent inflammation attacking both eyes, but principally that which was diſeaſed. Mr. Ware imagines, from the circumſtances attending the caſe, that 'the chryſtalline (cryſtalline) humour was completely *diſſolved*:'—*abſorbed*, we ſuppoſe.—In a ſupplement to this paper, two caſes, ſomewhat ſimilar, are related by the ſame author: the firſt of which is rather curious. A woman, who had a cataract for a conſiderable time, received a violent blow, from a ſplinter of wood, on the upper lid of the eye. 'The eye was almoſt immediately made ſenſible of an uncommon and an unpleaſant bright light; and the following

day

day the pupil was become quite clear.'— It ſeems that the cataract could not have been removed here by abſorption in conſequence of inflammation; it muſt in fact have been depreſſed by the accident, as in the operation of couching. In the ſecond caſe, a lady had two cataracts, one of which was extracted, and, at the end of ten days, ſhe was found to have recovered the ſight of both eyes. ' It is likely, however, that the old lady was fanciful in ſuppoſing, as ſhe afterward did, that any difference of ſight took place before the operation: the opacity in this eye was probably removed in conſequence of the inflammation cauſed by operating on the other.—The hints toward an improved method of cure in this complaint conſiſt merely in a queſtion to the ſociety, whether it might be expedient to employ art to raiſe an inflammation in the eye: and by what means this might beſt be accompliſhed. The author has not ſtated his own opinion on this ſubject: but we will take the liberty to ſtate ours: which is, that, though this practice might ſometimes be followed by a cure, it would moſt generally fail; and that the benefit would be obtained at more trouble, and with as much pain, as would attend an operation.—Although ſeveral inſtances are recorded of cataracts removed after inflammation, yet it ſhould be remembered that no record is kept of thoſe which have remained in ſpite of the preſence of ſuch inflammation. Let it be remembered, too, that the confirmed ſtate of a cataract is not the proper ſtate for the employment of ſtimulating and inflammatory remedies; and that practitioners have long been in the habit of uſing them, when they were more likely to be beneficial; namely, at its firſt attack, and during its progreſs.

3. *Influenzæ deſcriptio, auctore Gulielmo Falconer, M. D. F. R. S. uti nuper comparebat in urbe Bathoniæ, Menſ. Julio, Auguſto, Septembri, Ann. Domin.* 1788.

If the inſertion of this patch of Latin, on a piece of Engliſh cloth, ſhould anſwer no other important end, it will, at leaſt, ſerve to ſhew the *learning* of the ſociety!

4. *An account of the epidemic catarrh, (termed influenza,) as it appeared at Northampton, and in the adjacent villages, in* 1775; with a comparative view of a ſimilar diſeaſe, as it was obſerved in London, and its environs, in 1782. By Anthony Fothergill, M. D. F. R. S.

This account requires no comment from us, and muſt be conſulted by thoſe who wiſh to know its contents.

5. *Hiſtory and diſſection of a fatal caſe, attended with a painful affection of the head.* By J. C. Lettſom, M. D. &c. with the diſſection, by J. Ware, ſurgeon.

The ſymptoms in this caſe pointed out oppreſſion of the brain; and, on diſſection, ' the dura mater appeared inflamed;

and in the duplicature of its falciform proceſs, nearly midway between the os frontis and occiput, and almoſt as low as the corpus calloſum, two hard bony ſubſtances were found enveloped. The largeſt of theſe, which was about the ſize of the nail of the little finger, was flattened and irregular in ſhape, and had ſharp ſerrated or jagged edges; its weight when dry was four grains. One of its ſides was nearly ſmooth, having only one or two ſmall furrows in it, ſimilar to thoſe which are made by the preſſure of the veſſels of the dura mater on the inſide of the cranium. Its other ſide was rough and uneven, and a little marked with blood. The ſmalleſt of the bony ſubſtances was long and ſlender, reſembling a portion of a fine needle, and having its extremities terminated in ſharp points. In the ventricles the quantity of water was greater than is uſually found. The other parts of the brain were undiſeaſed.' With the probable cauſe of theſe appearances, the writer was unacquainted, till after the diſſection; when he was informed, that 'about twenty years ago the patient had a violent fall off horſeback, which, it was then ſuppoſed, had fractured the ſkull, and it was ſome months before he was reſtored to health, without undergoing any operation on the cranium.'

Added to this caſe, we have an elaborate enumeration of authors who have treated of injuries of the brain, &c. and who have been conſulted by the author.

6. *A caſe of an extraordinary irritable ſympathetic tumour.* By C. Biſſet, M. D.

This was a ſmall ſwelling on the outſide of a woman's leg, which, during the periods of pregnancy, was attended with ſevere pains. It returned after being extirpated by the knife, and was finally removed, though apparently not very ſkilfully, by cauſtic.

7. The ſeventh caſe we ſhall not particularize, as it is not adapted for general diſcuſſion, and as no practical deductions are made from it.

8. *On the effects of the compreſſion of the arteries in various diſeaſes, and particularly in thoſe of the head*; with hints towards a new method of treating nervous diſorders. By Caleb Hillier Parry, M.D. Bath.

Dr. Parry was firſt induced to try the effects of compreſſing the carotid artery in the delirium of a patient affected with nervous complaints. His account of the experiment is as follows:

'I had remarked that the fits of delirium were preceded by a ſenſe of fulneſs and throbbing pain in the head, (what the common people in this country call opening and ſhutting,) accompanied with a great degree of heat and fluſhing about the head and neck, and a ſenſe of burſting in the throat and upper part of the thorax. Theſe ſymptoms appeared to me evident marks of too great a quantity of blood forced through the carotid arteries into the brain, and to the outſide of the head. It followed that if the cauſe were removed the effect would ceaſe. Under the pretence therefore of feeling the pulſe in the neck, I took the opportunity of the firſt attack of the delirium, when the brow was contracted into an immoveable frown, to preſs ſtrongly with my thumb on the right carotid artery a little below the larynx. I do not remember having experienced a philoſophical pleaſure in any degree comparable to that which this experiment afforded me. No ſooner was the preſſure made than the auſterity of the countenance diſappeared, and the patient was reſtored to the perfect uſe of her ſenſes and powers of reaſoning. At the ſame time the headach, and the undue ſenſibility with regard to light and ſound, which had always taken place in the intervals of the paroxyſms, were altogether wanting, and the patient declared that in every reſpect ſhe was free from complaint. After having fully ſatisfied myſelf as to the effect of this preſſure, I gradually removed my hand. The frown in an inſtant returned on the countenanee, and every mark of delirium immediately ſucceeded. In the courſe of many ſubſequent months I was able to repeat this experiment ſome hundreds of times, and to exhibit it to the attendants with the utmoſt certainty of ſucceſs.'

Since this diſcovery, Dr. Parry has tried the effect of compreſſing the arteries in various diſeaſes ariſing, as he ſuppoſes, from an undue determination of blood to the brain; and has found the practice conſtantly beneficial. This experience alſo has convinced him 'that nervous diſeaſes are in reality nothing more than examples of undue determination of blood; or, at leaſt, vaſcular congeſtions, either general or topical.'

This paper certainly contains ſome uſeful remarks, whatever may be the value of the practice which it recommends.

9. *A caſe of an obſtinate quartan ague*, of five months' continuance, cured by electricity. By Thomas Flower, M. D.

The patient was ordered, 'on the acceſſion of the fit, to receive ten or more ſmart ſhocks through her arms and thorax, from a ten ounce vial, until ſhe was ſeized with fear, and began to ſweat, and then to go immediately into a warm bed and promote the ſudorific effect for ſome hours, by taking frequent draughts of tepid ſmall wine whey.'—By repeating this operation a few times, ſhe was cured.

10. *A caſe of an abſceſs of the breaſt ſucceſsfully treated.* By W. Farquharſon, M. D.

11. *Caſe of diſeaſed liver.* By Abraham Ludlow, M. D.

In this caſe, there was an abſceſs in the liver, ulcerating through the diaphragm into the ſubſtance of the lungs.

12. *Of tetanus, and of convulſive diſorders.* By James Curric, M. D.

Some caſes are here given to ſhew the utility of cold bathing in tetanus and other convulſive diſorders.

13. *Caſe of extra-uterine geſtation, of the ventral kind*; including the ſymptoms of the patient from the earlieſt period of pregnancy to the time of death (fifteen months); with the appearances on diſſection. By W. Turnbull, M. A. ſurgeon.

We have elſewhere noticed this caſe, which has been ſeparately publiſhed by Mr. Turnbull. See the *Catalogue* for this month.

14. *On the ſubmerſion of animals*; its effects on the vital organs; with the moſt probable method of removing them. By Charles Kite, ſurgeon.

For the contents of this very ample paper, we muſt refer our readers to the volume at large. The article will not eaſily admit of abridgement, and it would be unſatisfactory to give the concluſions, which Mr. Kite has eſtabliſhed, without noticing the experiments and reaſoning on which they are founded.

14.* *A deſcription of four caſes of gutta ſerena*, cured by electricity. To which are added, two caſes of the like nature, in which the chief means of cure was a mercurial ſnuff. With incidental remarks annexed to the caſes. By James Ware, ſurgeon.

In the remarks accompanying theſe caſes, Mr. Ware tells us, that he ſuſpects there is a cauſe of gutta ſerena which has eſcaped the notice of anatomiſts: 'The cauſe I mean, (ſays he,) is a dilatation of the anterior portion of the circulûs arterioſus;—which, I think highly probable, has been the cauſe of the gutta ſerena in not a few of the inſtances of which no particular account has been given, and eſpecially in thoſe caſes where the blindneſs has been accompanied with an inability of moving the upper eye-lid.'—In another place, he adds,

> 'Beſides the blood-veſſels of which I have been ſpeaking, there is another not yet noticed, the dilatation of which may alſo eſſentially affect the ſight. I mean that veſſel, the courſe of which lies directly through the centre of the optic nerve to the retina;—a branch of which alſo paſſes through the vitreous humor, till it reaches the capſule of the cryſtalline lens. The dilatation of this veſſel I have often ſuſpected might be the cauſe of blindneſs in ſuch inſtances where it has come on ſuddenly, and in which, though all objects placed directly before the eye were totally inviſible, there has nevertheleſs remained ſome ſmall ſenſe of light, ſo as to give a confuſed perception of objects ſideways. In ſuch caſes, it is to be noticed, that the pupils are ſeldom much dilated; notwithſtanding which, they admit of very little variation of ſize in different degrees of light.'

For the cure of theſe complaints, Mr. Ware recommends, among other remedies, the uſe of a ſnuff compounded of ten grains of turbeth mineral, well mixed with about a drachm of the *pulvis ſternutatorius*.

15. *Obſervations on certain herpetic affections*, attended with painful irritation. By J. C. Lettſom, M. D.

16. *Remarks on the angina and ſcarlet fever of* 1778. By James Johnſtone, M. D.

17. *Of the Lepra Græcorum.* By W. Falconer, M. D. F. R. S.

Dr. Falconer imagines the cauſe of this diſeaſe to exiſt in the ſudden application of cold to the body when in a heated ſtate. For the cure, he depends on the Bath waters, uſed both internally and externally. He mentions a variety of other remedies, uſually adminiſtered in this diſeaſe, from which he has never ſeen any decided advantage gained We think with Dr. Falconer in this reſpect; and indeed we are firmly perſuaded that in this diſeaſe, and in many others, more miſchief ariſes from the medicines which are taken, than from the diſorder itſelf.

18. *Caſe of epilepſy ſucceſsfully terminated.* By J. C. Lettſom, M. D.

In this caſe, the principal medicines were white vitriol, bark, and ſteel.

19. *Caſe of imperforated anus ſucceſsfully treated.* By T. Mantell, ſurgeon.

No mark of an opening was here perceptible: but the imperfection was remedied by inciſion.

20. *Caſe of hæmorrhage and purple ſpots*, without fever or previous illneſs. By John Aikin, M. D. &c.

The following 'pathological obſervation' is added to this caſe:

'It has been a ſort of faſhion of late to account for almoſt every inſtance of a putreſcent and colliquative ſtate of the fluids, on the ſuppoſition of a previouſly debilitated ſtate of the ſolids. Yet various facts ſeem to prove that ſuch a ſtate of the fluids may exiſt as an original diſeaſe, and that the debility of the ſolids may frequently be the effect, not the cauſe. Not to dwell upon the inſtance of ſea-ſcurvy, which is now generally admitted to depend upon a morbid condition of the animal juices, induced in the firſt inſtance by the uſe of ſalted or corrupted food, I conceive that ſome of the caſes above related muſt be accounted for on a ſimilar principle, though the cauſe and nature of the vitiation is not ſo apparent. In the caſe which is the principal ſubject of this article, no manifeſt debilitation of either the vital or moving powers occurred till after the appearance of the hæmorrhage and purple ſpots: even on Tueſday the appetite was good and the pulſe natural, when the effuſion of the diſſolved blood beneath the ſkin made the moſt frightful ſhow. Further, the debility, when it had begun, went on augmenting, nor was its progreſs ſtopped by food or medicine, of which ſhe took ſcarcely any; yet in this very low condition the hæmorrhage ceaſed, and a re-abſorption of the extravaſated blood took place. After it had appeared by theſe tokens that the blood had in part recovered its healthy ſtate, the ſymptoms of debility went off with ſurpriſing rapidity, and the functions were all preſently reſtored to their natural vigour. It is, I imagine, inconceivable that a perſon walking about, and performing all the uſual actions of life, ſhould at the ſame time labour under ſuch a debility of the extremities of the ſanguiferous veſſels, as that they ſhould be incapable of retaining their contents, eſpecially when none of the excretory organs were preternaturally relaxed. On the other hand, we have daily examples of the utmoſt degree of debility in the animal and vital functions, without any tendency to the extravaſation of blood, or the unuſual diſcharge of any other humour.'

21. *Caſe of aneuriſm, with the diſſection.* By W. Luxmore, ſurgeon.

22. *Two caſes of hydrocephalus.* By Mr. T. Jameſon, ſurgeon.

The patients were two children of the ſame family. In both caſes, the diſeaſe proved, very ſpeedily, fatal.

22. * *Experiments made on the laryngeal and recurrent branches of the eighth pair of nerves*, with a view to determine the effects of the diviſion of thoſe nerves on the voice. By J. Haighton.

The circumſtances, which the writer of this paper endeavours to prove, are, that the recurrent branches of the eighth pair of nerves are the true vocal nerves; and that the voice, when taken away by the diviſion of nerves, may be reſtored. Theſe points are pretty clearly aſcertained by means of experiments, the cruelty of which makes us lament that we have gained this trifling addition of knowlege. Anatomiſts, who talk ſo coolly on the neceſſity of frequently operating on living ſubjects, ſhould be careful to eſtabliſh better knowlege and more certainty from their bloody work.

23. *A caſe of a wound in the thorax*; with ſome remarks. By W. Norris, ſurgeon to the Charter Houſe and General Diſpenſary.

The intelligence contained in this paper is of no great importance: the beſt obſervation is that which controverts the opinion, that wounds penetrating both cavities of the thorax are fatal, in conſequence of the lungs collapſing from the admiſſion of air.

24. *Caſes of hydrophobia.* By J. Shadwell, M. D.

Theſe caſes are brought forward in ſupport of a mode of practice recommended by Dr. James Sims, on the faith of an old Greek manuſcript, written, as we remember, "with *Hippocratic* conciſeneſs," though it certainly could not boaſt Hippocrates for its anthor *. This practice conſiſts of the liberal uſe of oil internally, and alſo externally by means of friction. With reſpect to the utility of this practice, we declared, at the time of its being firſt recommended, that we were unbelievers: our faith, at preſent, is not much increaſed. Two caſes, in which it was adminiſtered, are related: the event of the firſt was fatal; in the ſecond, the patient recovered. In the firſt caſe, the madneſs of the dog was aſcertained by the circumſtance of two other dogs, who were bitten by him, having gone mad. Dr. Shadwell tells us alſo, with an appearance of credulity which we do not commend in a relator of facts, of a pig bitten by this ſame animal, which, nine days afterward, alarmed the people by diſplaying unuſual agility, and by ſpringing repeatedly off the ground to the height of a dozen feet.—As the dog's madneſs was certain, there is no reaſon to doubt that the hydrophobia in the patient aroſe from the bite of the mad animal, though we are not informed at what period of time after the bite the ſymptoms appeared: ſome conſiderable ſpace, however, muſt have intervened, as we find that the Ormſkirk medicine, and ſea-bathing, had been tried. In other reſpects, the ſymptoms marked the diſeaſe, except that 'the wound on the boy's hand never tumefied, nor appeared inflamed.' It felt, however, rather ſore.

In the ſucceſsful caſe, we have not the ſame ſatisfactory account of the abſolute madneſs of the dog. The ſigns of madneſs, which are enumerated, are, that he ſhunned people, and refuſed food; that his eyes watered exceedingly, and that other dogs fled from him in diſmay: but, although it appears that ſeveral dogs were bitten by him, we are not told of any one in whom madneſs followed. The animal was ſpeedily killed.—With reſpect to the diſeaſe in the man, we learn that he was bitten by his own dog: it is not mentioned that any mode of prevention was uſed, ſo that he was probably left to indulge his apprehenſions of the conſequence of the bite: we are told that the bite aſſumed a ſlight appearance of inflammation, but at what time, or whether the original inflammation had ever totally been removed, we are not informed: the bite was inflicted on a Saturday, and, at ſo early a period as the Monday week, the man appeared to be ill: the firſt ſymptoms had no unequivocal marks of the diſorder ariſing from canine madneſs: on the Wedneſday evening, he was ſeen ſtanding in the ſtreet, as if rooted to the ground, for a quarter of an hour; this was on the

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* See our 80th vol. p. 473.

29th of December: when it is well known to be a very leading ſymptom of the diſeaſe that the patient cannot bear expoſure even to the air of a common room. When rouſed from this ſtate, he ruſhed violently into his houſe, ſeized his mother, and bit her head, and afterward continued raving without an interval of reaſon till the next morning. Now theſe are all ſtronger marks of mental irritation, than of the peculiar diſeaſe ariſing from the bite of a mad animal; yet this is called the convulſive paroxyſm, which is ſaid to have recurred on the following evening. On the next morning, (Friday, Dec. 31.) there was a rigidity about the muſcles of the lower jaw; he rejected liquids and *ſolids* with horror, and was viſibly affected with the cold air: he now was rubbed with oil, and ſome was poured down his throat: on the next day, he was quiet, except when drink was offered, or dogs mentioned; on this day he drank a little quantity of water: on the next (Sunday) he called for drink, rejected broth, but ſwallowed ſome water: on Monday, he was perfectly compoſed: on Tueſday he was remarkably affected by noiſe and cold air: Wedneſday and Thurſday afforded no particular alteration; and on Friday he took ſuſtenance without fear. During the whole of his confinement, his pulſe continued at forty-five; and he was perfectly unconſcious of any occurrence during his illneſs. Such is the hiſtory of this diſeaſe, which differed from the true hydrophobia in its firſt attack, as well as in its ſubſequent ſymptoms: which does not ſeem to have affected reſpiration; which was accompanied with no appearance of ſuffocation, nor ſtrangulation; in which we hear of no alteration of the ſaliva either in quantity, or quality; no violent efforts to diſengage from the mouth any thick and glutinous ſecretion; no change of voice, &c. &c. and which, in its termination, was ſo unlike that dreadful diſorder hitherto ſuppoſed incurable, that it was removed in a week by rubbing the body with oil, and by taking the ſmall quantity of four ounces of this fluid into the ſtomach *.

On the whole, we have no poſitive certainty that the dog was mad: there are many reaſons to ſuppoſe that the man had not the true hydrophobia; and we think we have *every* reaſon to ſay, that, whatever diſeaſe he had, the oil may have had little effect in curing him †.

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* 'Between three and four ounces were exhibited internally, the doſe being increaſed with the facility of adminiſtering it.'

† Let us not be conſidered as deſirous to prevent future trials of this remedy: we wiſh, on the contrary, to hear of them, and of their reſults.

25. Of

f the paracenteſis. By James Sims, M. D. Preſident of edical Society.

Dr. Sims offers objections to the common mode of performing the operation, called tapping, and ſpeaks of its danger and ill ſucceſs, in terms which do not appear to us to be juſtified by the practice which we have ſeen. In its ſtead, he recommends the 'thruſting in a common lancet at the umbilicus, until the water iſſues.'

26. *Caſe of laborious parturition, with the conſequences.* By M. Wilkinſon, ſurgeon.

27. *The hiſtory of two caſes of bronchocele.* By. J. C. Lettſom, M. D.

In the firſt of theſe caſes, ſays Dr. Lettſom,

> 'I ordered a plaiſter, of four parts of ſoap cerate and one part of camphor, to be ſpread on ſoft leather, and applied to the tumour, and twice a day to bathe the part (taking off the plaiſter) with ſaponaceous liniment, prepared with double the quantity of camphor. The effect of this plan was ſo extraordinary, that in leſs than one week from the firſt exhibition of it, the diſeaſe totally ſubſided; and after the ſpace of ſome months, I have been informed, it has not ſhewn any ſigns of recurrence.'

In the ſecond caſe, the ſucceſs from the ſame treatment was not ſo rapid.

28. *Of a ſucceſsful termination of an omphalocele.* By J. C. Lettſom, M. D. &c.

In this caſe, ice was applied for ſome hours.

The remaining part of this volume conſiſts of an appendix, which, with a very few exceptions, contains nothing deſerving particular notice in our review. We have hitherto mentioned each ſeparate caſe, that we might afford the reader an opportunity of referring to ſuch as they might wiſh to conſult: but to extend this practice to the *minutiæ* in the appendix, would, perhaps, by many of our readers, be deemed a work of ſupererogation.

Art. IX. *A Botanical Arrangement of Britiſh Plants.* Including the Uſes of each Species, in Medicine, Diet, Rural Œconomy, and the Arts. With an eaſy Introduction to the Study of Botany, &c. &c. Illuſtrated by Copperplates. By William Withering, M. D. F. R. S. Including a new Set of References to Figures, partly by the Author, and partly by Jonathan Stokes, M. D. Vol. III. 8vo. pp. 503. 7s. 6d. Boards. Robinſons. 1792.

The preceding volumes of this very laborious work appeared in 1787;—and we duly announced their publication, reſerving our opinion of the execution of the performance till the whole ſhould be completed*. That period being at length arrived, we are at liberty to deliver our ſentiments; and we ſhall lay them accordingly before our readers.—It may, however, be proper firſt to deſcribe the work, and afterward to ſtate our opinion.

The firſt volume opens with a ſhort preface, announcing the advantages of the preſent edition:—to this is ſubjoined a liſt of friends, who have favoured the author with their aſſiſtance. In this liſt, ſome names of eminence are to be found, ſuch as Dr. *Smith*, proprietor of the Linnéan muſeum, and Mr. *Woodward*, of Bungay in Suffolk. We were ſurprized at not ſeeing either the name of *Hudſon*, or of *Curtis*, in this liſt. Surely this latter gentleman, whoſe knowlege is founded entirely on practical cultivation of the Engliſh plants, would have been a hoſt in himſelf; many an error might have been prevented had he been conſulted. Diis *aliter viſum*.

Next follows a treatiſe, named *The Deſign*; wherein is announced the plan purſued in the whole work, with reſpect to the ſeveral points of natural knowlege that are introduced. We are next preſented with a tract, ſtyled *Advertiſement, by the Author of the References to Figures*, reſpecting the mode of his introducing his references, and the uſes of them, &c. Laſtly, a catalogue of botanical works cited in this edition, by the author of the references †. This catalogue abounds with ſhort remarks on the ſeveral authors, and on the merit of their compoſitions.

We are now arrived at the main object of the work, *the arrangement of the Britiſh plants after the Linnéan method, in claſſes, orders, genera, and ſpecies.*—The firſt volume carries us to the end of the claſs Decandria,—the ſecond volume continues the arrangement to the end of the 23d claſs, Polygamia.

Soon after theſe two volumes were publiſhed, we heard, with great regret, that a diviſion had taken place between the two oſtenſible authors of this arrangement, Dr. Withering and Dr. Stokes; and the ſubſequent publications too fully confirmed the report. In the firſt place, the printing of the laſt volume was immoderately delayed: though, to keep up the remembrance and expectation of the public, part of the prolegomena to the third volume appeared, in a thin octavo pamphlet. In the next place, when the laſt part appeared in 1792, the name of Dr. Stokes was found in very few of the deſcriptions.

To proceed to our analyſis of this 3d volume:—a preface makes a ſlight apology for the delay of the publication: next follows an introduction, explanatory of the method purſued in

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[*] See Rev. vol. lxxix. p. 461. and N. S. vol. ii. p. 101.

[†] Dr. Stokes.

the claſs CRYPTOGAMIA, particularly in the *fungi*:—here the remaining claſs CRYPTOGAMIA begins with an account of Ledwig's diſcoveries of the fructification of the genera of this claſs, interſperſed with remarks by the author;—and a few *addenda* cloſe the volume: the general indices were given in the little pamphlet, or 3d part, mentioned above. The laſt volume is entirely appropriated to the claſs CRYPTOGAMIA. We find eighteen plates in the whole work; the laſt ſix of which are particularly valuable.

It muſt be acknowleged that there never was a botanical work in our language, on which more labour was beſtowed;—indeed there is much more than any neceſſity of the caſe required. It is ſometimes quite tedious to examine a whole deſcription: ſee *Malva Moſchata*. A *young* Student, anxious to gain complete knowlege, does not repine at the quantity of information thus brought together for his uſe:—but he ſoon ſickens, and wiſhes to receive his inſtruction in a more ſimplified form. Uſually, we are firſt told what Linné, what Mr. Woodward, (whoſe name appears ſo frequently, and whoſe aſſiſtance is ſo advantageous, that he ſeems almoſt to be the author of the work,) or what ſome other friend, has ſaid; then what Dr. Withering has obſerved, or what Dr. Stokes has thought proper to add to the whole compilation of deſcription. A true idea of the method purſued in this work may be formed from the deſcription of *Carduus nutans*:

'CAR'DUUS *nutans*, (*muſk thiſtle*) leaves running down half-way to the next leaf, thorny. Flowers on crooked fruit ſtalks. The upper of the empalement expanding.

'*Fl. dan.* 675.—*H. ox.* vii. 31. *row.* 1. 6. *imitated in Pet.* 21. 1.—J. B. iii. 56. 3.—(*Ger.* em. 1174. 5. is *Onopordum Acanthium.*)

'*Fruit-ſtalks* with 1 flower. *Flowers* ſweet-ſcented in the night. *Shafts* bent back towards the ſides LINN.—*Fruit-ſtalks*, cottony, leaf leſs. HUDS.—*Stems* 2 to 3 feet high, ſcored, cottony. *Branches* alternate. *Fruit-ſtalks*, terminating, cottony, particularly that which terminates the ſtem. *Leaves* with winged clefts; wings, egg-ſhaped, with ſtrong thorns. *Empal.* ſcales ſpear-ſhaped, cottony, with the rib running along the back terminating in a thorn, the lowermoſt bent back, the inner without thorns. *Feather* hairy, nearly as long as the florets. Mr. WOODWARD.—*Empal. ſcales*, diſtinct above, the lowermoſt horizontal, the middle ones expanding, the upper upright, all ending in thorn-like points, but the innermoſt not pungent. ST. *Stem, leaves and empalements* overſpread with a cobweb kind of woolineſs. *Empal.* globular, flatted; ſcales very ſtrong, horizontal when the flower is expanded, purpleiſh towards the end, terminating in a ſtrong yellow thorn. *Bloſs.* tube whitiſh, border purple. *Threads* woolly. *Duſt* grey, globular, ſet with fine points. *Feather* ſimple. WITH.

'*Carduus ſpinoſiſſmus latifolius ſphærocephalus vulgaris.* Bauh. pin. 385. is referred to by Linnæus, and may be the plant, but the figure cited by C. B. from Dod. is evidently a different ſpecies, the *C. inclinans* of the Botanical Arrangement.—(*Cirſium, majus ſingulari capitulo magno.* Bauh. pin. 377. referred to in *R. Syn.* is clearly a different ſpecies.) St.

'Paſtures in a calcareous ſoil. Huds. [and road ſides in a ſandy or gravelly ſoil. St.'

All this is excellent inſtruction to a young botaniſt, and muſt give him wonderful pleaſure in inveſtigating the plant: but he will ſoon get above the neceſſity of ſuch laboured and repeated deſcription.—All ſcience ſhould be conveyed to us in apt and conciſe explanations.

We are under the neceſſity of obſerving another and more material evil ariſing from this multifarious deſcription. It happens ſometimes that the ſeveral authors, who are quoted for accounts of one plant, are ſpeaking of different plants.—The *Carduus acanthoides* will be a ſufficient example. The authors here cited, are *Linné*, *Ray*, *Hudſon*, *Lightfoot*, *Woodward*, and Dr. *Stokes*:—but of theſe, *Linné* ſpeaks of the true *acanthoides*, the *C. criſpus* of *Hudſon*; and all the other authors ſpeak of Mr. *Hudſon*'s *acanthoides*, a plant not known to *Linné*. A young botaniſt will here be quite baffled by the quantity and contrariety of deſcription. This contradiction does not occur frequently: but it is neceſſary to point it out, in order that, where any thing of the kind is found, the reader may be aware that, moſt probably, the different authors have been ſpeaking of different plants, which they may have been ſeverally led to conſider as the plant they were deſcribing.

We would here wiſh to give our opinion, firſt, of the firſt two volumes.—It muſt be confeſſed that the authors concerned in this publication deſerve the higheſt praiſe for their induſtry, and the greateſt encouragement for undertaking ſo arduous a taſk; and we muſt add, that, for certain purpoſes, and to a certain degree, it is abſolutely neceſſary that every Engliſh botaniſt of every deſcription ſhould have the work in his hand:—he will learn much botany if he be not far advanced; and be he ever ſo great a proficient, he will find many a curious fact retailed, both in botany and entomology, which, perhaps, he has not heard before:—but we would not deceive our readers, and lead them to think that the ſubject of Engliſh botany is exhauſted,—*very far* from it:—1ſt, Many plants of difficult diſcrimination are left as obſcure as they were found; witneſs *Veronica ſpicata* and *hybrida*, *Poa nemoralis* and *anguſtifolia*, &c. Many are wrongly named; *Erica didyma*, for *vagans*—*Carduus inclinans*, for *acanthoides*—*Trifolium ſtellatum*, for *mariti-*

mum, &c. 2dly, Many wrong accents are given, as *Cúſcuta*, *Polygonátum*, *Panicéus* [*], &c. 3dly, Strange names are given to plants [†]; *Nymphæa alba* is known perhaps to every child under the name of *white water lily*, and ſo it is called by theſe authors in their *Deſign*, but, in the body of the work, they ſtyle it white *water can*, &c. 4thly, Strange habitats are reported: thus the *malva verticillata*, evidently a foreign plant, is ſaid to grow on a *dunghill* *, on the ſide of the turnpike road from Birmingham to Hales Owen, at the third mile ſtone. *Avena ſtrigoſa*, a foreigner alſo, (and which, of courſe, may very poſſibly have been imported at ſome time with the common oat, or other ſeeds,) is ſaid to grow among oats, barley, and, ſometimes, rye. Laſtly, to mention no more, the remarks on the authors quoted in this work, are generally in a very dogmatical ſtyle. We inſtance the caſe of Mr. Bolton, p. xlii.—The wanton attack on Mr. Curtis, whoſe *Fl. Londinenſis*, the firſt of botanical publications, is given in ſo expenſive a manner, that no adequate profit can be made from it, p. xliv.—The ſlight thrown on the admirable Leers, p. lii.—The cenſure on Miller, p. lv.—The contempt with which the labours of Reichard † are treated, p. lix.—and the manner in which the great name of Profeſſor Schreber, and his immortal work on graſſes, are treated, only becauſe he publiſhed his work in his own language, for the inſtruction of his own countrymen. Muſt we call this *ærugo mera*, or the effects of a flippant propenſity? We cannot but think the cenſures harſhly and improperly applied, and, in conſequence, we muſt appeal from them to the judgment of the impartial public.

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[*] We do not profeſs ourſelves enamoured of the mode of accenting purſued in this work. The accent is written in the body of the word: —but the term Προσῳδία, or *accentus*, implies, not an *incorporation*, but an *addition*, of a mark, directing the muſical ſound of the ſyllable to which it is applied; - and this additional mark has been, till now, invariably placed over the ſyllable. To our eyes, the new mode is rather unſightly. We could have wiſhed alſo that ſome of the compound words had been printed with two accents, to mark the pronunciation of each part of the compounded word, viz. *Sagínoídes*, for *Saginoi'des*, &c.

[†] With reſpect to the naming of plants, we agree in general with the learned authors of this work:—but there are ſituations in which the change of a name may not only be proper but neceſſary. Thus we always approved Mr. Curtis's change of the Linnean name, *tormentilla erecta*, into *officinalis*. The term *erecta* muſt miſlead, for the plant, when left to itſelf, is *procumbent*. All names, which *miſlead*, ſhould be done away. Beſide, the authors of partial *Floræ* have no right to expect that abſolute ſubmiſſion to their nomenclature, which is due to the more noble leaders of the ſcience.—A name which is very applicable in a partial *Flora*, may loſe all its force when introduced into a more general publication. It would alſo be laying a very heavy tax on authors, to require them to hunt out the names adopted by every private publiſher. Many of the names and changes mentioned in page xxxv. of the *advertiſement* will juſtify theſe remarks.

Why are theſe learned authors, however, ſo very particular about theſe matters?—They themſelves have done what they have reprehended in others. They call, as we have hinted above, *nymphæa alba* in one place *water lily*, in another, *water can*.—Mr. Relhan, finding the *rumex maritimus* to be a plant not confined to the *ſea-ſide*, called it *aureus*, on which they *kindly* remark—'an unjuſtifiable change of what ought to be *inviolate*.' We muſt beg our readers to turn to *fucus bifurcatus*, where the very ſame liberty is taken by our authors in favour of a name which is *by no means* characteriſtic.

Many plants are mentioned under two genera, as the *aira caryophyllea*, *præcox*, &c. *agroſtis canina*, &c. all arranged as *avenæ* likewiſe. We ſhould have been glad to have had our judgment directed, that we might be ſure to which genus we ought to refer them. Are we right in ſaying *cynoſurus cæruleus*, or *ſeſleria cærulea*?

So far from reprobating the cuſtom, we muſt be ſenſible that one *advantage* ariſes from the different manner in which plants are treated, or claſſed, and named, by different authors. When a Linné puts a finiſhing hand to the arrangement, he may profit from ſome good hint, and adopt a truly characteriſtic name, from what has been thus caſually thrown out.

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* We are really ſurprized at ſuch a habitat being marked. Are we to ſuppoſe that this dunghill is to remain at the third mile-ſtone, from year to year?

† Three daſhing words are thrown out to characterize this pains-taking author—'*A mere compiler*'—Although Reichard's work be, from the very nature of it, a compilation, yet this expreſſion does not give a fair idea of it. When we hear a perſon called a mere compiler, we form a contemptible idea of him, and are apt to think that there is no merit in his work which may not be found elſewhere, or anywhere. To call it a compilation, is ſaying the truth, but not the *whole* truth. Is nothing due to a man, who has beſtowed ſo much labour on collecting ſo many additional ſynonyms to ſo many thouſands of plants?—The Botanical Arrangement itſelf might be called a compilation; where have we more inſtances of the opinions of others compiled? See the article *Saponaria officinalis*, or almoſt any other.

We might be juſtified in enlarging very conſiderably on this ſubject, if the example here ſet us of *daſhing* would be thought to countenance us in any remark of the kind. We never deem a man the wiſer for depreciating his fellow-labourers. Such gentlemen ſhould conſider

Quàm temerè in noſmet legem ſancimus iniquam.

We wiſh it to be underſtood that, in marking paſſages and ſubjects for our remarks, we literally only opened the volumes, and found them at once, not ſtudiouſly ſelecting them. We are conſcious that we could have pointed out matters much more directly to our purpoſe.

We have been ſpeaking hitherto of the firſt and ſecond volumes:—the remaining part, like the ſhip of Sergeſtus, comes lagging behind, *ordine debilis uno.* We have ſcarcely any more of Dr. Stokes's aſſiſtance, except in ſome of the *filices*; the mode of detailing the deſcription is conſiderably altered; and, in ſome families, *quite* on the compiling ſyſtem. By the premature publication of the firſt part of the 3d volume, in which was given the general index, which referred only to the firſt two volumes, we are left without any guide to the contents of the claſs Cryptogamia, except the ſynoptic table at the head of the claſs.

No new light of much importance is thrown on the claſs Cryptogamia, except in the *fungi.* Bolton had laboured the *filices*; Dillenius, Hedwig, and Dickſon, the *muſci*; and great part of the *algæ*; the *fuci*, *conſervæ*, and *ulvæ*, remain nearly as they were, except in a few inſtances, where Major Velley has given ſome very creditable aſſiſtance:—but, in the *fungi*, great attention is viſible throughout. Of Mr. Bolton's remarks good uſe is made; and many things, which eſcaped his knowlege, are corrected. We do not mean to ſay that Dr. Withering is himſelf faultleſs; ſucceeding authors will have to throw much light on many of his inaccuracies: (who, in writing on ſuch a ſubject, can poſſibly avoid falling into them?)—but he is entitled to the warmeſt thanks of all Engliſh botaniſts, for the very conſiderable progreſs which he has made, in the inveſtigation of this *very* difficult ſubject.

On the whole, if we conſider the ſubject of theſe volumes comparatively with other publications deſcriptive of the Britiſh plants, we do not heſitate to ſay, that, with all its faults, Dr. Withering's arrangement is far *the moſt inſtructive, and the moſt complete that has* YET *been publiſhed.*

Art. X. *Topographical Miſcellanies*, containing ancient Hiſtories and modern Deſcriptions of Manſions, Churches, Monuments, and Families, with many Engravings, particularly of ancient Architecture, throughout England. Vol. I. 4to. pp. 216. 18s. Boards. Robſon. 1792.

This volume appears to be the forerunner of others on the ſame ſubject: but whether theſe will follow, or not, depends on the reception which may be given to the preſent publication: 'for nobody (ſays the editor) would be ſo very fooliſh as to continue the great expence, at which the work muſt be carried on, without any chance of being nearly repaid.'—The ſeven numbers now publiſhed are a kind of ſpecimen of the whole; and they receive merely a temporary arrangement, ſince, ſhould they obtain encouragement, ‘ the addition of immenſe quantities of new articles muſt totally alter the order.’

Antiquarian reſearches are without doubt entertaining, and may be directed to a variety of real improvement. It is therefore deſirable that they ſhould be proſecuted by thoſe who poſſeſs a mind which guards againſt ſuperſtition and ſervility. It is curious to view antique buildings, and to trace antient cuſtoms and manners; yet, whatever advantages our remote forefathers might in ſome reſpects poſſeſs, how abſurd would be the concluſion, that the ignorance, the ſlavery, the hoſtilities, the oppreſſions, and the abject ſubmiſſions of thoſe times, are preferable to the knowlege, eaſe, and freedom, of more enlightened days? Intelligent readers have been often diſguſted by remarking the ſilly bigotry, meanneſs, adulation, and prejudices, which writers on theſe topics have ſometimes diſcovered. It is painful whenever ſenſible and ingenious men are obſerved to diſgrace their labours by any tincture of this kind.

Our author obſerves, that,

‘ The number of *ancient* ſeats throughout the kingdom is not great; every day, (he adds,) ſome fooliſh heir ſacrifices the curious abode of his forefathers to the inſipid refinements of modern taſte. In turning my eyes on all England, I cannot at this moment perceive more than two or three inſtances of a truly ancient baronial caſtle ſtill continuing to be uſed as a ſeat. By theſe, I mean, ſuch as were the heads of baronies or earldoms eſtabliſhed at or ſoon after the conqueſt. Of the greater part of theſe rude buildings, ſtanding principally on hills, commanding large towns and villages, ſubject to them (many of which are now uſed as gaols) the ruins are ſtill remaining, and engraved in Groſe's collection. It ſeems a circumſtance not a little ſingular, that the male line of our original poſt-conqueſt Earls ſoon ended in females.—Of the principal male line of the barons of that date, there are ſome, though but few, yet enjoying their honours.—Of theſe, Earl Berkeley reſides in his ancient caſtle; Clinton (Duke of Newcaſtle) has, ages ſince, loſt his old poſſeſſions; Nevile retains the caſtle of his barony, though in ruins; Courteney and Grey ſtill hold ſome of their original eſtates, and all the reſt have long ago loſt all traces of their old lands.’

This writer purſues his accounts of our peerage throughout different periods of the Engliſh hiſtory, to the inſtitution of Baronets in 1611.

‘ A large portion of theſe, (he obſerves,) either ſince elevated to nobility, or enjoying their original titles, ſtill flouriſh, and the genealogiſt will regret that this higheſt hereditary rank of commoners, has, in the preſent century, ſo much departed from its deſignation, and been conferred almoſt excluſively on mercantile, and other new-raiſed families, at the expence of exciting the juſt diſcontent of the ancient country-gentry, whom, naturally attached as they are to an eſtabliſhed throne, it has a tendency to alienate from monarchy.'

With this predilection for pedigrees of peers and baronets, the editor cloſes his preface by a *temporary* liſt, as it is termed, of antient manſions. 'For, (ſays he) the ſeldomer a ſeat changes its owners, the greater probalility there is of its preſerving its ancient ornaments. The venerable graces, of which an old family is proud, (more eſpecially when raiſed by an anceſtor,) diſguſt a purchaſer, who loves too often to forget the early part of his own life.'—This liſt is not pretended to be perfect, and it may therefore be improved by others: it conſiſts of caſtles, abbeys, and antient houſes, commencing with the reign of Henry II. and acquainting us with the name, the country, former owners, preſent owners, and, in ſome inſtances, the architect.

The volume contains collections for the counties of Suſſex, and Kent; alſo for Hampſhire, Cambridgeſhire, Oxfordſhire, Berkſhire, and Derbyſhire: thoſe from Suſſex form the greateſt part. The contents are not generally of a nature to furniſh extracts ſuitable to our convenience and brevity. We notice the village of *Glynde*, in Suſſex, for a ſimilar reaſon to that which the author aſſigns for adding ſome particulars:

> 'In this pariſh, (he obſerves,) is Glynd-*Bourn*, ſituated in a moſt lovely valley. It has been for about two centuries the ſeat of the family of Hey, which produced, in the laſt generation, a poet of ſome celebrity, well known for the deformity of his body, and the elegance of his mind.—I ſhall be excuſed, if I dwell with ſome particularity on the anceſtors of a poet.—He was a member of parliament; wrote an ingenious eſſay on deformity (in which he remarks that he himſelf was the only perſon out of 558 in the houſe of commons, who laboured under that misfortune,) and *celebrated* in a poem after the manner of Cooper's-hill, Mount Caburn, a noble hill in this pariſh, which commands moſt glorious views, and gives him an opportunity of *celebrating*, in verſes often extremely beautiful, the principal features of the county.'

We may not improperly here obſerve, and it is all that we ſhall add concerning Suſſex, that Eartham, in this county, is the reſidence of another poet of diſtinction in the preſent day: it is, we are told, the ſweet retirement of William Hayley, Eſq. It was purchaſed by his father; the ſon has enlarged the houſe, and has adorned the grounds with plantations and lawns, laid out, it is ſaid, with great taſte.

From the few collections for Kent, we ſelect the firſt article, as being a little remarkable. It is called *St. Alban's Court, in* Nonington. This manor was anciently called *Eſwall*, or Eſole, and belonged to Odo, Biſhop of Baieux. On his diſgrace in 1084, it came to the crown, whence it was granted to the family of *Albini*, and was afterward given to the monaſtery of St. Alban's by *Higo*, rather *Nig'* (Nigellus) de Albini. At the diſſolution, it was ſold to Sir Chriſtopher Hales, Knight; afterward to the Culpeppers, and then to Thomas Hamon, who had before leaſed it from the death of his father in the year 1526; and his father 'had been tenant of it to the monaſtery.' It is ſtill the ſeat of the Hammonds, 'and it muſt therefore be very little ſhort of three centuries ſince their firſt reſidence here: nor is it a little ſingular, that the family who were tenants to the convent, ſhould ſtill have continued uninterruptedly to this day to own and occupy the place.'—To the above we add a few lines from the deſcription of the *Black Friars*, Canterbury, on account of a name *(Jacobines)* which at this time of day reſounds pretty much through Europe: 'They were, (obſerves this editor,) called Dominicans from their founder, St. Dominic, a Spaniard; *Black*-friars from their garments; and in France Jacobines, from having their firſt houſe in St. *James*'s-ſtreet at Paris.'

Some of the biographical accounts in this volume merit the epithet amuſing; as particularly under the articles of *Catlage*, Cambridgeſhire, and of *Wroxton*, Oxfordſhire, we have relations of the family of North and Guildford, a principal part of which is taken from the lives of Lord-keeper Guildford, Sir Dudley North, and Dr. John North, written by their brother, Roger, barriſter, and king's council, 'three of the moſt entertaining and inſtructive pieces of biography in the Engliſh language.'—Under another article, Burton-priory in Oxfordſhire, we meet with a long account of that eminent man, Sir Lucius Cary, afterward Lord Falkland; it is extracted from Lord Clarendon, 'that moſt delightful of all hiſtorians.'—The account which that author has written is known to be very intereſting.—In Lord Falkland, we ſeem to have a memorable inſtance of the great difficulty which a man of probity and virtue may experience in the determination of his conduct in contentious and violent times.

The number of engravings in this volume is thirteen: if they enhance the expence, they alſo afford great ornament and beauty. They are as follow: Wilmington-priory; the Grange, ſeat of Lord Hampton; Parſonage-hall at Terring; Michelgrove; Slindon, reſidence of the Earl of Newburgh;—all theſe are in Suſſex.—St. Alban's in Nonington; arches over the river Stour; gate of the Black-friars, with a map of its antient ſite, Canterbury; Catlage, Cambridgeſhire; Drayton Baſſett, Oxfordſhire; tomb of Ralph, laſt Lord Baſſett; and Breadſhall church and priory in the county of Derby.

Art. XI. *On the Properties of Matter, the Principles of Chemiſtry, and the Nature and Conſtruction of Aeriform Fluids, or Gaſes.* In which the Abſurdities of the Theories hitherto advanced, and generally received, reſpecting thoſe Subjects, are fully expoſed; and ſuch an Explanation of them given, as Reaſon naturally points out, and every Obſervation fully confirms. By E. Peart, M.D. &c. 8vo. pp. 118. 2s. 6d. Boards. Miller. 1792.

We have already* given a ſhort ſketch of ſome of the leading principles of this gentleman's philoſophy, leaving every reader to form his own judgment of their *ſolidity*. Whatever may be thought of them in that reſpect, it muſt be acknowleged that the author has ſhewn no ſmall ſhare of *ingenuity* in contriving, and modifying, three ſimple elementary ſubſtances, one ſolid and two fluid, ſo as to account for all known, and indeed all poſſible, phenomena.

The ſolid particles are inactive, poſſeſſing no other properties than impenetrability and general attraction, but yet may be conſidered as the *primum mobile* of the whole ſyſtem; for the two fluids, called æther and phlogiſton, are, in their natural quieſcent ſtate, ſtill more inactive, poſſeſſing no attraction of any kind, and are *excited* into activity by being, or having been, in contact with the ſolid. The *excited* fluid attracts particles of its own kind, and arranges itſelf into right lines, diverging in all directions, like radii, from its central ſolid particle, and thus forms an atmoſphere which, if not counteracted by other attractions, would extend, though continually diminiſhing in activity, to the utmoſt limits of creation. An atmoſphere, ſo conſtructed, muſt be freely permeable (in certain directions at leaſt,) on account of the intervals between the diverging radii; and, at the ſame time, there is a continued contact of its parts from the centre to the circumference.

A fixed particle, with an atmoſphere of *one* of the fluids, of a certain ſmall extent, forms the earthy or alkaline principle; and, with a like atmoſphere of the *other* fluid, the acid principle. When one of theſe atmoſpheres is *greatly excited*, it will attract the other in a ſtate of *moderate* excitement, rather than nothing: but if another body be preſented, which has this oppoſite kind of atmoſphere in a ſtate of *greater* excitement, this laſt will be preferably attracted, and the body with the *weakly*-excited atmoſphere will be diſlodged. Thus all the different kinds of earths and alkalies ariſe from the different *excitements* of one fluid, all the different acids from thoſe of the other, and all the chemical affinities from both.

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* Vol. ii. of our New Series, p. 97.

Theſe compound principles, in which the ſolid and fluid are inſeparably united, ſerve as central points to other atmoſpheres of the ſame conſtruction; and different *excitements* of theſe produce the magnetic, electric, aereal, and aeriform ſtates. When two atmoſpheres, attracting one another, have brought their central ſolids into union, the fluids themſelves, united, quit the ſolid, and form fire or light according to their *excitement*; and thus different degrees of *excitement* very readily account for every thing.

In combating the *erroneous opinions* and *abſurdities* of philoſophers, this gentleman ſeems to be fighting againſt ſhadows. The firſt, of which he takes notice, is, that bodies are ſuppoſed to act on one another at a *diſtance*, or *without contact*, and to have *immaterial* ſpheres of attraction and repulſion around or between them. It is not our preſent buſineſs to enter into this ſubject: but we may obſerve that his own atmoſpheres ſeem to remove the difficulty only one ſtep farther, by finding a tortoiſe to ſupport the elephant that ſupports the earth; for we cannot conceive how either of his fluids can arrange itſelf into right lines in *every direction*, unleſs its parts either be previouſly *in contact* in every direction, (which cannot be ſuppoſed,) or elſe attract one another *without contact*; and when the two fluids are mixed together, and each of them ſeparately to be ſo arranged, the difficulty is doubled.

Dr. Peart thinks it abſurd to ſuppoſe, that 'pure air is compoſed of oxygen with caloric or fire,' or that the gaſes owe their aeriform ſtate to the union of fire with them; becauſe an *atmoſphere* of fire about the other matter would feel hot to the fingers, &c.; becauſe the aeriform fluids continue aeriform though they feel cold; and becauſe the ſame ſubſtances may feel hot, and yet not be aeriform. He mentions many particular inſtances, all tending to ſhew that the aeriform ſtate is not produced by an *atmoſphere* of fire: but who ever thought that it was? When two bodies are ſaid to be chemically united, it is never imagined that either of them aſſumes the form of an atmoſphere. When the Doctor himſelf ſpeaks of two central points being drawn together into union, and of an acid and an alkali forming by ſuch union a neutral compound, he ſurely cannot mean that one *indiviſible atom* forms an atmoſphere all round the other.

The third and laſt of the errors here noticed, is the aſſigning of contrary effects to the ſame cauſe. 'Lavoiſier [we are told,] ſays that mercury is a ſimple ſubſtance; that pure air is compoſed of oxygen and caloric;—that, by means of heat, mercury will attract the oxygen from caloric;—and that likewiſe, by means of heat, caloric will attract oxygen from its combination with mercury.' Now in all this we can ſee nothing *inconſiſtent:* but the ſtatement is manifeſtly unfair; for, though it is by heat that both the effects are produced, it is by very different *quantities* of heat; and we are the more ſurprized at Dr. P.'s calling this an inconſiſtency in M. Lavoiſier, when he himſelf accounts for the very ſame phenomena from the *quantities* of fire being, in the one caſe, *moderate*, and, in the other, *great*. (P. 76, 7, 8.)

Theſe are the *glaring inconſiſtencies* and *abſurdities* of the modern theory, which the author has thought proper to point out! One who was diſpoſed to recriminate would be at no great loſs to find, in Dr. Peart's own ſyſtem, *real* inconſiſtencies with reſpect to known *facts*. It is well known, for example, that metals have their ſpecific gravity diminiſhed by calcination. Now in p. 52, metals conſiſt of earth and phlogiſton, and calcination only takes away the phlogiſton which is their conſolidating principle; and in p. 69, the ſpecific gravity of a body cannot poſſibly be either increaſed or diminiſhed by any quantity of phlogiſton added to or taken from it. If the author means *abſolute* gravity inſtead of *ſpecific*, (which we ſuſpect to be the caſe,) the inconſiſtency will ſtill be the ſame; for the abſolute gravity of metals is known to be *increaſed* by calcination, whereas the theory requires that it be neither increaſed nor diminiſhed, phlogiſton and æther being, according to him, abſoſolutely void of gravity.

ART. XII. *A ſummary View of the Spontaneous Electricity of the Earth and Atmoſphere:* wherein the Cauſes of Lightning and Thunder, as well as the conſtant Electrification of the Clouds and Vapours, ſuſpended in the Air, are explained. With ſome new Experiments and Obſervations, tending to illuſtrate the Subject of Atmoſpherical Electricity. To which is ſubjoined the Atmoſpherico-electrical Journal, kept during two Years, as preſented to and publiſhed by the Royal Society of London. By John Read, of Knightſbridge, London. 8vo. pp. 172. 3s. 6d. Boards*. Elmſley, &c. 1793.

THE actual inveſtigation of atmoſpherical electricity has by no means kept pace with the improvements made, of late years, in the inſtruments for diſcovering it; by which the ſlighteſt diſturbances in the diſtribution of the electric fluid are now rendered cognizable and appreciable. By the diligent uſe of ſuch inſtruments, the author of the very ſenſible performance now before us has ſhewn that electricity ſubſiſts *conſtantly*

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* The author informs ſuch of his readers as may think the price rather high, that it is occaſioned by the great expence of printing the Journals.

ſtantly in the atmoſphere; and has, in a great meaſure, aſcertained the cauſes by which its variations are influenced, or at leaſt the principal circumſtances with which thoſe variations are connected.

The electricity of the atmoſphere, in moderate weather, he finds to be always *poſitive:* in ſtorms, and diſturbed ſtates of the air, frequently *negative*, and ſuddenly and repeatedly *changing* from one ſtate to the other. Warm ſmall rain is very ſlightly electric; large drops, ſtrongly; hail ſhowers, the moſt intenſely of all. In an eaſterly wind, of long continuance, and reckoned *unhealthful*, the electricity was ſo faint, as to require the niceſt of all known teſts for diſcovering its exiſtence.

The immediate cauſe of motion to the electric fluid, contained in the earth and waters, (but not in air,) appears to be *heat.* The vapour of water, as ſoon as it attains the height of 5 or 6 inches of inſulation in the air, is found permanently and *poſitively* electrified; and the ſurface, from which it evaporated, *negatively.* Vapour has a greater capacity for electricity, or abſorbs and requires more of this fluid, than water in its denſe ſtate; and therefore rarefaction muſt diminiſh, and condenſation increaſe, the ſenſible electric charge of the vapour. Hence, in ſerene weather, the atmoſphere is ſubject to a regular flux and reflux, or increaſe and diminution, of electricity, twice in every 24 hours, depending on the action of the ſun, and the conſequent evaporation and ſtate of the vapours.

Though the *ſpontaneous* electricity of the earth and atmoſphere be the principal objects of this work, many *artificial* diſturbances of the electric fluid are conciſely ſtated; ſeveral of them not new, but placed in a new and more inſtructive light. It ſeems that an electric ſpark or exploſion does not proceed from a ſingle current of the fluid moving in one direction, but always from two oppoſite currents, meeting one another, and uniting with violence at the point of concourſe; which point, in uniformly reſiſting mediums, as air, is in the middle between the two bodies from which the two currents iſſue. In every flaſh of lightning (except thoſe at great heights in the atmoſphere, from one cloud to another,) the earth ſupplies one moiety of the fluid, and the clouds and vapours give the other. A limited portion of the earth's ſurface is often ſenſibly electrified: over it, there is always a proportionate quantity of the contrary electricity in the atmoſphere: when an electrified cloud is carried forward by wind, an equal and oppoſite electric charge keeps pace with it on the earth, till the two charges, becoming more augmented, or approaching nearer to one another, or meeting ſome conducting eminence, ruſh together and produce an exploſion.

Though ſo much ſtreſs is here laid on two oppoſite currents, and though the experiments adduced ſeem to demonſtrate their exiſtence, the author by no means ſuppoſes two diſtinct fluids. He conſiders *negative* electricity, not as a *vacuum*, (for only a minute proportion of the natural quantity can poſſibly be exhauſted,) but merely as a quantity *leſs* than what the body contains in its *natural* undiſturbed ſtate, and therefore equally real, and of equal activity, with the *poſitive*, ſo as to urge its way through every reſiſting medium to meet the poſitive. Electric *atmoſpheres*, of one or the other kind, he conſiders as the electricity naturally reſident in the humidity or vapours ſuſpended in the air ſurrounding the electrified bodies: excited glaſs repels the electric fluid, and conſequently, beyond a certain diſtance, renders it more denſe; while excited wax has the contrary action.

Mr. Read gives a deſcription and plate of the apparatus by which his experiments and obſervations were made, and of a very conſiderable improvement in the electrical *doubler*. As the doubler is always found to exhibit marks of electricity, it has been ſuppoſed to retain a portion of the electric fluid which had been communicated to it at the laſt time of uſing, and therefore has been reprobated as utterly unfit for detecting any ſmall quantity of new electricity. Mr. R. however ſhews that the general electricity of this inſtrument is of a very different origin, being no other than that which it receives from the atmoſphere in its neighbourhood, and, accordingly, changing in kind as did that of his collecting rod.

We are glad to find that Mr. Read continues his obſervations, and that we may expect to be informed of any remarkable or new reſults which may ariſe from them. He appears to be an accurate obſerver, and a judicious reaſoner; and, though he expreſſes great diffidence of his abilities as a writer, from want of learning, he has, in that reſpect alſo, acquitted himſelf with propriety; the language being, throughout, clear, ſimple, and unadorned, ſuch as is beſt adapted for conveying general information on a ſubject generally intereſting.

Art. XIII. *The Holy Bible*, or the Books accounted ſacred by Jews and Chriſtians: otherwiſe called the Books of the Old and New Covenants. Faithfully tranſlated from the corrected Texts of the Originals. With various Readings, explanatory Notes, and critical Remarks. By the Rev. Alexander Geddes, LL.D. 4to. Vol. I. 1l. 11s. 6d. Boards, to Non-ſubſcribers. Faulder.

We embrace the earlieſt opportunity of announcing to our readers the publication of the firſt volume of this great and important work, on which Dr. Geddes has been long and aſſiduouſly employed, and for the appearance of which his *proſpectus* *, and other preliminary writings, have prepared the public mind, and have excited, in the lovers of ſacred criticiſm, great expectations.

It will be unneceſſary for us, in this place, to pay any compliments to Dr. G.'s learning and abilities, or to offer any remarks, after what he himſelf has advanced in his *proſpectus*, to ſhew that he is ſenſible of the qualifications which are neceſſary to conſtitute a good tranſlator. That he has undertaken the taſk with a mind richly ſtored, will be acknowleged, whatever opinions may be formed of the merits of the verſion.

In this early ſtage of the work, we do not purpoſe to enter into a critical diſcuſſion of excellencies and defects, but to poſtpone that part of our duty till more of the tranſlation and of its promiſed accompaniments ſhall come before us.

The want of a new tranſlation of the Bible, together with a judicious expoſition, has frequently been lamented. Commentators, inſtead of boldly exploding errors, have ſadly miſapplied learning by endeavouring to defend them; and, by embarraſſing religious faith with matters which belong not to the province of religion, have often turned the philoſophic inquirer, with diſguſt, from the ſacred records. Thus, for inſtance, by rendering the Hebrew word in Gen. i. 1. ברא *created*, and then injudiciouſly explaining it to mean, *to produce into being*, or *to make out of nothing*, divines have provoked and entangled themſelves in a diſpute with philoſophers about the antiquity of matter; whereas, had they tranſlated ברא *formed*, or had not inſiſted that *to create*, in this paſſage, ſignified the abſolute production of matter, their labour would have been ſhortened, a ground of endleſs diſpute would have been avoided, and a great ſtumbling-block removed from the threſhold of religious inquiry. We often wonder that good and ſenſible men ſhould wiſh to encreaſe the difficulties of faith, and to load religion with burthens which it is not at all neceſſary that ſhe ſhould carry. While we are deſirous of ſtrengthening and giving effect to the genuine principles of religion, we wiſh to detach her from frivolous diſputes and unedifying controverſy, in order that philoſophers and men of literature, peceiving the reaſonableneſs of her demands, may be induced to peruſe with attention the books of the Old and New Teſtament; with which, many perſons, who are eminent for ſcience, are, we apprehend, very little acquainted.

The Bible is indiſputably the moſt curious as well as the moſt valuable monument of antiquity; and religion and ſcience are both intereſted in having it exhibited with all poſſible integrity, and ably explained. Even ſetting religion out of the queſtion, to the philologer, the antiquary, the hiſtorian, the philoſopher, and the legiſlator, it is extremely valuable. Much as it has employed the labours of the learned, full juſtice, we apprehend, has not yet been rendered to it. From ſuch men as Dr. Geddes, who is uninfluenced by the vulgar prejudices and childiſh fears of ordinary theologians, biblical criticiſm may acquire ſome valuable acceſſions. He enters on his undertaking with an openneſs and manlineſs which evince that he has no party views to ſerve; and whatever may be his miſtakes or omiſſions, his labours are evidently intended to ſupport that religion which is founded on truth, and which ſhrinks not from the ſevereſt ſcrutiny.

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* See vol. i. of our New Series, p. 51.

In this volume, Dr. Geddes has tranſlated the *pentateuch*, or, as they are commonly called, *the five books of Moſes*, and *the book of Joſhua*, introducing them with an ingenious preface, which contains ſome general remarks on theſe writings. The tranſlator does not here enter into an examination of the queſtion, whether the author of the pentateuch was inſpired, but promiſes amply to diſcuſs it in his *general preface*; he does not, however, leave us in the dark reſpecting his ſentiments on this point. He wiſhes, he ſays, to draw the attention of the preſent age to the Hebrew writings, as he would to any other antient compoſition; and to revive, if poſſible, our declining taſte for biblical learning, from motives ſimilar to thoſe which make us ſtudy the works of Greece or Rome. By this meaſure, he conceives, the Bible would loſe no part of its due reputation.

Our opinion is, that ſomething of this ſort was neceſſary to be done, not for the vulgar, but for that now numerous claſs of readers, who are capable of examining and comparing antient writings. The notion that the Hebrew ſcriptures were inſpired has prevented many from regarding their merit as compoſitions. What they would have gained by compariſon with other antient records, is not ſufficiently known, becauſe they are not compared. By inviting, therefore, the critic and the man of taſte to eſtimate their value by the rules of taſte and criticiſm, Dr. Geddes will advance, not diminiſh, their reputation.

'Theſe books muſt,' (obſerves our tranſlator,) 'by competent judges, be allowed to be an admirable compoſition. I know not if it would be too much to affirm, that, whether they be conſidered as a compend of hiſtory, or as a digeſt of laws, or as a ſyſtem of theology, or as models of good writing, they are in ſome reſpects unequalled, in none overmatched, by the beſt productions of ancient times. Let the Chaldean or Grecian coſmogonies be compared with the firſt chapter of Geneſis; the beſt narratives of Herodotus or Livy, with the whole ſtory of Joſeph; the moſt laboured harangue of Thucydides or Salluſt, with the ſimple tale of Abraham's ſervant, or the pathetic and winning ſpeech of Judah; the moſt ſublime ode of Pindar, with either of the ſongs of Moſes; the twelve tables, with the decalogue; and the republics of Plato or Tully, with the whole Moſaical juriſprudence: I will venture to ſay, that, if the taſte of the comparer have not been previouſly vitiated by modern meretrecious refinements, he will be induced to give to the former, either a decided preference, or an equal praiſe.'

Into the character of the author of the pentateuch, as an hiſtorian, orator, poet, legiſlator, and divine, Dr.G. in this ſhort preface, does not profeſs to enter; yet he cannot let this occaſion paſs without offering ſome obſervations on his hiſtoric and legiſlative capacity; which thus commence:

'It has been uſual with the annaliſts of moſt nations, to begin their hiſtories with ſome account of the origin of the world: ſo does the author of the pentateuch. His coſmogony is a brief one, it is true; being compriſed in one ſhort chapter: but that ſhort chapter exhibits a grand and ſingular ſcene. The writer does not amuſe or tire his reader with long metaphyſical diſcuſſions, about the nature of the univerſe, the generation of matter, cauſe and effect, time and eternity, and other ſuch ſubtile and inſolvable queſtions; but, with the greateſt ſimplicity, and the moſt impoſing air of conviction, tells us, that an ALMIGHTY Being made thoſe heavens which we behold, and this earth which we inhabit. *In the beginning God created the heavens and the earth,* Gen. i. 1. This is the general propoſition. But, whether it refer to a prior primordial creation, or merely to one particular link in the great chain of mundane revolutions, we can only gueſs from circumſtances; and are free to form our conjectures, agreeably to the motives of credibility that preſent themſelves to an attentive unprejudiced mind. To me it appears highly probable, from the context, and from other paſſages of Hebrew ſcripture, that the propoſition is purely proleptical; and that by the creation of the heavens and of the earth is meant no more than producing thoſe appearances in the former, and that change in the latter, which then gradually took place, and which are ſo beautifully related in the ſubſequent paragraphs. Thoſe who deem it more probable that the words relate to a primitive and abſolute creation, and tranſlate, *In the beginning* (or *originally) God had created the heavens and the earth,* muſt ſtill grant that the earth was, at the period of the ſix days creation, in a deſolate uninhabitable ſtate: and, accordingly, they render the next verſe, *But the earth had become a deſolate waſte,* &c. It is, therefore, of little moment whichever of theſe two hypotheſis be admitted; although the latter ſeems to be leſs natural, leſs conſiſtent, and leſs analogical.

'A celebrated writer has juſtly remarked, that if the author of this coſmogony had been an inhabitant of any other planet, ſuppoſe *Saturn,* he would never have mentioned this earth of ours, nor any other part of the great univerſe, but in as far as it was conſpicuous to the inhabitants of Saturn. Hence, he would have ſaid: *In the beginning God created thoſe heavens and this Saturn.* Now, ſuch a creation might certainly extend no farther than to the recovery of Saturn from a ſituation that had rendered it uninhabitable; and it might have exiſted ed in that uninhabitable ſtate for ages, or undergone a variety of changes, according to the pleaſure of the great Governor of the univerſe. So may this, much leſs, planet, called *Earth*, have rolled in its little orbit for millions and millions of years; and have undergone, for aught that we know to the contrary, millions of revolutions; before it was made the habitation of man. Whether, priorly to that æra, it had ever been inhabited, or lain till then, in its chaotic ſtate, is a queſtion which it would be raſh to decide: yet many terreſtrial phenomena lead us to ſuſpect that it had been peopled with animals of ſome kind, long before the commencement of our earlieſt chronology.'

By theſe remarks, Dr. Geddes has effectually reſcued Moſes from the attack of modern philoſophers; and however he may be at variance with the common herd of modern commentators, he proves that he has the fathers of the church on his ſide; and, in an age, in which ſuch high reſpect is paid to antient authority and uſage, this is ſomething.

All his ſubſequent obſervations wear the ſame manly complexion. He ſcruples not to ſay, that he prefers the allegorical mode adopted by Philo and Origen in explaining the fall, to that which conſiders the whole as an accurate hiſtory of facts. 'Theſe allegories, (he ſays,) may be reveries, but they are pleaſant ones, and preferable to literal inconſiſtencies.'

The opinion to which Dr. G. moſt inclines, is that the whole is an ingenious piece of Hebrew mythology, or an imagined relation to account for known phenomena.

'Why (ſays he) might not the Hebrews have their mythology, as well as other nations? and why might not their mythologiſts contrive or improve a ſyſtem of coſmogony, as well as thoſe of Chaldæa, or Egypt, or Greece, or Italy, or Perſia, or Hindoſtan?—If we may ſuppoſe, then, that the Hebrew hiſtoriographer invented his *hexahemeron*, or ſix days' creation, to enforce more ſtrongly the obſervance of the Sabbath; which I think much more than probable; may we not, in like manner, conſider his hiſtory of the fall as an excellent *mythologue*, to account for the origin of human evil, and of man's antipathy to the reptile race? Regarded in this light, it will require no ſtraining effort to explain it: it will be perfectly coherent in all its parts: it will be attended with no abſurd conſequence: it will give no handle to the enemies of religion to turn it into ridicule. The ſerpent will then be a real *mythological* ſerpent; will ſpeak, like the beaſts and birds in Pilpay or Eſop; will be a moſt crafty envious animal, that ſeduces the woman from her allegiance to God; will be puniſhed, accordingly, with degradation from his original ſtate; and an everlaſting enmity eſtabliſhed between him and the woman's ſeed.—The reſpective puniſhments of the woman and of the man, will be, in the ſame ſenſe, real; and the whole chapter an incomparable example of oriental mythology.—Reader! doſt thou diſlike this mode of interpretation? Embrace any other that pleaſes thee better. Be only pleaſed to obſerve, that the authority of ſcripture is by no means weakened by this interpretation, as will be fully proved in its proper place.'

He does not conſider the Jewiſh, or rather the Hebrew, hiſtory, as properly commencing till the birth of Abraham; which, according to the Hebrew copies, is in the 292d year after the deluge, but, according to the Samaritan copy and the 70 verſion, in the 949th.

'From this epoch, (continues Dr. G.) it is carried on in a pretty regular ſeries, and written in, to me, a moſt enchanting ſtyle. I will not pretend to ſay, that it is entirely unmixed with the leven of the heroic ages: to require this, in the annals of ſo remote a period, would be unreaſonable. Let the father of the Hebrew hiſtory be tried by the ſame rules of criticiſm, as the father of Greek hiſtory *. Let the marvellous in both be diſtinguiſhed from what is not ſo; the natural from the unnatural; the highly probable from the barely poſſible; and I believe we ſhall find, in both, nearly the ſame genuine marks of veracity on the whole; though, with reſpect to ſome particular parts, we may be a little inclined to ſcepticiſm.

'Who, for example, that has ever read the pentateuch, can entertain a doubt of Abraham's coming originally from Chaldæa into Chanaan, of his ſojourning in Egypt and Paleſtine, and of his being the father of Iſaac; of Iſaac's being the father of Jacob; and of Jacob's being the father of Reuben, and eleven other ſons? Who can doubt that Jacob went down to Egypt with his family; that his poſterity were there reduced into a ſtate of ſervitude, and thence eſcaped under the conduct of Moſes? Who can doubt of their having wandered many years in the wilderneſs, before they reached the land of Chanaan; and of their having received, during that interval, a code of laws, which they believed to be of divine origin?—Indeed, theſe laws are ſo ſingularly interwoven with their hiſtory, from their departure out of Egypt, that it would be the wildeſt of all fancies to imagine them the work of a poſterior forger. No one in his ſenſes would have thought of ſuch a forgery. A forger would not have adapted his laws to continually ariſing contingencies and circumſtances; but have ſubmitted circumſtances and contingencies to his preconceived laws. His code might have been more ſimple and ſyſtematic; but it would not have worn ſo perſuaſive an air of genuineneſs.'

The Doctor's examination of the *ſpeculative theology* of the pentateuch induces him to think that the moſt antient Hebrews were real anthropomorphites; and that to this circumſtance alone we are to aſcribe all thoſe expreſſions concerning the Deity, which ſeemingly degrade the Deity; ſuch as, *his making his arrows drunk with the blood of his enemies:* (Deut. xxxii. 42.) but this matter he promiſes to diſcuſs at length in his *General Preface.*

On the Hebrew ritual he judiciouſly obſerves:

'It will ever, at firſt ſight, to thoughtleſs and ſuperficial readers, appear an overgrown maſs of trivial or unimportant ceremonies; but if we conſider the view with which, the time when, and the people for whom, this ritual was compiled; we ſhall ſoon be convinced, I preſume, that it was compiled with great judgment, and with a more than ordinary knowledge of the human heart. The view of the compiler, or compoſer, was, to eſtabliſh and ſecure the worſhip of the one true God; and, conſequently, to prevent idolatry, to which his people were ſo prone, and had been ſo long accuſtomed in the land of Egypt. Very wiſely, therefore, he makes a compoſition with them, on bringing them out of that land; to which, in ſpite of his indulgence, they more than once threatened to return. "Ye ſhall ſtill (ſaid he) have a public pompous worſhip: ye ſhall have a tabernacle, an altar, prieſts, ſacrifices, ceremonies, feſtivals, as other nations have: only apply, and appropriate all this to the worſhip of the Lord, the God of Iſrael."

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* Herodotus.

The ſucceeding obſervations are equally good: but we have already tranſcribed too much to allow of an additional extract from them. For the remarks on the ſyſtem of Hebrew *legiſlation*, we muſt refer to the preface.

In the long pacific reign of Solomon, which is called the Auguſtan age of Judæa, Dr. G. conceives the pentateuch to have been compoſed; in courſe, he does not think that, in its preſent form, it was written by Moſes, though compiled from materials, ſome of which were coeval with Moſes;—this alſo, is a point reſerved for future diſcuſſion.

By comparing the Hebrew and Samaritan exemplars with the ſeveral verſions, and with one another, Dr. G. has endeavoured to form a genuine copy of the pentateuch, and from this copy he has made his tranſlation. In this work, he flatters himſelf that he has exhibited a more fair and full image of the prototype, than has yet appeared in any modern language. On this point the learned world muſt decide.

The book of Joſhua is an appendix to the pentateuch, and very properly accompanies it.

Though we do not propoſe in this place to enter into a critical examination of this tranſlation, yet we cannot finiſh this article without ſaying ſomething of, at leaſt, its form, or external appearance.

Dr. Geddes does not admire either the antient or modern diviſions. To the Hebrew ſections he has paid no regard: but the modern diviſion, into chapters and verſes, though done with little judgment, he has, for the ſake of reference, been forced to retain, in the margin. The diviſion adopted in this tranſlation is that of *ſections*; and at the head of each is placed a general title declarative of the contents *. This not only gives a beauty to the appearance of the work, but muſt be an help in turning to particular ſubjects. Thus the book of Joſhua is divided into 18 ſections, which are entitled:

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* There is alſo a running title at the top of each page.

§ 1. Joſhuah prepareth to paſs over the Jordan. § 2. The paſſage of the Jordan. § 3. Renewal of circumciſion, &c. *§ 4. The ſiege and taking of Jericho. § 5. The ſacrilege of Achar and its conſequences. § 6. The ſiege and taking of Hai. § 7. The device of the Gibeonites to ſave themſelves,* &c. *§ 8. War with the confederate kings,* &c. *§ 9. Conqueſt of the northern parts of Canaan,* &c. *§ 10. Recapitulation of the conqueſts on both ſides of the Jordan. § 11. Firſt partition of the land,* &c. *§ 12. The ſanctuary erected at Shilo, and an altar built by mount Ebal. § 13. Second partition of the land,* &c. *among the remaining tribes. § 14. Cities of refuge appointed. § 15. Forty-eight cities aſſigned to the Levites. § 16. The Reubenites,* &c. *return to their own poſſeſſions. § 17. Joſhuah's firſt charge to the people. § 18. The laſt charge and death of Joſhuah.* Thus are the hiſtory and other contents of theſe antient writings beautifully recapitulated and abridged; and, by running the eye over them, the mind will be aſſiſted in recollecting the ſeveral events recorded, and their order.

Whoever is at the trouble of comparing this tranſlation with the ſhort *ſpecimens* of it given in Dr. G.'s *propoſals*, and copied in the above recited place in our Review, p. 60. will perceive ſome trifling variations. Thus the Hebrew title *Bereſhith* is prefixed, together with the Greek one of *Geneſis*, to the firſt book of the pentateuch, in the *ſpecimen* given in the *propoſals*, together with the chronology [year of the world 1.—year before Chriſt 4004.]: but the only title to this tranſlation is the common one, *The book of Geneſis.* The rendering, in the ſpecimen, *a mighty wind blowing*, is in the tranſlation *a vehement wind overſweeping. Severed the light*, in the ſpecimen is *diſtinguiſhed* (certainly a better word) in the tranſlation. *The evening came, and the morning came, one day*, in the ſpecimen, is altered to *the evening had come, and the morning had come*, ONE *day*.

Theſe variations from himſelf and from the common verſion are of no great conſequence. We do not perceive the utility of any great departure from the common tranſlation. The word rendered *firmament*, no doubt, ought to be rendered, as Dr. Geddes has tranſlated it, by the Engliſh word, *expanſe:* but we think *And the evening and the morning were the firſt day* wants not to be altered. If this tranſlation were adopted, and *appointed to be read in churches*, the word which Dr. G. has employed in Lev. xv. 1. *(gonorrhœa)* might produce a comical effect, and give the audience an idea that the learned tranſlator muſt certainly be a ſurgeon, or an M. D. Perhaps Dr. Geddes would ſay, and in this he would ſay truly, that ſuch parts of the Bible ought not to be publicly read.

Dr. Geddes apologizes for not accompanying the volume with the *Critical Remarks* which he promiſed. He waits, he ſays, to avail himſelf of Dr. Holmes's collation of the manuſcripts of the Septuagint, and of ſome valuable works lately publiſhed in Germany and other foreign countries. When theſe Remarks make their appearance, we ſhall take a more critical notice of this ſplendid tranſlation of the Scriptures.

ART. XIV. *Hiſtorical View of Plans for the Government of Britiſh India, and Regulation of Trade to the Eaſt Indies*; and Outlines of a Plan of Foreign Government of Commercial Œconomy, and of Domeſtic Adminiſtration, for the Aſiatic Intereſts of Great Britain. 4to. pp. 632. 1l. 1s. Boards. Sewell, &c. 1793.

IF ſafety may be ſaid to reſult from the multitude of counſellors, no apprehenſions need be entertained for the welfare of the Eaſt India Company, nor for any of its multifarious concerns; which muſt certainly at laſt be framed and ſettled on the wiſeſt principles. From the time of Lord Clive, whoſe enterprizing genius was fortunately exerted in eſtabliſhing and ſecuring thoſe territorial poſſeſſions which gave a new complexion to the United Company of Merchants, down to Mr. Haſtings, whoſe ſuperior talents were no leſs conſpicuouſly engaged in completing and extending the views of his predeceſſor, many have been the regulations framed, and the plans ſuggeſted, for rendering this trading company equal to the enlarged ſcale of its attentions, and to provide for the welfare of the remote countries and inhabitants thus added to the Britiſh empire through the company's vigorous exertions.

The two diſtinguiſhed perſonages above mentioned were eminently qualified, by their abilities and actual experience, to point out regulations and arrangements ſuited to exiſting circumſtances; and, in the interval between them, many clear heads have been exerciſed in the ſame neceſſary buſineſs. Gentlemen in the direction, agents under them, and active proprietors of India ſtock, guided by the competition of intereſts, and, laſtly, the National Senate, have all co-operated in an arduous taſk without the aſſiſtance of a precedent.

The volume before us is calculated to bring this important and delicate ſubject, with the many opinions which have been ſtarted concerning it, into one comprehenſive view; an undertaking which required a clear conception, and called for much patient induſtry. The following ſummary of its contents is given in the preface:

'In the introduction, the leading events in the hiſtory of Hindooſtan and of the Eaſt India Company are explained, as the ſource from which the ſucceſſive plans upon the ſubject of Indian affairs have proceeded, as well as the ſyſtem upon which the Britiſh intereſts in the Eaſt are at preſent adminiſtered.

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'In part I. a digeſt of the plans from the conqueſts of the company till their affairs came to be placed under the controul of the ſtate, and from that period to the preſent times, is brought under review, that the political and commercial principles, which muſt direct in the future adminiſtration of Indian affairs, might be fully perceived.

'In part II. the outlines of a plan of foreign government, of commercial œconomy, and of domeſtic adminiſtration are ſubmitted to examination. The foreign government is deduced from the hiſtory of India, and from the mixed tenure of conqueſts and of treaties by which Great Britain holds its poſſeſſions. The judicial, financial, and military powers required to adminiſter this government with effect, are explained, in their relation to both of theſe ſources of information.

'The connection of the Eaſt India trade with the revenues of the provinces, and with the revenues of the nation, is next examined; and ſuggeſtions for the improvement of the export trade, of the circuitous trade within the company's limits, and of the import trade, are ſubmitted to conſideration. A ſketch of the conſtitution of the Courts of Directors and Proprietors, and of the Board of Commiſſioners for the affairs of India, concludes this review.

'The authorities upon which the whole of this detail reſts, have been obtained either from the records of the company and from the archives of the ſtate, or from the commmunications of thoſe whoſe official and local knowledge qualify them to aid their country upon this important occaſion.'

The hiſtory of the Eaſt India company, ſince the diſaſtrous American war, includes an intereſting period, productive of important events and conſiderations which have now arrived at a criſis:

'The pride of a great people will lead them to wiſh, that they could drop the curtain (and for ever) over the events of this fatal war; for the ſake of theſe natural and honourable feelings, we ſhall ſuppoſe the memory of it to be obliterated, and rather look to the Eaſt, where Britain was ultimately ſucceſsful.

'Whether we ought to refer the preſervation of our Aſiatic empire to accidents, or to the talents and wiſdom of the ſervants of the Eaſt India company, it is not our province to decide. The fact admits not, happily, of any doubt.. If, in the Weſtern world we had provinces to relinquiſh, if at home, we had debts of an alarming magnitude to diſcharge; our dominions and trade in the Eaſt ſtill remained entire, and had even been encreaſed. The nation, therefore, looked to the Eaſt Indies, as the moſt important foreign dependency it poſſeſſed; by its trade to Aſia it hoped to revive its arts, diffuſe its manufactured productions, reſtore its revenue, and, once more, to give ſplendor to its empire.

'India had, previous to and during the war, become the ſubject of public attention, and the conduct of the company, of parliamentary diſcuſſion. The houſe of commons, ſatisfied that information reſpecting the true ſtate of the Britiſh dominions in the Eaſt was wanting, had appointed ſucceſſive committees compoſed of members of acknowledged probity and talents, who, with great impartiality and ability,

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have given, from evidence, reports on the conduct of the ſervants of the company, in the different wars which had been carried on in Hindooſtan; on the nature, value, and extent of the Britiſh dominions in the peninſula of India; on the revenues which they could yield; and on the expences requiſite for ſupporting the civil and military eſtabliſhments neceſſary for their preſervation and proſperity.

'The reſult of theſe reports, however, ſeems, upon the whole, to have been the formation of a general opinion, that the intereſts of the company, and of the nation, had, in many inſtances, been miſunderſtood, and, in ſome caſes, loſt in thoſe of individuals; that the company, though qualified, from their characters and purſuits, to be merchants, were not competent, (at leaſt on difficult emergencies,) to be ſovereigns. A ſyſtem, therefore, was now to be brought forward, the object of which, in the firſt place, ſhould be to remedy the evils riſing from the mal-adminiſtration of the company's ſervants abroad, and, in the next place, to render India itſelf a productive branch of the Britiſh empire.

'The eſtabliſhment of theſe general opinions, both in the minds of the nation and of the legiſlature, produced the plans of affording the protection of the laws of England to the natives of India, who are ſubjects of our government; of taking meaſures for rendering the ſervants of the company abroad more obedient to the orders of the directors at home; and of ſubjecting the directors to the ſuperintendance and controul of the executive branch of government. Theſe ſchemes, by degrees aſſumed a more defined aſpect; but what rendered them difficult of execution was, that the public, in general, were as yet ſtrangers to the true ſtate of our Indian affairs, though diſpoſed, from their prejudices, to cenſure and condemn the company's ſervants, for the peculation and crimes, which, it was alleged, they had committed; and ready to ſecond the meaſures by which a reformation of theſe abuſes was recommended. Under theſe impreſſions, ſpecific plans were propoſed to parliament in 1783-4, by Mr. Dundas, Mr. Fox, and Mr. Pitt, which, from the circumſtances of the times, were laid aſide, but will be brought under review, in this work, to enable the public, by drawing from every ſource, to deviſe a ſyſtem ſuited to the actual ſtate of our Aſiatic intereſts, and founded on experience and practice.'

The author then details the ſeveral plans of Lord Clive, Meſſ. Dundas, Fox, and Pitt, for the adminiſtration of Indian affairs. A compariſon of the ſeveral ſyſtems, including the objections, defences, memoirs, remarks, modifications, &c. to which they reſpectively gave riſe, will lead to a wide field of abſtruſe commercial and political queſtions, which we muſt leave to the parties more particularly intereſted.

In former renewals of the company's charter, the welfare of commerce was the governing view of the legiſlature: but, under preſent circumſtances, the regulation of foreign territories, held by the company, involves many critical conſiderations, which are thus briefly ſtated:

'It becomes, however, a nice political queſtion, by what method can dominions thus acquired, and thus to be held, be rendered uſeful to the Britiſh empire? When we come to ſubmit propoſitions on this branch of Indian affairs, this ſubject will be found to require much political diſcuſſion. A diſtant province may be eaſily incorporated with an abſolute government, for it is only adding to its power and reſources; but to ingraft a remote dependency upon a free government like Britain, requires a delegation of power, which ſeems to be incompatible with its ſpirit, and which uniformly becomes a ſource of jealouſy in itſelf, and in the exerciſe of it. The more alive the ſubjects of a free government are to the value of the conſtitution which they themſelves enjoy, the more unguarded do they become, in their ſpeculation, about extending the privileges of it to the diſtant dependencies on their power. The political characters of the center, and of the extremities of an empire, are different and diſtinct ſubjects. The privileges, which are the vitals of the one, would, if conveyed to the other, neceſſarily cut aſunder the connexion. Rome retained its legiſlative and executive powers, and only gave its protection and its laws to the provinces. Great Britain has acquired provinces in the peninſula of India, and its ſovereignty in them can only be preſerved by extending the protection, and the laws of England to the ſubjects of the King (including the Armenians and others who have been conſidered as Britiſh ſubjects)—by affording to the natives protection; and by introducing ſuch improvements upon their laws, as their habits of thinking, and of tranſacting with the company, will allow.

'To render then our Indian poſſeſſions and the trade connected with them an uſeful part of the empire, and of its reſources, the governments abroad muſt be veſted in officers, with full, prompt, and diſcretionary powers. With ſuch powers, their adminiſtration will be underſtood by the natives, becauſe reſembling thoſe which their ancient Soubahdars poſſeſſed; in exerciſing them, an eaſy and open communication with the country princes and ſtates, on political or commercial ſubjects, may be maintained; and the balance of power in India, remain in the hands of the company, conſidered as a branch of the Mogul empire.

'It is, perhaps, a ſtill more difficult political arrangement to fix the ſource of this power in Britain, in ſuch a manner, that by its weight it may not deſtroy the equilibrium of the eſtates of parliament. The influence which the management of a rich domain might give to the executive or legiſlative powers, ſhould not exceed the proportion which the one or the other ought to hold, by the ſpirit of the government; for it would be as dangerous an extreme to give the whole of the Indian patronage to the one, as it would be unwiſe to aſſign it, without controul, to the other.

'The example of the moſt free nation of antiquity is followed in the ſyſtem by which India, at preſent, is governed. Rome made its proconſuls abſolute in the provinces, but reſponſible to the ſenate and people. Britain, in like manner, has made its governor-general of India as abſolute, apparently to the natives, as the ancient Soubahdars were, but reſponſible to the directors, and to the controuling power, and both reſponſible to parliament.

'The ſyſtem then to be adopted for the future government of our Aſiatic dominions, and regulation of our trade to the Eaſt Indies, muſt ariſe out of the characters and uſages of the people. It muſt be modified by the treaties, which the Eaſt India company have concluded with the native princes and ſtates; and while we are to delegate a power that is prompt, diſcretionary, and ſuited to the caſe, or to the adminiſtration of our intereſts in India, we muſt take care, that the exerciſe of that power ſhall not be made the means of biaſing the legiſlature; nor, of conveying to the executive government any degree of influence beyond that, which the ſpirit of the Britiſh conſtitution has aſſigned it.'

It is well obſerved, that the bill now propoſed to parliament, for the ſettlement of theſe great national concerns, cannot be one of experiment, but muſt be one of ſyſtem; and the author's opinion, that the preſent ſyſtem, with modifications and improvements ſuited to actual circumſtances, ought to be continued, is ſupported with ſound reaſoning:

'Upon a fair view of this national ſubject, and under no impreſſions but thoſe of ſuggeſting propoſitions for the general intereſt and honor of the Britiſh trade and empire, and propoſitions too, ariſing out of the character of the natives, our ſubjects in India, and out of the character of the inhabitants of the countries to which our Aſiatic commerce extends in connection with the experience of the Eaſt India company, and of the executive power controling their proceedings, it ſeems to be a neceſſary inference, that the ſyſtem of trade, as at preſent carried on, with ſuch modifications and regulations as the preceding plan of government and recent events will admit of, is the only one that is fitted for the mixed commercial intereſts and territorial poſſeſſions of Great Britain in the Eaſt Indies.

'In continuing and improving on the preſent ſyſtem of Aſiatic commerce, the public and the legiſlature have to meet a variety of embarraſſments. Men who wiſh to become adventurers in Eaſtern trade; men who are to draw their fortunes from ſtock-jobbing, or to derive conſequence from the views of Indian affairs, which, in connection with politics, they may obtrude on the public; men who may wiſh to ſpeculate in our manufactures, and the emiſſaries of foreign companies, who have been our rivals, will ſucceſſively attempt to bias the public opinion and judgment. Though the proprietors and directors, and the executive government controling Indian affairs, are fully equal to the taſk of examining and detecting the erroneous accounts, which men of theſe various deſcriptions may offer, it becomes a duty to the public, to free it from the influence which ſpecious propoſitions might have, leaving to the candour and judgment of Engliſhmen, unfettered in their deciſions, to examine and to pronounce on the future regulation of ſo valuable a branch of their trade and navigation.

'In the firſt place, men who wiſh to become adventurers in the trade to India or to China, will ſay, that monopolies of every kind are deſtructive of all commercial enterprize; that however proper ſuch monopolies may be in the early ſtages of a diſtant and expenſive trade, as an encouragement to individuals to ſubſcribe to the ſtock required to carry it on, they are unneceſſary and impolitic, when the value of that trade has become generally underſtood, and when the profits from it ought to be laid open to the public at large: that the Eaſt India trade has reached this point, and that the wealth of individual merchants would be profitably employed to themſelves and to the nation, if they were permitted a liberal competition in Aſiatic commerce. In this way (they will ſay) not only the general export of Britiſh produce would be encouraged, but the import of the materials upon which ſo many of our home manufactures depend, would become a new ſpring to the induſtry of the European and Aſiatic ſubjects of Great Britain. Before we compare the trade, ſuppoſing it to be in the hands of the private merchant, or in thoſe of the company, we ſhould diſtinguiſh between a monopoly, when it ſignifies an excluſive title in its poſſeſſor to bring into, or to withhold from the market any commodity, and the excluſive trade of the Eaſt India company, where a body of merchants engage in a concern, of which any one may become a partaker, by buying a greater or a leſſer ſhare in their ſtock, and where the ſale of the imports is open and legally authorized, and the trade ſo regulated by the legiſlature as to give to the nation a ſuperiority over foreign and rival companies. In the hands of the London company, the India trade might perhaps be denominated a monopoly, but in thoſe of the United Company, it muſt be conſidered as the Britiſh nation trading upon a large capital to the Eaſt Indies.

'However ſpecious theſe opinions in commerce may be in their general aſpects, it is the application of them alone that can determine their value; and, in the preſent caſe, a few leading facts will be ſufficient to point out the impracticability of adopting them.

'The trade of the Eaſt India company differs from that of other merchants in the following circumſtances: the individual merchant, when he employs a ſum in any branch of trade, conſiders what intereſt he can draw from his money, independently of the riſk of trade, deducts this from what he has realized beyond the prime coſt and charges, and then ſets down the remainder as his profit; or if the intereſt of his money would have exceeded the ſum ſo realized, he conſiders the difference as a loſs. The company again may be ſaid to trade on a capital partly furniſhed by others, ſince, firſt, all that they pay intereſt for is their capital ſtock and bond debt, and (conſidered in one point of view) the bills of exchange from India and China: their outſtanding debts to individuals, however, bear no intereſt, and the amount of them is very conſiderable, as well as the profit on private trade, that is, the duties paid by the private trader to the company. The company thus may be ſaid to trade ſo far on a capital furniſhed by others. Hence the difficulty under which the individual merchant would engage in the competition with them; and hence the danger of any attempt to divert from the Eaſt India company into any other channel, a commerce that has proved ſo very beneficial to the intereſt of Great Britain.

'Another circumſtance in which the trade in the hands of the company differs from that of the private merchant is, that they have employed large ſums in inveſtments, from the revenues of India. The private merchant muſt ſhip a quantity of goods from Great Britain, and, with the ſame facility that he can imagine the enjoyment of it. If, on the one hand, it would be improper in the executive government, in a commercial country, to overlook or to check theſe expectations; on the other hand, it would be a breach of duty not to prevent the ruinous indulgence of them. On a reference, accordingly, from the Committee of Privy Council for trade and plantations, to the Court of Directors for information on the ſubject of their export trade, three diſtinct reports were prepared, the ſubſtance of which, better than any reaſoning, will meet and put down the plauſible ſchemes of ſpeculators.'

The particulars of theſe reports are too diffuſive to allow us to enter into them: but there is one circumſtance relative to the trade to China, which is, by inference, a ſtrong argument for not throwing open the intercourſe with ſo diſtant and ſo peculiar a people to the diſcretionary competition of private adventurers. On the idea that the embaſſy intended to promote the extenſion of our commercial intercourſe with the Chineſe empire will prove ſucceſsful, the author well obſerves,

'Admitting the probability of this event, it would be a raſh meaſure to vary from the preſent line of conducting the China trade upon a probability only, more particularly when the fact is adverted to, that ſince the paſſing of the Commutation Act, the Britiſh imports from China have been doubled, while the trade of the foreign companies from Canton has been gradually on the decreaſe [*]. Any innovation, therefore, on the preſent ſyſtem, might leſſen the opinion which the Chineſe entertain of the Engliſh credit and demands for China produce; and, upon the preſumption that the embaſſy ſhall ſucceed in all its objects, a ſingle irregularity in conduct, or in payment by an individual adventurer, might not only deprive us of the preference we at preſent poſſeſs, but induce the ſovereign to retract the privileges he may grant, before the company could have an opportunity of proving the reciprocal advantages of a commercial intercourſe between the Chineſe and the Britiſh nations [†].'

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'[*] The Daniſh company have only been able to ſend in this ſeaſon 1791-2, a ſingle ſhip to Canton.

'[†] The confidence which the Chineſe have in the company, cannot be more ſtrongly proved, than by their having been in the cuſtom of accepting of the ſtamps, or marks which the company put upon their different exports, as evidence of the fineneſs and value of the goods, while they examine thoſe of every other nation. This confidence is the more extraordinary, when it is adverted to, that the Chineſe, when they deliver their goods to the factory at Canton, ſubmit to have them examined. This circumſtance ariſes not from a high ſenſe of their own probity and fair dealing, and can only be explained by their conſciouſneſs of a propenſity to commit frauds, and by the frequent detection and diſcovery of them. It was not uncommon with their merchants to cover the ſurface of a cheſt of tea with the fineſt kind, while the lower part was filled, either with the coarſe tea or with rubbiſh. The

Enough has now been laid before the reader to convey a general idea of the contents and complexion of this elaborate work; the improvements recommended by the author * will hence appear to be ſubordinate to the preſent outline of oriental adminiſtration, and for theſe we refer to the volume.

ART. XV. *A ſhort Hiſtory of the Eaſt India Company.* Exhibiting a State of their Affairs, Abroad and at Home, Political and Commercial; the Nature and Magnitude of their Commerce; and its relative Connection with the Government and Revenues of India. Alſo Remarks on the Danger and Impolicy of Innovation, and the Practical Means of enſuring all the good Effects of a Free Trade to the Manufacturers of Great Britain and Ireland, by Matter of Regulation, without diſturbing the eſtabliſhed Syſtem. 4to. pp. 80. 3s. Sewell. 1793.

THIS ſhort hiſtory affords the moſt conciſe and clear view of the nature, conſtitution, and preſent circumſtances of the Eaſt India company, that we recollect to have ſeen.

The author thus ingeniouſly explains away the popular objection to the Eaſt India company, as being a monopoly:

'The appellation of *a chartered monopoly*, given on various occaſions to the Eaſt India company's excluſive trade, can be meant only to excite popular odium, and bring it into general diſrepute. We have, in a former chapter, ſhewn the origin of the two Eaſt India companies, and that the former held their excluſive trade by the voluntary

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The woollens, camblets, &c. having the company's marks upon them, they accept of, without examining the bales. Tin in pigs, though a recent export, they accept of without weighing, if they have the company's ſtamp on them, a proof that the confidence is habitual. Metals, brought by individuals, are always weighed. The ſame confidence which is given to the quality of the Britiſh exports is not experienced by the factories of the other European companies. The company exported in 1791, 930 tons of tin, which, by the advices received in November laſt, ſold for 16 tales per pecul. The exporters of the Cornwall tin, thus, have profited from this confidence which the Chineſe have in the company, whether we judge from the quantity, or from the facility with which the article is ſold. If the trade was open to the private adventurer, the riſk would be great, and the market might be ſhut againſt the Engliſh. This intereſting circumſtance can be beſt verified by the ſupra-cargoes lately returned from China.'

* One of theſe is, to open, through the company's ſhips, at reaſonable freight, an export trade to private merchants and manufacturers, under ſpecified conditions; and an import trade of returns in raw materials for our home manufactures, or to grant them bills at their preſidencies, for the proceeds of their exports.

grant of the crown, founded ſolely on its prerogative, while the latter, or present company, derive their rights by actual purchaſes from the public, upon ſolemn compacts authorized and confirmed by acts of parliament. True it is, that King William granted a charter of incorporation to the preſent company: but it was a charter conceived in the very terms of the agreement previouſly made with, and ratified by parliament, and can therefore be conſidered in no other light, than *as an inſtrument of inveſtiture*, iſſued under the great ſeal of Great Britain, in compliance with the letter of the act, in order to perpetuate the agreement, by inrolment, (as all *charters* are, though *acts of parliament* are not,) upon the public archives of the kingdom, kept in the High Court of Chancery, whereby to eſtabliſh, more firmly, if it were poſſible, the tenor of the bargain, the origin of the incorporation, the extent of the rights and privileges meant to be conveyed, and the reſtrictions with which they were accompanied. In theſe important reſpects, did this charter differ from all others, that it was not only the firſt ever granted by ſimilar authority, but was free from every legal queſtion which had attached on others, *becauſe it ſprung from an act of the Britiſh parliament, and was made in all things to correſpond with it.* How far the learned [*] gentleman, who, in 1783, made ſo light of charters, and of this charter in particular, by deſcribing it as of no other value or virtue, than ſo much "parchment with a bit of wax dangling at its tail," had informed himſelf of theſe particulars, or whether he really conſidered (as from the very high opinion we entertain of his virtue and integrity, we hope, and believe he did,) that the charter from King William had been a mere gratuitous buſineſs, flowing, like many others, from royal bounty, and dependant on the authority of prerogative alone, we ſhall not pretend to determine; but we may boldly affirm, that the Eaſt India company derive no rights, whatever, under their charter, other than what they fairly purchaſed, nor any but ſuch as are ſanctioned to them in the moſt clear and diſtinct manner by the act of parliament under which the charter was made, and thoſe ſubſequent acts by which the excluſive trade has been continued to them, upon new bargains with the public, to this day. And when it is recollected, that the continuance of their excluſive trade is *not dependent on any charter* (for they have had none for their trade ſince 1698,) but on acts of parliament only, we cannot but be forcibly ſtruck with the impropriety of this appellation, "The Chartered Trade," as generally applied to the exiſting excluſive trade of the company.

' A monopoly, according to its literal, as well as enlarged ſenſe, undoubtedly means the ingroſſing and getting into the power of any individual, or of two or more perſons combined for the purpoſe, any particular commodity, whereby to command the time and manner of its ſale, and to withhold it from the market, or deal it out at pleaſure, at an arbitrary or extravagant price.

' [*] In a debate in the Houſe of Commons on the famous India bill of Mr. Fox.'

‘Though the ſpirit of our laws, at all [*] periods, declared that trade ſhould be free, and forbad all monopolies; yet ſuch was the influence of prerogative, and the ſubmiſſion of the people to it in early times, that it was not until the 21ſt James I. that all grants of monopolies by the crown, were declared null and void by ſtatute. And in that act is contained a [†] proviſion that it ſhould not extend “to companies or ſocieties of merchants erected for the maintenance, encouragement, or ordering of any trade of merchandize.”

‘What, therefore, conſtitutes the ſpirit and eſſence of a monopoly is, the having the ſole command and power over ſome neceſſary article or commodity, in the mode of its ſale and diſpoſal, whereby to enhance the value, and impoſe on the conſumers an arbitrary price. Surely no man in his ſenſes can pronounce this ſort of monopoly to apply to the trade of the India company, either in theory or practice: for ſo far were the company from purchaſing from the public, and the public from granting or legalizing any thing approaching to it, that it has, in the moſt poſitive terms, enjoined every ſale of goods by the company to be by *inch of candle* [‡], *or public auction, to the beſt bidder.* The practice at the company's ſales has ever been ſtrictly conſonant to the law; and ſo far from the company, or any of the individual members of it, becoming monopolizers of India goods to their own aggrandizement, that upon a ſtrict ſcrutiny of the profit divided amongſt them for *fourſcore years paſt*, it will be found that their *dividends*, taken for the average of any reaſonable period, have been ſometimes *leſs* than, and *never exceeded the legal current rate of intereſt of money*, computed by the value or market price of their ſtock; a fact, which alone affords an unequivocal proof, that what might otherwiſe have conſtituted a mercantile profit on the India trade (beyond the common intereſt of the capital employed) in the hands of individuals, has been ſunk in the reduced prices of Aſiatic merchandize, and become a ſaving to the conſumer; and thus have the public reaped the real profits of the India commerce, whilſt all the riſk has laid with the company.

‘There is alſo ſome advantage derived from the peculiar nature of the *conſtitution* of the Eaſt India company, beyond what would reſult were the trade in the hands of private merchants. The books are at all times open “for the admiſſion of every deſcription of perſons who may deſire to become members, and have money to adventure.” It knows no diſtinction of profeſſions, religions, or even ſexes, and in the general courts there is the moſt perfect equality: every one preſent has the ſame right with another to ſpeak his ſentiments, and

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‘[*] See Statutes, 9 H. 3 ch. 30. 25 E. 3. ch. 2. 2 R. 2. ch. 1. 11 R. 2. ch. 21.’

‘[†] 21 J. 1. ch. 3. ſ. 4.’

‘[‡] See the charter, and alſo acts, 9 & 10 W. 3. ch. 44. ſ. 69. 11 & 12 W. 3. ch. 3. ſ. 2. 18 G. 2. ch. 26. ſ. 1. to 12. and other acts.

‘The charter limits the lots to 1,000l. in value, (they rarely exceed 300l.) and abundance of lots are made very ſmall, to accommodate individuals.’

give his advice. A difference is made only in voting, which, when taken by the holding up of hands, requires 500l. ſtock, and when by ballot 1,000 ſtock, for a ſingle vote; 3,000l. for two votes; 6,000l. for three votes; and 10,000l. for four votes; which is the largeſt number of votes any member is allowed to poſſeſs; whilſt 2,000l. ſtock qualifies any member to become a candidate for the office of a director, or chairman. From hence it happens, that any perſon, without being bred to commerce, who has money, and chuſes to adventure it in this trade, has the power of doing it.

‘ It is admitted, that the old Eaſt India company might properly be termed *Monopoliſts*: for they were under no *parliamentary* reſtrictions, and in the year 1684, their trade was declared, upon a trial with Mr. Sands, an interloper, to partake of an unlawful monopoly. But it is material to obſerve, how widely different the ſtate of that company was from the preſent. They held their excluſive trade ſolely by a *gratuitous charter* from the crown. The preſent company hold it by *purchaſe* from the *public*. The trade of the old company was managed by a ſmall committee, and the major part of the profits were divided amongſt * about forty perſons. The trade is now managed by twenty-four directors, and the number of regiſtered proprietors, partaking of the trading capital, is upwards of *two thouſand ſeven hundred*, and the private, or privileged traders, make at leaſt *three thouſand more*, beſides thoſe who trade illicitly or clandeſtinely, and whoſe number is very conſiderable, but whoſe conduct is not often ſcrutinized, becauſe it might diſcourage the export trade, whereof illicit adventures chiefly conſiſt: ſo that we may fairly compute on *ſix thouſand perſons* who partake of the direct benefit of the export, and of *the firſt returns* of the import trade from India and China. Beſides which, the old company could hold back their goods from the market, and ſell them privately, juſt as ſuited their own purpoſes of aggrandizement. The preſent company can ſell only to the beſt bidder, and were never known to keep back any goods, when a bidder could be found for them; their ſales are conſtant and uniform; and, above all, the magnitude of the trade, and the appropriation of its produce, amongſt ſo great a number of perſons, muſt ever ſecure the public from every apprehenſion of its being converted to any of thoſe baſe purpoſes, which, by their combination alone, can create the eſſence of a monopoly.’

In the reſult, the intelligent writer coincides in the opinion delivered more in detail by the author of the preceding work, of the propriety of continuing the Eaſt India adminiſtration according to the preſent model; the train of which, growing with circumſtances, is too regularly and firmly ſettled, to be violently ſhaken by experiments, without imminent danger. On this idea, the renewal of the charter has been framed; and a ſecond edition of this tract is now publiſhed, pp. 95, price 4s. containing an abridgment of the new act for that purpoſe. Mr. Ruſſell of the India Board is the reputed author of this work; and in the title of the ſecond edition, the initials of his name are inſerted.

‘ * Anderſon's Hiſtory of Commerce, 2d Vol. p. 171.’

ART. XVI. *Poems.* By Lady Manners. 4to. 1l. 1s. Boards. Bell. 1793.

IT is with pleaſure that we ſo frequently find the lyre of the Muſes in the hands of our fair countrywomen; who touch it with a grace, an energy, and an expreſſion, which confer honour on the art. Until lately, France carried away the palm of merit in female poetry from our Britiſh dames, in the perſon of Madame Deſhoulieres: but we think that we have beheld that ingenious lady more than once eclipſed by the inſpired females of England; more eſpecially as the Idyll of *les Moutons*, on which ſhe built the greateſt part of her fame, has been inconteſtably proved to be the production of an obſcure poet, named Coutel.

In the poems before us, Lady Manners has ventured forth a candidate for a ſeat on the Britiſh Parnaſſus, and ſhe will certainly be allowed a diſtinguiſhed eminence on the ſacred mountain. A vein of eaſe, elegance, and taſte, pervades moſt of this lady's compoſitions; and, which has no ſmall weight with *us*, her Muſe is frequently enliſted under the banners of Virtue. The lines to her mother in Ireland are ſimple, intereſting, and poetical; breathing, at the ſame time, a pleaſing ſpirit of filial piety:

'Will ſhe, whoſe kind maternal care
  Enlighten'd my untutor'd mind,
Who all her joys with me *did* ſhare,
  And to her breaſt each grief confin'd,

Accept theſe tears that freely flow—
  Accept this tributary lay?
'Tis all that friendſhip can beſtow,
  Or weeping gratitude repay.

Whether conſtraint my footſteps lead
  Amid a hated world, or free
I wander o'er the ruſſet mead,
  My conſtant thoughts are fix'd on thee.

On Lehena's* enchanting ſcene
  I muſe, where we delighted ſtray'd;
The ſloping hill, the valley green,
  The lawn in brighteſt flow'rs array'd.

Say, doſt thou in thoſe meadows rove,
  Where Taſte with Nature is combin'd?
Or doſt thou haunt that ſilent grove,
  That charm'd ſo oft my penſive mind?

O may thoſe ſcenes a bliſs beſtow
  Which rural life alone can boaſt;
And thou, dear friend, each comfort know
  Which by thine abſence I have loſt!

'* The name of the writer's native place.'

May ſprightly Health with roſy lip
  Breathe rich vermilion o'er thy cheek!
Light round thy paths may Pleaſure trip,
  And young Content with aſpect meek!

May Science gild each tedious hour,
  And ſpread her ſtores before thine eye;
And Friendſhip, with reſiſtleſs power,
  Repreſs each ſad intruding ſigh!

May Peace around thine honour'd head
  Her faireſt olive wreathe entwine;
Soft ſlumbers guard thy downy bed,
  And Hope, fond charmer, ſtill be thine!

May truth and Innocence deſcend,
  Their purer bleſſings to impart,
Bleſſings that on thyſelf depend,
  Unknown but to the virtuous heart!

Yet, when thy circling friends appear,
  And greet thee on Ierne's ſhore,
Devote one ſympathetic tear
  To her who ſees thee now no more!'

The *tales* are not without merit, though ſometimes of a length which may be productive of a degree of laſſitude in the reader. The maxim, *ne quid nimis*, ſhould be often repeated. How frequently has the want of attention to it been fatal to the reputation of authors? How much wiſer is it to let the world wiſh for more, than to cram it to ſatiety!

The following addreſs to Contentment, abating for a little inaccuracy, poſſeſſes no ſmall ſhare of merit:

'Contentment, roſy, dimpled fair,
  Thou brighteſt daughter of the ſky,
Why doſt thou to the hut repair,
  And from the gilded palace fly?

I've trac'd thee on the peaſant's cheek;
  I've mark'd thee in the milkmaid's ſmile;
I've heard thee loudly laugh and ſpeak,
  Amid the ſons of Want and Toil.

Yet, in the circles of the Great,
  Where Fortune's gifts are all combin'd,
I've ſought thee early, ſought thee late,
  And ne'er thy lovely form could find.
Since then from Wealth and Pomp you flee,
I aſk but Competence and Thee.'

Many of the lines on leaving her native ſeat in Ireland are replete with poetry and pathos.

We cannot reſiſt the temptation of adding to our ſpecimens, the Stanzas on Steephill, that moſt delightful ſpot! in the Iſle of Wight:

'Ye towering hills, whoſe front ſublime
The miſty vapour often ſhrouds,
Whoſe ſummits, braving envious Time,
Aſpire to pierce the vagrant clouds!

Ye trees, that to the balmy gale,
Low murmuring, bow your verdant heads!
Ye laviſh flowers that ſcent the vale,
Where roſy Health delighted treads!

Ye ſtreams, that through the meadow ſtray
In many a wild fantaſtic round,
Or, ſparkling, urge your rapid way
O'er rocks with bending oſiers crown'd!

Ye whitening cliffs, that o'er the main
In dreadful majeſty ariſe,
Whoſe dangers to elude, in vain
Too oft the trembling ſailor tries!

Each varied ſcene, whoſe native charms
Excel what Fancy ever drew,
Where, ſhelter'd in Retirement's arms,
Contentment ſweetly reſts,—adieu!

And thou, romantic, ſtraw-roof'd cot,
Whoſe walls are from diſſenſion free,
The hours ſhall never be forgot,
The happy hours I've paſs'd in thee!

Where Hoſpitality preſides,
And pours from Plenty's copious horn;
Where unaffected Worth reſides,
And feſtive Mirth gilds ev'ry morn.

O may they long exert their power,
Long guard from ill this bleſt retreat,
And ever, through life's chequer'd hour,
With ſmiles of peace its owners greet!

And may no blaſt e'er rend theſe trees,
Or ſpoil this garden's gaudy bloom,
But the ſoft ſhower and gentle breeze
Preſerve its colour and perfume!

Ah me! I muſt no more delay,
For ſee the ſwelling ſails in view;
The wind propitious chides my ſtay,
Romantic cot, again adieu!'

There may be huſbands (we have heard of ſuch ſavages,) whoſe rugged and Sultan diſpoſition renders them averſe from the literary embelliſhment of female minds: but, happily for Lady Manners, this appears not to be her unpleaſant ſituation:—witneſs the concluding lines in her volume:

'To thee, dear partner of my fate,
This poetry I conſecrate;

Nor will thy friendly heart refuſe
The tribute of an artleſs Muſe,
Whoſe ſtrains could never condeſcend
On Vice or Folly to attend;
Could never vanity inflate,
Nor offer incenſe to the Great;
In which no line did e'er appear
But as thy candid breaſt ſincere.
If they in aught have merit ſhewn,
That merit thou may'ſt call thine own—
Since thou doſt oft my thoughts engage
Attentive o'er the claſſic page,
While liſtening to the magic lay
Whole days unheeded paſs away;
Since 'twas to pleaſe thy partial mind
My pen to poetry inclin'd.
And if the trifle ſhould have power
Thee to amuſe one vacant hour,
Let others to loud fame aſpire,
Thy praiſe is all that I deſire.'

The faſtidious critic might be able to point out, in the poems of Lady Manners, a pleonaſm, an expletive epithet, and a proſaic line: but the general character of a work can be no more affected by ſuch trivial diſcoveries, than could a picture of Rubens or Michael Angelo by a want of correctneſs in the drawing of a finger.

This volume is offered to the world in a ſtyle of uncommon elegance, with reſpect to the paper and the preſs work. It may therefore be worth while to remark, that the enumeration of the pages is given at uncertain intervals; which has an inconvenient effect, and an odd appearance of inattention;—and to inattention, no doubt, the circumſtance muſt be attributed.

A beautiful portrait of Lady M. engraved by Conde from a painting by Coſway, is prefixed to the work.

Art. XVII. *The Chart and Scale of Truth*, by which to find the Cauſe of Error. Lectures read before the Univerſity of Oxford, at the Lecture founded by the Rev. John Bampton, M. A. By Edward Tatham, D.D. Volume II. 8vo. pp. 324. 5s. Boards. Rivingtons.

As we have ſeen ſo much reaſon to declare ourſelves highly ſatisfied with the chart with which this ingenious writer, in his former volume*, has furniſhed the young inquirer, to guide him in his paſſage through the regions of natural ſcience, it is not without regret that we find ourſelves obliged to intimate a doubt, whether this chart will be an equally ſafe guide through the ſcience of theology; a region which, notwithſtanding all the labours of former travellers, ſtill remains, in a great meaſure, *terra incognita.*

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* See Rev. for May, p. 1.

To Dr. Tatham's general method of conſtructing his chart of theological knowlege, nothing can be objected. In order to arrive at truth in this branch of ſcience, the theological principle muſt undoubtedly be firſt diſtinguiſhed, and its proper mode of reaſoning muſt be ſettled. With reſpect to the *principle* itſelf, it cannot admit a doubt that the Deity is the fountain of all truth, and that it is in his power to grant to his creatures certain diſcoveries of truth, which lie beyond the reach of their natural faculties, and to afford them a ſatisfactory teſtimony of the reality of theſe divine communications. It will alſo be readily granted that, in the firſt ſtage of this ſupernatural communication, the perſon who is its immediate object may have the fulleſt evidence of its reality, by means of that direct impreſſion from the Deity, called inſpiration; and, in the ſubſequent ſtages, ſatisfactory proofs of ſuch communications may be derived from human teſtimony. Thus far the grounds of theological ſcience are clearly ſtated in the preſent work. The ſequel will require our more particular attention.

When the reality of a divine revelation has been fully eſtabliſhed, it ſtill remains to be inquired, what are the truths which that revelation teaches, and by what methods are we to arrive at the knowlege of theſe truths? The anſwer to this inquiry Dr. T. next attempts; and he ſets out with ſeveral poſitions which we readily admit.—The holy ſcriptures contain the whole form and ſubſtance of theological truth. In making uſe of theſe oracles of God, 'the act of reaſoning becomes an act of *interpretation*, in the conduct and execution of which, the deepeſt learning, the matureſt judgment, the ableſt criticiſm, the moſt extenſive information, and the pureſt virtue, will find ample ſcope for the exerciſe of their powers.' Syſtems and hypotheſes, which have been the bane of natural philoſophy, have been equally pernicious in theology.—What the author advances on this head is ſo juſt, and leads to ſuch important concluſions in favour of his grand deſign of detecting the ſources of error, and clearing the path to truth, that we readily copy ſome of his remarks:

'*Syſtems* and *hypotheſes* in general, framed by philoſophers out of their own ideas divorced by an act of imagination from the truth of things, were the bane of natural philoſophy, and the prolific cauſe of all the errors, which for centuries oppoſed the advancement of phyſical ſcience. Above deſcending to the drudgery of experiment, and the painful taſk of accurate enquiry and particular obſervations, for the

principles

principles of phyſical truth, philoſophers were pampering their genius and indulging their vanity in dreams and ſpeculations of their own invention. Hence, in their interpretation of nature, inſtead of finding a real world, the image of its author, they produced a number of imaginary ones, from the pregnant womb of fancy, as diverſe from each other, as almoſt equally unrelated to him. And, to keep pace with theſe interpreters of nature, their ingenious brethren the ſchool theologiſts, inſtead of ſearching the ſcriptures by a grammatical, and truly critical, which is indeed a laborious, examination, for the truths which they every where contain, were as inventively but more miſchievouſly employed in erecting ſimilar ſchemes of faith and hypothetical ſyſtems of divinity, as different from each other as abhorrent from the dictates of the one inſpirer of one true religion.

‘ Correſpondent to the genius of theſe air-built ſyſtems, was the logic employed about them. Logic, in theſe ingenious ages, diſdained to ſtoop to the office of finding truth. As imagination could more readily invent, than reaſon could inveſtigate, the taſk of finding truth was allotted to the former; and logic had only to forge artificial weapons for its attack and its defence. It furniſhed both the philoſophical and theological champion with a kind of magic armour of ſuch dexterous contrivance, that the patrons of different theories could attack and defend, with ſuch equal ſucceſs as never to injure or deſtroy, them, and eternally contend about them, with an equal ſhew of conqueſt on either ſide. And it was only juſt, that ſuch eaſy and ingenious ſyſtems ſhould have ſuch an eaſy and ingenious logic. Conſiſting of *terms* of its own, to which, by an arbitrary, though formal, *definition*, it annexed what ideas it pleaſed, without regard to the truth of things; it could make every phænomenon of nature bend to every hypotheſis, and diſtort every text of ſcripture to the ſupport of every ſyſtem.

‘ Upon ſuch a foundation, and by the help of ſuch an inſtrument, was erected the Babel of the ſchools in philoſophy and divinity, equally the peſt of ſcience and religion; which, for many ages, threw its dark ſhade over the moſt enlightened parts of Europe. Polemical divinity, conſiſting of a number of hypothetical and factitious queſtions agitated on both ſides with all the ſophiſtry of diſputation, and in a language as unintelligible to a rational underſtanding, as that of the ancient Babel after the confuſion of tongues, was the legitimate offſpring of ſuch a theology and ſuch a logic. Univerſities adopted this as the main object of their ſtudy and cultivation; in the exerciſe of which, inſtead of opening the ſcriptures by a juſt and candid interpretation, by handling the word of God artfully and deceitfully, their theological diſputants ſcarcely found a text in ſcripture, which they did not pervert and miſapply, in defending their own dogmas and inventions, or in ſubverting thoſe of their opponents. Inſtead of employing their reaſon ſoberly and diſcreetly to the uſeful purpoſes of theology, they contaminated its moſt ſublime and ſacred myſteries by an impure mixture of metaphyſical ſpeculation. Theſe fabricated queſtions produced an exhauſtleſs fund of polemical contention (for of error there is no end), and, though held out by ſage divines as of the laſt importance to religion, they were “ fooliſh and unprofitable” at beſt; and ſo exactly deſcriptive of thoſe “ vain babblings, profane novelties of words, and oppoſitions of ſcience falſely ſo called," againſt which St. Paul has cautioned his diſciples Timothy and Titus, as to warrant the aſſertion, that he foreſaw the folly, and foretold the conduct, of the learned in diſtant ages.

'And, what was more than all inauſpicious to the ſtudy of theology and the pure interpretation of the word of God, from the prejudice of education and the prevalence of habit enflamed by the heat of party zeal, theſe faſhionable ſyſtems and diſputations warped, by an inſenſible contagion, the underſtanding of men of ſuperior learning and ſounder judgment; inſomuch, that in their tranſlations, interpretations, and commentaries of the holy bible, inſtead of repreſenting the meaning of the original faithfully, critically, and candidly, they could not avoid giving it a colour of their own to favour the ſect or dogma to which they were inclined.

'Thus the ſtudy of phyſics and divinity, inſtead of being the juſt interpretation of nature and the ſcriptures, which are the works of God, became the invention and ſupport of ſyſtems, which were the fabrications of men: and the honour of the philoſopher and divine conſiſted in a pertinacious and obſtinate adherence to the ſyſtems in which they had been bred, and in ſtanding forward, in the pride and formality of a contentious logic, invincible champions in their defence; as a mercenary ſoldier is bound to fight and to die under the banner to which he has engaged.'

The plan which Lord Bacon ſo ſucceſsfully propoſed for the ſtudy and interpretation of nature, Dr. T. with the liberality of a true philoſopher, recommends to the imitation of the ſtudent in theology. He applauds the conduct of thoſe divines, who, having magnanimouſly embarked in the cauſe of truth, have attempted, in deſpite of the ſtatutable and formal diſcipline, to emancipate reaſon from the bonds of factitious ſyſtem. What has been ſo ably begun in this theological reform, he declares it incumbent on the learned to purſue and finiſh:

'It is time to turn our backs with ſhame on the fabricated ſyſtems and abſurd poſitions of artificial and hypothetical divines, who uſurped or infringed the prerogatives of ſcripture, and to explore the Bible itſelf, that pure and genuine ſtore, that inexhauſtible fund of ſound theology: and, if ſyſtems are formed, to let them be only conſtructed on a ſcriptural foundation. It is time, in ſhort, to change, to ſhut up, or to pull down, the ſchools, thoſe monuments of ignorance for ages paſt. It is time to abandon diſputation and altercation, which at beſt are uſeleſs and unprofitable, and, inſtead of contending about nothing for an empty bubble, to go hand in hand in purſuit of the genuine prize; advancing with modeſty, with candour and diſcretion; and following truth not for the ſake of triumph, but with an eye to charity. And, under the direction of ſuch a leader and logician as our own country has afforded, we need not be afraid of puſhing on our enquiries in the volume of *nature*, or in that of *grace*: if we do not examine, with too bold and profane an eye, into the deeper myſteries of religion; into that inner ſanctuary, in which the Deity alone reſides, and into which he has forbidden us to look.'

The preciſe meaning of this laſt exceptive clauſe we do not clearly comprehend. We take it for granted, however, that it is *not meant* that we ſhould not uſe our beſt faculties in determining whether revelation has any deep myſteries, and, if ſo, what they are.

The learned author next advances a poſition, on which he ſeems to lay conſiderable ſtreſs, that 'the holy Bible, in matter and manner, is a book totally different from all others that ever were or could be written.' Here we own ourſelves conducted, "all on a ſudden," into an unknown region. If the Doctor's poſition were true, it would be evidently impoſſible to underſtand the preſent revelation without the help of another, containing a general key, or canons of interpretation. Till we are better informed, we muſt take it for granted that the ſcriptures, having been written by men in human language, though doubtleſs with ſuch divine illumination as their reſpective labours required, muſt be explained according to the ordinary rules of interpretation. At firſt ſight, this ſeems admitted in the ſequel; where the author adviſes the theological ſtudent to inſtitute an inquiry into the deſign and purport of the written word; and in this view he recommends the diligent and accurate ſtudy of the primitive languages both of the Old and New Teſtament, and eſpecially the latter; the neglect of the grammatical and critical ſtudy of which he laments, with deep concern, as an evil 'which, perhaps more than any other, diſgraces the literary diſcipline of the preſent age*:'—but, when he proceeds to explain the manner in which learning is to be applied to the explanation of ſcripture, he wanders ſo far beyond the plain path of criticiſm, that we find ourſelves incapable of following him. The principles and rules of analogical interpretation, which he lays down, appear to us to be, in effect, canons of myſticiſm:—but this may poſſibly be owing to our own miſapprehenſion; and we are very deſirous to do the author no injuſtice by miſrepreſentation: we ſhall therefore quote his own words.—Having remarked that, in language, ſimilitude is either *apparent* and *fluctuating*, when it is called a metaphor, or *real* and *permanent*, when it is called analogy; and that when the ſimilitude is real and permanent, the analogical term by which it is expreſſed becomes the true repreſentation of the thought, and is the neceſſary vehicle of information from one mind to another; the *indirect*, indeed, but the *certain*, medium by which truth is communicated;—he thus proceeds to explain the analogical ſtyle of the holy ſcriptures:

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* While Dr. T. ſeverely chaſtizes the negligence of the ſchools and univerſities, and even the ſupineneſs of their ſuperiors, he kindly ſteps out of his way to ſend the diſſenting miniſters, whom he greets with many ſalutations, to the ſtudy of their Greek grammar for *fifteen years*.

'Analogy is the inſtrument of the Underſtanding, and forms that ſpecies of Logic, which is peculiarly appropriated to ſubjects of theology, in every ſtage of that ſublime and extenſive ſtudy. It is the indiſpenſable vehicle, by which the divine truths of religion are conveyed to the view and apprehenſion of the human intellect.

'In this dark and ſublunary ſtate, wedded to ſenſe, immured in body, and involved in matter, of beings which are perfectly immaterial, and eſpecially of God, that moſt pure and immaterial Spirit, men poſſeſs no faculties of body or ſoul, by which they can form any *immediate* conception. Between the viſible and inviſible worlds an impaſſable gulph is fixed, an impenetrable chaſm, through which one ray of celeſtial light cannot *directly* dart. All our information of things that are divine muſt, therefore, be conveyed through an *indirect* channel: and, as we have ſeen human language capable of being transferred, by this Analogy, from material impreſſions to mental ſubjects, and of communicating the latter with certainty and preciſion; ſo, by a ſimilar, but higher, transfer from things which are human, material or mental, to thoſe which are divine, it is converted into an indirect, but certain, inſtrument of this celeſtial communication. Through the medium of this *neceſſary* expedient alone, we are rendered capable of receiving the myſteries of religion, which, in condeſcenſion to the apprehenſion and capacity of men, the Deity hath graciouſly and abundantly employed.

'This Divine Analogy, ſo neceſſary to revelation, is founded, like the human, upon a ſimilitude conſiſting in a *permanent reſemblance*, and *correſpondent reality* between the terreſtrial things and ideas, which are the direct objects of the human intellect, and thoſe celeſtial truths, of which it can have no direct conception: and it is expreſſed by transferring the words which ſtand for the terreſtrial things and the ideas to the celeſtial truths; which words are to be underſtood in their plain and obvious, not figurative, ſenſe. So that the compariſon is founded on ſomething *real* as well as ſimilar; from which real ſimilarity, as a principle, reaſon deduces a juſt and true correſpondence.

'By means of this, which forms the ANALOGICAL STYLE of Scripture, the eternal *relations* of the glorious inhabitants of heaven are truly and faithfully conveyed to us; thoſe of *Father, Son*, and *Holy Ghoſt*; their actions and operations of *Creator, Redeemer, Mediator*, and *Sanctifier*. All the other myſteries of our religion are, by this analogical medium, revealed to us, as far as the revealer thought neceſſary, by their correſpondent names and terms, as *begotten, proceeding*, and innumerable others; to inſtance which, would lead me into a field of ample and intereſting diſquiſition.

'This language of analogy, thus real and permanent in its uſe, which forms the neceſſary ſtyle of holy ſcripture, however indirect, is *clearly* to be underſtood. When God is called the *Father*, in reſpect of Chriſt the *Son*; what the Father is to the Son here according to the law of nature, that God is to Chriſt by a ſupernatural generation. The word *Mediator*, in its familiar uſe with men, means a perſon who, by interpoſing his friendly offices, reconciles thoſe who were at variance; and it is ſubſtituted by Analogy to repreſent Chriſt interpoſing, in a ſimilar way, between God and man. And, though the manner of his præternatural generation and alſo of his mediatorial interpoſition be inconceivable by us, and perhaps ineffable; yet the word *Son* fully and clearly informs us of his relation to the Father, and that of *Mediator,* as clearly and certainly expreſſes this comfortable truth—that, as one man reconciles two enemies, ſo men are reconciled to God the Father by the ineſtimable mediation of the Son.

‘ Inſtead of giving men new and ſpiritual ideas of heavenly things, different from thoſe they have by nature, and inſtead of uſing a ſpiritual language or mode of communication calculated directly to expreſs his heavenly truths, (which would be to change their nature at once, and to make them different beings, contrary to the divine intention), this Analogy takes men as they are, and only transfers their words and ideas from earthly to heavenly ſubjects: by which divine and wonderful expedient, “ the inviſible things of God,” in the pointed expreſſion of St. Paul, are *clearly* ſeen, being “ underſtood by the things that are made.”

‘ Underſtanding both ſides of the compariſon, which are equally the objects of our ſenſes or reflection, in human analogies, we can judge of the exact degree and proportion of the ſimilitude: whereas, in this divine Analogy, as we underſtand only one, that is, the earthly ſide, we cannot judge of the ſimilitude at all. But we have an equivalent, more than ſufficient to anſwer this defect, in the *veracity* of Him, whoſe goodneſs hath vouchſafed us the ſupernatural communication, and whoſe wiſdom hath judged it to be ſufficient: Upon this we depend, that the reſemblance is certain, incapable of deceiving us, though incomprehenſible by us. The ſame benign and gracious Being, who hath ſupplied us with ſenſes by which we are not deceived, hath given us this diviner mode of information, and, ſince it is as neceſſary, and more important than they, it is as *certain,* as if we underſtood both ſides of the ſimilitude, or as if he had given us direct and adequate ideas of his celeſtial truths by a mode of communication directly adapted to them. It preſents us with clear and lively repreſentations, and we inſtantly infer their correſpondent realities, relying, as we do, upon his truth and wiſdom, and forming them, as we may, into a foundation of our preſent faith and future hope.’

On this explanation of the peculiar ſtyle of ſcripture, our firſt remark was, that the author's preliminary diſtinction between *apparent* and *real reſemblances* ſeemed to be without foundation. All metaphors ſuppoſe *real* reſemblance. Where the reſemblance is not real, the metaphor ceaſes to be proper. With reſpect to that transfer of words from their primary and material to a ſecondary meaning, which our author calls analogy, and by means of which he ſuppoſes truth conveyed from the divine mind to the human, if Dr. T. means nothing more than that truths reſpecting the property or actions of ſpiritual beings are conveyed to the human mind by means of ſenſible images, it is very eaſy to underſtand in what manner, and with what effect, this may be done:—but then, nothing farther appears to be aſſerted than that certain intelligible propoſitions, concerning ſpiritual nature, may be delivered metaphorically; which no one will queſtion. If the author, however, be of opinion, as he ſeems to be, that, by means of the analogical language of ſcripture, new ideas may be communicated, and new propoſitions formed, the meaning of which would otherwiſe have remained unknown; and that theſe propoſitions, thus communicated as truths, are to be received as the myſteries of religion; we own ourſelves incapable of conceiving how any ſuch proceſs can poſſibly take place. Where the ſimple terms of a propoſition cannot be diſtinctly underſtood, the propoſition formed from them cannot be intelligible, and conſequently cannot be the ſubject of belief. If, for example, we are inſtructed that God is the father of Jeſus Chriſt, and we underſtand that the term father is here uſed as a metaphor, we conclude that God is, with relation to Chriſt, in ſome reſpect, what a human father is to his ſon;—and, in aſſenting to this propoſition, we believe that as a ſon derives his being from his father, ſo Chriſt, ſome way or other, derives his being from God:—but a propoſition expreſſed thus metaphorically cannot teach us in what manner Chriſt is derived from God; whether, for inſtance, by creation or by emanation. Before we can believe Chriſt to be, in either of theſe ways, the ſon of God, we muſt underſtand what the terms creation and emanation denote, and muſt be aſſured that the term father is uſed metaphorically to expreſs one of thoſe modes of communicating exiſtence. When, therefore, revelation is ſaid to teach truths by means of a peculiar analogical ſtyle, if any thing farther be meant than that theological truths are taught in ſcripture metaphorically, we are inevitably led beyond the limits of plain ſenſe into the regions of myſticiſm. The theological ſtudent is removed from the ſober guidance of reaſon, and is put under the direction of that moſt dangerous of all preceptors, IMAGINATION; how dangerous, particularly in the interpretation of ſcripture, the writings of ſeveral of the Chriſtian fathers, and of many modern enthuſiaſts, eſpecially the Hutchinſonians and Swedenborgians, ſufficiently manifeſt.

In the remainder of this volume, Dr. Tatham lays down rules for the tranſlation of the ſcriptures; which are, in the main, judicious, though ſometimes a little encumbered by his peculiar notion concerning the analogical ſtyle of the ſacred books; he then declaims, in a popular way, on the moral obligation of faith;—and lays open, in concluſion, the objects of his future inquiries, in which he propoſes to apply this chart to the more full confirmation of the Chriſtian faith, and to the developement of the cauſes of heretical and ſyſtematical error.

We cannot conclude this article without repeating, in the ſtrongeſt terms, our general approbation of what Dr. T. very properly calls his *new logic*; in which he endeavours to teach the true method of diſcovering ſound principles, and of arriving at legitimate concluſions, in the ſeveral branches of ſcience; and in which (to uſe his own words,) his great object is, to lead men *to think and to judge for themſelves, and not in the thoughts and opinions of others.* It only remains to be wiſhed that men had full encouragement to do this, by being permitted to engage in the noble conteſt for truth in an open field, and on EQUAL GROUND.

N. B. In our account of Dr. Tatham's firſt volume, we committed an overſight in ſaying that the firſt part of the author's plan was executed in that volume; for this firſt part, including natural and theological ſcience, occupies both the preſent volumes. The ſecond and third parts of this important deſign yet remain to be executed.

MONTHLY CATALOGUE,

For JULY, 1793.

EAST INDIA AFFAIRS.

Art. 18. *Three Reports of the Select Committee appointed by the Court of Directors to take into Conſideration the Export Trade from Great Britain to the Eaſt Indies, China, Japan, and Perſia*; laid before the Lords of the Committee of Privy Council. With Appendixes. Alſo, Mr. Secretary Dundas's Letter to Mr. Baring; a conciſe Statement of the Eaſt India Company's Income; and the Heads of their Agreement for a new Charter. 8vo. pp. 140. 3s. Jordan.

MUCH valuable and curious information, reſpecting the various departments of Eaſtern trade, is comprized in this pamphlet. On peruſing theſe three reports, which are certainly intitled to full credit, one inference is naturally impreſſed on the mind of the reader, that the Company's trade is regulated on more ſound and ſteady principles, than are likely to actuate the looſe, capricious competition of individuals. More truth is to be collected from the preſent ſerious inveſtigations, than from occaſional party writings.

FRANCE.

Art. 19. *Thoughts on the preſent State of French Politics*, and the Neceſſity and Policy of diminiſhing France, for her internal Peace, and to ſecure the Tranquillity of Europe. By William Playfair. The French Democrats will be like other Madmen, they have begun by inſulting and attacking all their Neighbours, and will finiſh their Career in a Strait Waiſtcoat. To which is added, that ineſtimable Treatiſe on the Defence of England, by the late General Lloyd. Dedicated to General Clerk. Illuſtrated with a Map of France, ſhewing its former Boundaries, and the Subdiviſions which are neceſſary to be made in that Country. And a Chart of the oppoſite Coaſts of France, England, Flanders, and a Part of Holland. 8vo. pp. 187. 5s. Boards. Stockdale. 1793.

A writer, who is capable of coolly projecting and planning the ſeizure of the exterior provinces of France, and of applauding it as an act of juſtice, and even of kindneſs to the country thus violently diſmembered, may have ſome claim to attention in the court of a Ruſſian or Pruſſian deſpot: but in a country which values its own rights, and reſpects thoſe of others, he can only expect to meet with——We leave Mr. P. to finiſh the ſentence, when he has farther conſidered the ſubject of NATIONAL INJUSTICE: a ſubject to which the attention of the age has, of late, been frequently and loudly called!

The ſecond part of this volume has been already noticed in our Review, New Series, vol. ix. p. 209.

Art. 20. *The Hiſtory of France,* from the earlieſt Times to the preſent important Era. From the French of Velly, Villaret, Garnier, Mezeray, Daniel, and other eminent Hiſtorians; with Notes, critical and explanatory; by John Gifford, Eſq. Vol. III. 4to. pp. 652. 14s. 6d. Boards. Lowndes, Drury-lane.

Referring the reader to our account of the two former volumes of this work for our general opinion of its merit [*], we have only to inform them concerning the preſent, that it includes a very buſy and intereſting part of the French hiſtory, from the year 1461 to the year 1590, comprehending the reigns of Lewis XI. Charles VIII. Lewis XII. Francis I. Henry II. Francis II. Charles IX. and Henry III. Among the great hiſtorical events which it relates, one of the moſt memorable is that of the maſſacre of the Hugonots. The particulars of this horrid tranſaction, an everlaſting monument of diſgrace to tyrants both civil and eccleſiaſtical, form a curious but very ſhocking narrative: but it is the duty of hiſtory to record what humanity muſt abhor.

This part of the work contains much leſs miſcellaneous information than either of the preceding volumes.—The author takes great pains to brand the Calviniſts with the reproach of ſedition and rebellion; and holds up, as objects of admiration and applauſe, that body which is well known to have for ages ſupported a cruel ſyſtem of injuſtice and oppreſſion,—the French nobility:—whence may be pretty clearly inferred the *bearing* of this hiſtorian's political principles.

MEDICAL, CHEMICAL, &c.

Art. 21. *A Caſe of Extra Uterine Geſtation, of the Ventral Kind:* including the Symptoms of the Patient from the earlieſt Period of Pregnancy to the Time of Death (fifteen Months): with the Appearances upon Diſſection. By William Turnbull, A.M. F.M.S. Surgeon. Folio. pp. 23, and 4 Plates. 12s. Johnſon. 1791.

This caſe was read before the Medical Society, and is inſerted in the third volume of their Memoirs. (See p. 279 of this Review.) Its nature is curious: but, for particulars, we muſt refer to the hiſtory, and to the plates by which it is illuſtrated.

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[*] See the Reviews for February, March, and April, laſt, p. 121. 253. 403.

Art. 22. *Practical Obſervations on Cancerous Complaints:* with an Account of ſome Diſeaſes which have been confounded with the Cancer. Alſo critical Remarks on ſome of the Operations performed in Cancerous Caſes. By John Pearſon, Surgeon of the Lock Hoſpital and Aſylum, and of the Public Diſpenſary, &c. 8vo. pp. 122. 2s. 6d. Johnſon. 1793.

This is a judicious and uſeful pamphlet. Mr. Pearſon juſtly points out the neceſſity of paying particular attention in order to diſcriminate between the real cancer and other reſembling diſeaſes; and adds ſeveral obſervations to enable his readers to form an accurate judgment on this important point of practice. For theſe, and for the remarks on the operations performed in cancerous caſes, we refer to the pamphlet, which is well worthy of peruſal.

Art. 23. *Obſervations on Cold Bathing.* By William Simpſon, Surgeon at Knareſborough. 8vo. pp. 45. 1s. Johnſon, &c.

Mr. Simpſon has produced theſe obſervations in conſequence of being lately engaged in erecting a public bathing houſe at Knareſborough: they contain a ſummary of the moſt popular opinions: nothing new was to be expected on this ſubject.

Art. 24. *Obſervations on the Blindneſs occaſioned by Cataracts.* Shewing the Practicability and Superiority of a Mode of Cure without an Operation. By Henry Barry Peacock. 8vo. pp. 36. 1s. Pridden. 1792.

We muſt confeſs that theſe obſervations do not appear to us to require nor to merit any criticiſm or remark.

Art. 25. *A Treatiſe on the Extraction of the Cataract.* By D. Auguſtus Gottlieb Richter, M. and Ch. D. Aulic Counſellor and Phyſician to his Britannic Majeſty, &c. &c. tranſlated from the German, with a Plate; and Notes by the Tranſlator. 8vo. pp. 214. 4s. Boards. Murray.

This treatiſe contains ſome good remarks, but the work is immethodical in its arrangement, and is ſometimes tedious from its minuteneſs and repetitions.—M. Richter has been accuſed by Baron de Wenzel of having procured, while in England, a dozen knives made by Savigny for the Baron's uſe; and of having given a deſcription of them in his treatiſe, aſſuming to himſelf the merit of inventing them.

The tranſlator, though we have met with ſome improprieties in his language, appears, on the whole, to have executed his taſk with ability.

Art. 26. *A ſingular Caſe of Reproduction of the Sphincter Ani,* and three other Caſes annexed; which illuſtrate the Uſe of a freſh Porter Fomentation and Seed Poultice in the Cure of Mortification. By Richard Griffith. 8vo. pp. 36. 1s. 6d. Murray. 1792.

Mr. Griffith's patients, with their *tongues of glaſs,* and *parchment ſkins,* remind us of beings of which we have read in fairy tales: however, our buſineſs is to report that they found benefit from fomentations of freſh porter, and from applying poultices, compoſed of juniper berries and the ſeed of ſweet fennel—of each four ounces; and of aniſeſeed two ounces;—boiled in two quarts of porter, and thickened with linſeed meal.

Art. 27. *A Guide for Gentlemen ſtudying Medicine at the Univerſity of Edinburgh.* By J. Johnſon, Eſq. 8vo. pp. 74. 1s. 6d. Robinſons. 1792.

If the ſtudents at Edinburgh be really in want of a guide to direct their ſtudies, they will do well to look out for one whoſe aſſiſtance will be of more importance than that which is offered by J. Johnſon, Eſq.

Art. 28. *Obſervations on the Small-pox, and Inoculation:* To which is prefixed, a Criticiſm on Dr. Robert Walker's late Publication on the Subject. By Alexander Aberdour, Surgeon in Aloa. 8vo. pp. 93. 2s. 6d. Elder, Edinburgh; Miller, London.

In Mr. Aberdour's criticiſm on Dr. Walker's Treatiſe on the Small-pox, are ſome pertinent obſervations: but as we have already ſpoken fully on this ſubject *, we do not wiſh to renew it.

In the ſubſequent 'Obſervations on the Small-pox, and Inoculation,' we find nothing to which we can particularly object. This is indeed negative praiſe: but we cannot ſpeak more poſitively.

Art. 29. *A Treatiſe on the Cataract*; with Caſes to prove the Neceſſity of dividing the Tranſparent Cornea, and the Capſule of the Cryſtalline Humour, differently in the different Species of the Diſeaſe; by M. de Wenzel, jun. Baron of the Holy Roman Empire, &c. Tranſlated from the French, with many additional Remarks, by James Ware, Surgeon. 8vo. pp. 290. 5s. Boards. Dilly.

Thoſe who recollect the dexterity of the late Baron de Wenzel, and his ſucceſs in performing the operation of extracting the cataract, will be pleaſed to read this account of his practice, as delivered by his ſon. This treatiſe, which contains many valuable obſervations, is rendered more uſeful by the judicious remarks of the tranſlator.

Art. 30. *Chirurgical Obſervations relative to the Epiphora, or Watery Eye,* the Scrophulous and Intermittent Opthalmy, the Extraction of the Cataract, and the Introduction of the Male Catheter. By James Ware, Surgeon. 8vo. pp. 78. 1s. 6d. Dilly. 1792.

Mr. Ware relates, in this tract, his ſucceſs in following the mode of treatment firſt adopted by M. Anel in the diſeaſe of the eye, called Epiphora. This method conſiſts in injecting a liquor through the *puncta lachrymalia,* in order to clear away any obſtruction to the paſſage of the tears to the noſe. The liquor, which Mr. Ware uſes, is water; which he injects into the lower punctum; endeavouring, at the ſame time, to prevent its return through the upper punctum by covering it with the point of his finger; while he occaſionally preſſes the lachrymal ſac in order to give the water an inclination downward.—This practice he has found to be attended with much benefit.

Mr. Ware next treats of the uſe of Peruvian bark in the ſcrophulous and intermittent Opthalmies: in the former of theſe complaints he agrees in the general opinion of its efficacy; in the latter, he cannot ſpeak favourably of its effects, but prefers the exhibition of corroſive ſublimate, (*hydragyrus muriatus,*) of which he gives every night a quarter of a grain diſſolved in half an ounce of ſpirit of cinnamon.

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* See our 4th vol. New Series, p. 273.

We next meet with ſome obſervations reſpecting the mode of fixing the eye in the operation of extracting the cataract; in the performance of which operation, the author endeavours to ſhew that no degree of ſkill is required in the aſſiſtant.

Laſtly, we have the republication of a paper 'on the introduction of the male catheter,' which was originally inſerted in the ſecond volume of the Memoirs of the Medical Society, and which has already paſſed under our review.

Art. 31. *Thoughts, phyſiological, pathological, and practical:* with ſome Caſes and Anatomico-practical Obſervations. By Allen Swainſton, M.D. at York. 8vo. pp. 290. 6s. Boards. Baldwin.

Theſe thoughts conſiſt of curſory obſervations on a variety of diſeaſes. Dr. Swainſton's opinions are frequently judicious, but they poſſeſs no peculiar importance.

POLITICAL *and* COMMERCIAL.

Art. 32. *The Patriot:* or Political, Moral, and Philoſophical Repoſitory; conſiſting of Original Pieces, and Selections from Writers of Merit. A Work calculated to diſſeminate theſe Branches of Knowlege among all Ranks of People, at a ſmall Expence. By a Society of Gentlemen. Vol. II. 12mo. Containing 13 Numbers. 3s. 3d. Boards. Robinſons. 1793.

We recommended the plan of this work in our notice of the firſt volume: See Rev. N. Series, vol. ix. p. 229. We have nothing to add to the account there given, except briefly to obſerve that the managers of this periodical undertaking appear not to abate in their zeal for the noble cauſe of FREEDOM, as aſſerted and maintained by the happy conſtitution of government eſtabliſhed in this country. PRO PATRIA is their motto; and, while they adhere to it, we cannot but wiſh them ſucceſs.

Art. 33. *Thoughts on the Cauſes of the preſent Failures.* 8vo. 6d. Johnſon.

Various are the theories that have been offered to account for the late derangement of commercial credit, which, to a degree unknown in the annals of the world, has overſpread this lately-thriving country, and has wonderfully diminiſhed in value the whole maſs of property, fixed and circulating, which it contains:—an annihilation of wealth for which the conqueſt of Mexico were no indemnity. Bankruptcy has ſtalked acroſs the land, ſilencing the buſy hum of the exchange, furling the ſails of commerce, ſtopping the machines of manufacture, condemning to hopeleſs excommunication from the circles of opulence numbers of the inhabitants of palaces, and to the ſqualid penury of an alms-houſe multitudes of induſtrious poor. Nor can it ſtop here; the fainter echo of this craſh muſt yet vibrate back from the ſea-ports of Europe and America.

It is natural that an event ſo melancholy ſhould by many be harſhly explained. With one, it is the political intolerance of the monied intereſt, a conſpiracy to ruin democratic tradeſmen, which influenced the firſt refuſals to diſcount bills, and occaſioned the conſequent dearth of ready money. With a ſecond, it is the ſudden abſorption of capital for the public ſervice; in which caſe a commercial nation can never break the peace to advantage, unleſs it have in hand a great ſurplus of hard treaſure. With a third, it is the baſe jealouſy of rival traders, a cry raiſed by thoſe powerful companies whoſe paper-money is valid, to overwhelm the upſtart banks, which were planting themſelves in every market-town. With a fourth, credit is liable to periodical diſeaſes, and this is one of them; timed indeed by the alarm, but not reſulting from it. With a fifth, multiplicity of affairs being among commercial men the criterion of conſequence, and trade being more honourable than leiſure, many of our merchants and manufacturers are ſuppoſed to carry it on with a regular loſs, and the conſequent defalcation of property is occaſionally to be aſſeſſed on the whole community by diffuſive failures. With a ſixth, it is no extraordinary criſis, but a ſymptom of proſperity; and, if embarraſſments be in 1793 a hundred fold more numerous than heretofore, it only proves that our commerce has increaſed a hundred fold.

The writer of the pamphlet before us, with views more acute and comprehenſive, analyzes the prediſpoſing cauſes in our commercial ſituation, which prepared this cataſtrophe, in order to prove that, if the war had not ariſen, they would have had no neceſſary tendency thus to operate.

The author concludes his elegant ſpeculation, by recommending a ſpeedy peace as the only palliative which our ſituation will admit. The attentive readers of this pamphlet will probably agree with us in claſſing the writer among the moſt ingenious and penetrating of our political pamphleteers; and in allowing him the merit of applying his talents to objects of public utility, and of the higheſt importance to the community.

Art. 34. *Philanthropy repelling Deluſion:* or, a Retroſpect of Society and Government ſince the Fall; deducing from Sacred and Prophane Hiſtory, how far the preſent Syſtem of French Politics is conſiſtent with Reaſon, Religion, or the Benefit of Mankind, and theſe Kingdoms in particular; with a comparative View of the preſent State of France and England. By an impartial Hand. 8vo. pp. 76. 1s. Evans. 1793.

The author offers this pamphlet to the public as 'a liberal and rational diſcuſſion of liberty and equality, and how far they could be beneficial to mankind, and theſe kingdoms in particular;' and he expreſſes an intention to devote the profits of the publication, if any accrue, to the relief of diſtreſſed orphans. We are afraid that his talents for national diſcuſſion, and for elegant writing, are not likely to yield much inſtruction to the public, nor any great benefit to a charitable inſtitution: but ſo far as his intentions are benevolent, his endeavours deſerve commendation.

Art. 35. *Proſpects on the War and Paper-Currency.* By Thomas Paine. 8vo. pp. 68. 2s. Ridgeway. 1793.

Ὡς κακοι τινες εἰσιν ἐν ἡμιν. An anonymous editor preſents us with another work of Mr. Thomas Paine, written in 1787, during the interference of Great Britain in the internal affairs of Holland, and intended to have then been publiſhed, in caſe the French had not prudently overlooked certain little indignities offered to them on that occaſion. The work has two leading objects. The firſt is to ſhew that any interference in behalf of the Tory-party in Holland can be of no ultimate utility to Great Britain; that the circumſtances of Holland muſt for ever give *one* bias to her public conduct; and that true policy conſiſts in making the moſt of ſuch natural tendencies, which, in the long-run, always get the better of the perſonal will of ſtateſmen, and not in labouring to reverſe them. This interference received, however, the concurring ſanction of hoſtile parties. By this time, perhaps, *one man* regrets that he did not riſe in his ſtrength, careleſs of the popular ebullitions of national vanity, and enter a proteſt in behalf of the *Right of Autonomy* in the name of all the independent ſtates of Europe, and of the eternal intereſts of mankind. It was the moment to have ſown the ſeed of a principle, in the violation of which, in the caſe of Poland and of France, the people of Europe, in direct oppoſition to their ſeveral intereſts, have tamely acquieſced.

The ſecond part of this pamphlet aims a barbed arrow at the paper-wings of Engliſh proſperity, and, by the editor's good management, this ſhot is no doubt contemporary with the ſtoop of the bird, and may contribute to prolong the depreſſion of its flight. The argument of this part repoſes, however, on the falſe aſſumption that paper-currency is fictitious wealth; that Bankers notes are the baſeleſs fabric of credulity; and that ſpecie is the only real riches. It is important that the nature of theſe blurred ſhreds of paper be accurately underſtood by the people. Be it obſerved, then, that, for every note which a Banker iſſues, he receives a depoſit in hard caſh. This caſh he lends out to various traders in ſhares proportioned to his opinion of their reſponſibility: he uſually founds this opinion on the amount of the fixed property which they poſſeſs, on their warehouſes, machines, workrooms, dwellings, and viſible ſtock: of their other property he cannot judge, and he therefore does not truſt to it. There always exiſts, then, in a ſolid and viſible form, in the form of houſes, buildings, and goods, the whole maſs of property which is paid to a banker for his notes. Though not ſuddenly convertible, his notes, like aſſignats, are mortgaged on a ſubſtantial exiſtency. In a word, they are a machine for rendering fixed property circulable. They enable the country to derive from its *biens fonds* not only, like other countries, a rent, an income, a yearly revenue, but to employ their capital value beſide in productive induſtry. There may be imprudent bankers who ſpend too much, and lend too much: but the chance is infinitely in favour of their ſolvency. This ſhould always be borne in mind; becauſe the progreſſive ſtate of our commerce depends almoſt wholly on the habitual credit of provincial bankers, and a ſudden alarm may at any time ſtop any banker, however wealthy.

There are in this, as in all Mr. Paine's works, a great many ſtriking thoughts and happy turns, but ſo mixed up with inflammable matter, that one ſcarcely knows whether to recommend it on the whole, or to caution our readers againſt its diſperſion. Inflammable matter is indeed the vehicle by which Mr. Paine uſually makes inſtruction cling to the vulgar mind. Like the Mexican painter, it is by means of tar that he fixes his feathers: but the tar dries up, and the delineation remains. It is thus that he has done ſo much to baniſh from among the people the evil ſpirits of national antipathy, of religious bigotry, and of commercial jealouſy.—We ſhall conclude with a ſhort extract, p. 28.

'Freedom in the ſubject is not a diminution, as was formerly believed, of the power of government, but an increaſe of it. Yet the progreſs by which changes of this kind are effected, requires to be attended to. Were governments to offer freedom to the people, or to ſhew an anxiety for that purpoſe, the offer would, moſt probably, be rejected. The purpoſe for which it was offered, might be miſtruſted. Therefore the deſire muſt originate with, and proceed from, the maſs of the people; and when the impreſſion becomes univerſal, and not before, is the important moment for the moſt effectual conſolidation of national ſtrength and greatneſs that can take place.

'While this chaos is working, there will appear a kind of chaos in the nation; but the creation we enjoy aroſe out of a chaos, and our greateſt bleſſings appear to have a confuſed beginning.'

Art. 36. *The Village Aſſociation, or the Politics of Edley.* Containing the Soldier's Tale; the Headborough's Miſtake; the Sailor's Tale; the Curate's Quotations; and Old Hubert's Advice. 8vo. pp. 62. 1s. 6d. Ridgway.

The converſations related in this pamphlet are ſuppoſed to have paſſed in a weekly aſſembly of Yorkſhire villagers, under a large oak dedicated to liberty and political knowlege. The principal topics are, the hardſhips of the Britiſh ſoldiers, ſeamen, labourers, and mechanics, and the neceſſity of reform. Paſſages are read from various writers, particularly Locke, Trenchard, Tooke, Rous, Robinſon, and the quondam Mr. Burke.

This very *ſingular aſſociation* is not formed with a view of keeping the people in ignorance, but with the better view of improving their underſtandings.

Art. 37. *Falſehood, Paine, and Company, diſarmed by Truth and Patriotiſm,* and a Dreſſing to the Addreſſer of the "Addreſs to the Addreſſers on the late Proclamation." Alſo, Friendly Caution to "The Friends of the People." Benevolent Retaliation, or Good for Evil; a Diviſion of France into ſeveral free States recommended, &c. By Timothy Shavecloſe, Eſq. an Enemy to Blaſphemers, ſeditious Levellers, and ambitious Hypocrites. 8vo. pp. 93. 2s. Owen. 1793.

From the title of this work, the reader will expect it to be rather of the oratorical than of the argumentative kind; and he will not be diſappointed, provided he be not too claſſical in his notions of oratory. The author's epithets and figures are not, perhaps, exactly ſuch as Cicero would have uſed; nevertheleſs, they *are* epithets and figures, and of an expreſſive kind. Witneſs the variety of characters under which the author of the Rights of Man is depicted; French Citizen Paine; Buffy Paine; Frog Paine; Goliah Paine; the Staymaker; the Poor Cobler; Thomas Paine, who bedaubs whity-brown paper

with

with a blacking bruſh, and who has, like a true child of the father of lies, knowingly and wilfully written, printed, and publiſhed, a diabolical falſehood, with the ſame intention as that of the devil when he utters his lies, to do permanent and widely-extended miſchief.—Witneſs, again, the following animated *proſopopœia:* 'Ye juſtices of the peace in the ſeveral counties of England and Wales! are ye not aſhamed to have holden meetings without the leave of Citizen Thomas Paine? He tells you, very properly, that your conduct *ought to be noticed*, and he honours you with his notice accordingly! Take care of yourſelves!' Witneſs, moreover, the following pretty *paronomaſia:* 'The noiſe and the ſting of a gnat are unpleaſant, but a mere touch annihilates the troubleſome inſect, and ſoon puts an end to the *pain*.' Highly as the indignation and contempt of this writer riſe againſt Thomas Paine and the whole body of republicans, he profeſſes himſelf a friend to parliamentary reform; and he ſays, 'That a reform in the repreſentative ſyſtem of this country is highly expedient, and indeed neceſſary; and that it muſt, at no very diſtant period, take place, no *real patriot* will doubt or deny. We may, therefore, rejoice by anticipation, at the happy accompliſhment of this event.' He adds, 'At a proper time I will take the liberty to delineate a plan, entirely free from dangerous conſequences, and which ſhall remove the abuſes againſt which every true patriot has juſtly complained.'

We muſt own that the writer's preſent performance does not encourage us to entertain very ſanguine expectations concerning his future plan of reform. See alſo Art. 40.

Art. 38. *A Charge delivered to the Grand Jury at the General Quarter Seſſions of the Peace for the County of Suffolk*, holden at Beccles, on Monday, April 8th, 1793. By Samuel Cooper, D.D. Chairman. Publiſhed at the Requeſt of the Court. 8vo. 6d. Cadell. 1793.

It was not to be expected that Dr. C.'s well-known zeal and loyalty would ſuffer him to neglect the opportunity which his ſituation as chairman at a quarter-ſeſſions afforded him, of entering his public proteſt againſt *factious demagogues* and *ambitious republicans*, and exulting in the triumph which has lately been gained over their *artful machinations* and *intriguing efforts:*—but he ſurely ſuffered his zeal to carry him beyond the limits of propriety, when he converted the chair of monition into a ſtage of abuſe, by entertaining the Grand Jury of Suffolk with an invective againſt Thomas Paine for his *immorality*, fraud, impoſture, and *vices*; and when, unable for a moment to forget his high clerical prerogative of denouncing curſes, he, from the ſeat of magiſtracy, poured forth a prediction, that the French nation will ſoon expire merely through its own weakneſs, if the other ſtates of Europe, as the *inſtruments of Providence*, impelled by a *virtuous indignation* at its crimes, do not even *haſten* its deſtruction.

Art. 39. *Mr. Fox's Letter to his worthy and independent Electors of Weſtminſter fully conſidered*, in a Letter to a Friend. 8vo. pp. 78. 1s. 6d. Wingrave. 1793.

In this reply, which comes from the able pen of Mr. Dalrymple, the arguments of Mr. Fox's letter againſt the neceſſity and expediency of the preſent war, and in defence of the propriety of negociating with the ruling powers of France, are diſtinctly examined. It is maintained that the conduct of the French was ſo inſulting and threatening to this country as to render a war neceſſary; that it would have been exceedingly improper for the Britiſh government, after the recall of Lord Gower, to have ſent an ambaſſador to France; and that every thing was done by Adminiſtration which could with propriety be done to prevent a war. Nevertheleſs, though Mr. D. thinks the war to have been unavoidable, he reprobates the continuance of it, longer than ſhall be neceſſary to compel the French government to abandon their romantic project of fraternizing all nations, and to confine themſelves to the arrangement of their internal affairs. ‘ This country, (ſays Mr. D.) would be to blame indeed, if, from the viſionary proſpect of conquering France, it was madly to engage not to ſheath the ſword till a counter-revolution was effected, and to reject, or not cultivate any proſpect of an honourable peace, ſhould the diſpoſitions of the French councils tend to that point.’

A brief review is here taken of the riſe and progreſs of the French revolution, and ſeveral capital errors in the conſtituent aſſembly are pointed out; particularly the ſelf-denying ordinance, by which they precluded themſelves from being re-elected; and their not making ſome intermediate negative, or power of ſuſpenſion at leaſt, between the deliberative and executive parts of government. The argumentative part of theſe remarks would not have appeared with leſs weight, had the author been more careful to refrain from invective.

Art. 40. *The Aſs and the Sick Lion*; or the cruel and inſulting Mercies of Thomas Paine, the Staymaker, towards the late King of France; exemplified in an Analyſis of his Reaſons for wiſhing to preſerve the Life of Louis Capet, lately publiſhed. By Timothy Shaveecloſe, Eſq. 8vo. 1s. Owen. 1793.

We can diſcover no other purpoſe for which this pamphlet was publiſhed, than to give the writer an opportunity of venting his indignation againſt the author of the Rights of Man, for—voting on the ſide of mercy, againſt the decree which ſentenced the late unfortunate King of France to death. The ſpeech, which recommended it to the Convention to permit the United States of America to become the ſafeguard and aſylum of Louis Capet, is trodden under foot with contempt as ‘ the ſtaymaker's audacious nonſenſe;’ and is execrated with indignation as an emanation of a wicked and diſtempered mind:—the author is called a vile reptile, who has polluted by his breath the air of England; and Britons are required to bluſh, when they recollect that *this Being was born a Briton.*

Art. 41. *The Antigallican*; or, Strictures on the preſent Form of Government eſtabliſhed in France. 8vo. pp. 100. 1s. 6d. Faulder. 1793.

The example of France is here held up as a warning to Great Britain not to be guilty of political ſuicide. The exceſſes and miſchiefs which have been produced in that country, without any allowance for the peculiar character and external circumſtances of the French people, are imputed to their preſent political ſyſtem; and Engliſhmen are entreated not to commence a plan of political regeneration, which muſt terminate in the deſtruction of order and virtue. Much declamation is employed in expoſing the miſchievous conſequences of an equalization of property; and ſome pains are taken to aſſert the neceſſity of making property the ground of the right of election for members of parliament.

Art. 42. *Remarks on a Pamphlet, publiſhed as Mr. Fox's Speech* at the Opening of Parliament, including ſome Obſervations on the Nature and Cauſes of the preſent War. 8vo. pp. 83. 1s. 6d. Faulder. 1793.

Thoſe who agree with us in thinking that the ſpeech here criticized was an eminent proof of Mr. Fox's wiſdom and integrity, will not, we imagine, ſee reaſon to alter their opinion from any thing which they will find in this pamphlet. The writer goes beyond the immediate object of his remarks, in a compariſon of the reſources of Great Britain and France for the preſent war. Tables are given of the receipt and expenditure of France from 1773 to 1793, of the depreciation of aſſignats, of the reſources of France, and of its national debt.

Art. 43. *An Inquiry into the Cauſes of the preſent Derangement of Public Credit in Great Britain.* Occaſioned by Mr. Pitt's Speech in the Houſe of Commons, on the 27th of March laſt. To which *is* added, ſome Hints to the Legiſlature for the Formation of a Plan for the immediate Employment of the numerous deſtitute Poor. 8vo. pp. 49. 1s. Robinſons. 1793.

The ſhock lately given to credit has been attended with ſo many private calamities, and threatens ſuch alarming conſequences to the public, that there is an immediate call for the exerciſe of all the wiſdom of the nation, both individual and collective, in providing a ſpeedy remedy for the gathering evil. In the preſent pamphlet, the intelligent writer gives a brief ſketch of the riſe and progreſs of national and commercial credit, and imputes its ſudden derangement to the prevalence of political ſuſpicion and alarm, and to the commencement of a war with France. As ſoon as the Crown and Anchor Aſſociation had given out that the public peace and order were in danger, and it had been declared, from a higher quarter, that evil-minded perſons were employing their utmoſt induſtry to ſubvert the laws and conſtitution, and to deſtroy all order and government in this realm, a general apprehenſion, it is ſaid, was awakened for the public ſafety; thouſands of hearts trembled for the property and credit which they had engaged in the operations of commerce; and every perſon's attention was immediately directed toward his own ſecurity.

'The nation, (ſays the inquirer,) now ſuffers in its credit and its commerce, from the union of theſe mighty miſchiefs, the fear of internal commotion, and the operations of foreign war. By the former, we have already ſhewn, that the bankers were inſtantly affected, and their connections and dependencies unavoidably ſuffered. By the latter, the demands for foreign markets are nearly annihilated, remittances are impeded, and in the caſe of France, by the provocation which the bill for preventing traiterous correſpondence has probably given, are totally cut off to the amount of many millions. The price of raw materials coming from beyond the ſea, muſt, by the delay which war always occaſions, and the high rate of inſurance, be greatly increaſed; whilſt, by the loſs of the foreign, and the ſtagnation of our internal trade, the manufacturers find it difficult to procure a market for their goods. In ſhort, the whole ſyſtem is diſturbed; it is thrown out of its courſe; and the conſequences yet to be dreaded require the union of all heads and all hands, if by any poſſibility they may be diminiſhed, or in any degree avoided.'

Theſe obſervations are followed by a more particular repreſentation of the inconveniences now ſuffered, and ſtill to be feared, both by the merchant and the manufacturer, and, in their more remote conſequences, by the whole community. As the moſt likely means of preventing the farther extenſion of theſe calamities, the writer recommends the exerciſe of a mutual ſpirit of forbearance by thoſe who have no immediate occaſion to remove their property, and a rigid determination at preſent to iſſue neither notes of hand, nor bills of exchange, in any caſe, in which the proviſion for the payment is dependent on a contingency. Other ſeaſonable hints, of an œconomical kind, are ſuggeſted, among which is that of employing the diſtreſſed poor in public works, and particularly in making navigable canals.

Art. 44. *Remarks on the Conduct, Principles, and Publications, of the Aſſociation at the Crown and Anchor in the Strand,* for preſerving Liberty and Property againſt Republicans and Levellers. 8vo. 1s. T. Evans. 1793.

If it were not certain that, in a free country like Great Britain, aſſociations of private individuals for the purpoſe of exhibiting informations, or inſtituting proſecutions, againſt their fellow-citizens, for what they may deem too great freedom in writing or in ſpeaking, can be nothing elſe than *Ephemeras*, produced in a moment of political phrenzy, only to expire as ſoon as the phrenzy is over,—ſuch a publication as the preſent might deſerve to be recommended to the peruſal of every Briton, as a full refutation of the principles on which ſome late aſſociations have been formed, and a complete expoſure of their proceedings. Referring to the pamphlet for particulars, we ſhall quote the author's general concluſion:

' Upon a due conſideration of the origin, the progreſs, and the conduct of the Crown and Anchor Aſſociation, we may venture to aſſert, that it is a ſociety which can deſerve no countenance or ſupport from any man, who is a ſincere and enlightened friend to the liberties of his country. Under the pretence of maintaining and preſerving the conſtitution, their conduct and publications are in direct oppoſition to its genuine principles. But it cannot be ſuppoſed that the deceptions, which have been employed to induce the people to concur in ſuch aſſociations, can much longer be practiſed with ſucceſs. The period is probably not far diſtant, when even the loweſt of the vulgar will diſcern, that depriving men of the freedom of the preſs, and of the freedom of ſpeech, is not maintaining liberty and the conſtitution. It was not by aſſociations in ſupport of the prerogative, or for extending its influence, that the rights of Engliſhmen were eſtabliſhed. It was not by an implicit faith in miniſters of ſtate, it was not by ſervility to courtiers or to kings, that England has been rendered reſpectable and diſtinguiſhed among the nations of Europe. It was by the prevalence of the principles of PUBLIC LIBERTY, that this country attained to its preſent greatneſs; and it is by an adherence to theſe principles only, that its ſplendour and its proſperity can be continued.'

Setting political principles out of the queſtion, this tract is evidently the work of a man of ſenſe, and literary abilities,—well acquainted with the ſtate of politics and the party-altercations of the times.

Art. 45. *The Motives and Conſequences of the preſent War impartially conſidered.* 8vo. pp. 67. 1s. 6d. Pridden.

In this well-written pamphlet, the author undertakes to prove that the preſent war is, on the part of Great Britain, founded on good policy, on juſtice, and even on the neceſſity of ſelf-defence. The arguments employed by Adminiſtration and its friends are here reduced within a narrow compaſs, and are thus advanced into the political field with greater efficacy. The pamphlet is incapable of abridgement. All parts of it are not equally convincing: but if there be a merit in reconciling the public mind to the meaſures of Government, and in teaching mankind to bear individual ſufferings for the ſake of national advantages, this pamphlet poſſeſſes ſuch merit in a conſiderable degree.

Art. 46. *The propoſed Reform of the Repreſentation of the Counties of Scotland conſidered.* By Robert Ferguſſon, Eſq. of Lincoln's Inn. 8vo. pp. 52. 2s. Debrett. 1793.

This pamphlet conſiſts of two parts: the firſt containing a ſketch of the hiſtory of repreſentation in Scotland; and the ſecond treating the ſubject announced in the title. The hiſtorical part had already been explained by a variety of authors; though we do not recollect that any of them have drawn from it the following concluſion: 'That the *actual* property, independently of the difference in the value of money, &c. which at the end of the 16th century entitled the holder to a ſeat in parliament, at the end of the 18th affords only two votes for a repreſentative.' The projected reform is reduced to two heads, the reduction of the qualification of electors to 100l. Scots, and the veſting the right of voting in the real proprietor, not in the ſuperior, of lands. The Scottiſh reform, therefore, is far more limited in its object than that propoſed for England. The one extends to a new-modelling of the whole ſyſtem of repreſentation; the other is limited to the acquiring a more independent and more reſpectable repreſentation of landed property. The pamphlet is written with temper, and with conſiderable information on the ſubject.

NATURAL HISTORY *and* GARDENING.

Art. 47. *A New Syſtem of the Natural Hiſtory of Quadrupeds, Birds, Fiſhes, and Inſects.* In Three Volumes. Vols. II. III. 8vo. pp. about 570 in each. 1l. 1s. boards. Cadell.

To what we obſerved on the appearance of the firſt volume *, we have only now to add that the plan is completed, according to the diſtinctions expreſſed in the title-page: but, to complete a ſyſtem of zoology, required an order of animals which we have not been able to find in theſe volumes, and that is, the numerous family of reptiles; together with ſome animals of amphibious and ambiguous nature, not here to be ſeen. The tables of contents prefixed to the volumes preſerve the claſſes in their proper order: but a general Engliſh index is wanting; and it had been well if the popular names had been given to the inſects repreſented in the plates, as well as the generic appellations. Nevertheleſs, this is, on the whole, a compendious regular work, which exhibits the natural hiſtory of animals in a methodical manner.

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* Rev. N. S. vol. V, p. 462.

Art. 48. *An Eſſay upon Gardening*, containing a Catalogue of Exotic Plants for the Stoves and Green-houſes of the Britiſh Gardens: the beſt Method of planting the Hot-houſe Vine; with Directions for obtaining and preparing proper Earths and Compoſitions, to preſerve tender Exotics; Obſervations on the Hiſtory of Gardening; and a Contraſt of the ancient with the modern Taſte. By Richard Steele, late of Thirſk, but now of Sion-hill, (near Thirſk,) in the County of York. 4to. pp. 261. 1l. 5s. boards. White, &c. 1793.

Mr. Steele has prepared for his brethren two full catalogues of exotics, the one of abiding plants, the other of annuals and perennials, all marked with their proper diſtinctions; and theſe catalogues are accompanied with brief correſponding inſtructions for their propagation and culture; which may qualify the volume to be a uſeful remembrancer to young gardeners, on undertaking the management of a ſtove and green-houſe, or to gentlemen who amuſe themſelves with ſuch employment. We think, however, that his ſubjects might have been more connected, had he thrown the whole matter into the form of a dictionary, under one alphabet.

The publication is patronized by a reſpectable liſt of ſubſcribers.

NOVEL.

Art. 49. *The Conflict*, a Sentimental Tale, in a Series of Letters. By M. Heron, Newcaſtle. 12mo. 2 Vols. 4s. ſewed. Deighton. 1793.

A few ordinary incidents, which diſcover little invention in the contrivance or ingenuity in the arrangement, are here expanded through two ſmall volumes, and rendered *ſentimental* by the frequent inſertion of violent exclamations. The chief merit of the tale is its morality, which is unexceptionable.

EDUCATION.

Art. 50. *Reflections upon the Education of Children in Charity Schools*; with the Outlines of a Plan of appropriate Inſtruction for the Children of the Poor; ſubmitted to the Conſideration of the Patrons of Schools of every Denomination, ſupported by Charity. By Mrs. Trimmer. 8vo. pp. 58. 1s. Longman. 1792.

To thoſe who are employed in the benevolent deſign of ſuperintending charity-ſchools, this publication, written by one who has much practical knowlege of the ſubject, will be exceedingly uſeful. It ſuggeſts hints concerning inſtitutions of this kind, and particularly with reſpect to *day-ſchools of induſtry*, which, by mixing labour with learning, well deſerve the attention of the humane and public-ſpirited. Mrs. T. has provided a ſet of books, which form a courſe of inſtruction particularly deſigned for the uſe of children in the lower orders of ſociety. Some account is here given of this courſe, from which we learn that Mrs. Trimmer does not confine her religious inſtructions to the moral part of the ſcriptures. She aſſerts, from her own experience, that it is as practicable to teach children every point of chriſtian doctrine, as the plaineſt moral precept of the Old and New Teſtament; and ſhe corroborates her opinion by the authority of Biſhop Horſley. After all, however, we muſt be allowed to queſtion whether thoſe abſtruſe doctrines which have perplexed the underſtandings of the learned, and confounded " the wiſdom of the wiſe," be proper ſubjects of inſtruction in charity ſchools.

POETRY *and* DRAMATIC.

Art. 51. *Stonehenge.* A Poem. 4to. pp. 20. 1s. Robſon. 1792.

This poem, inſcribed to Edward Jerningham, Eſq is written with much ſmoothneſs in heroic verſe. Some new combinations of words occur in it, as in the lines:

> ' How, and from whom, th' *unperiſh'd* dome aroſe,'
>
> *
>
> ' And *drops* the cloud-hid turret to its baſe.'
>
> *
>
> ' Commixt with bards who troll the *memory'd* lay.'
>
> *
>
> ' And ſpread their *wolf-flea'd* mantles for their feet.'
>
> *
>
> ' Hark! the *burſt* anthem ſwells its notes around,
> And *ſtructur'd* rocks grow vocal with the ſound.'
>
> *
>
> ' They *glow'd* their virtues living in the ſon.'

Theſe do not ſtrike us as being altogether happy. We alſo find one or two new words, as in the line

> ' The *ewas* loſt aſſiſt me to regain,'

which do not look like errors of the preſs. So much for the poetry; let us now attend to the matter.

The introductory compliment to the author of Il Latte, The Nun, Honoria, and the Riſe of Scandinavian Poetry, &c. might juſtly have been ſtronger. The theory of Stonehenge, which this author has patronized, is the opinion that it was a Druidical cathedral, erected by the induſtrious zeal of our anceſtors, for the purpoſes of national worſhip. This naturally affords him an opportunity of repeating the now familiar tale of white-rob'd Druids catching in their garments the miſletoe,

> ' Cut by th' empyreal bill now borne to view.'

We are told, however, ſomewhat inconſiſtently, that in theſe *myſterious circles* of rock, the prieſt

> ' For furious Odin might obteſt the ſkies:'

but if the pile were erected by the worſhippers of Odin, the Saxons, or

Danes, it was not a temple in which the elevation of the miſletoe was practiſed, this being a ſolemnity of the Britiſh and Gauliſh religions. Probably, however, this ring of huge ſtones was not a religious, but a political place of aſſembly, the amphitheatre in which the Pendragon, or elective chief of the Britons, was *choſen* by the collected nation. The whole conſtruction is remarkably adapted to this purpoſe, if we ſuppoſe that each candidate ſtationed himſelf on one of the three or ſix (for it is difficult to aſcertain which) horizontal ſtones, which ſeem to have lain as lintels on the three or ſix pairs of perpendicular ſtones originally ſurrounding the central altar; and that the mode of voting was, after approaching the altar, to walk under the porch or gateway on which the approved candidate ſtood conſpicuous. Two men below might conveniently count the perſons paſſing through the porch; and the exterior wall of interſtitial ſtones was well fitted to keep out a diſorderly multitude. We would not, however, be underſtood to inſinuate that poets, and all thoſe who cultivate the fine arts, are abſolutely bound to employ them only in impreſſing opinions to whoſe evidence they have, on inquiry, aſſented: but when a work of art is not, as ſuch, of any value, it is natural to ſeek for the object of the compoſition in the inſtruction which it may afford.

Mr. Kett of Oxford, whoſe juvenile poems were reviewed in our laſt number, has ſome elegant lines addreſſed to STONEHENGE, which we had ſome intention of inſerting in our critique, but the preſſure of other matter obliged us to omit them.

Art. 52. *A familiar Epiſtle, on the Juvenile Exerciſes of the young Gentlemen in Charter-Houſe.* To which is added, a Token of Reſpect to the Memory of Mr. Thomas Sutton, Munificent Endower of Charter-Houſe. *Wrote* on the anniverſary Commemoration, called Founder's Day, December 12th, 1792. Together with a Card of Reſpect to a Lady, and her Daughter, on their preſenting the Author with an elegant Aſſemblage of Flowers. By James Kenton, P. B. of Charter-Houſe. 8vo. 4d. Riſdel, No. 13, Crown-ſtreet, Soho. 1793.

The efforts of the juvenile Muſe ſhould not be ſternly repreſſed by the frowns of criticiſm. The verſes of Mr. Kenton contain ſome good ſentiments, and good advice to the young gentlemen, but not many of the claſſical graces of poetry.

Art. 53. *Caſino*; a Mock Heroic Poem. Dedicated by Permiſſion to her Grace the Ducheſs of Bolton. To which is added, an Appendix; containing the Laws of the Game of Caſino, and Rules and Directions for playing it. 4to. pp. 32. 2s. 6d. Bell, Oxford-ſtreet.

This ſhort poem of eight pages celebrates a new game with cards, our total ignorance of which we feel no kind of reluctance in confeſſing. The poem is worthy of the ſubject, and is followed by the laws of the game in proſe. The author informs us that 'the knowlege of the game is at this time almoſt confined to the circles of faſhion.' We hope it will remain confined there; for very little ever comes from thoſe circles, which the uſeful claſſes of mankind can learn without being ſomewhat the worſe for their knowlege. For this reaſon, we do not object to this publication for containing no deſcription of the game familiar enough to inſtruct the ignorant how to play it.

Art. 54. *A Monitory Addreſs to Great Britain*; a Poem in ſix Parts. To which is added, Britain's Remembrancer, &c. 8vo. pp. 339. 4s. Boards. Guthrie, Edinburgh; Button, Newington Cauſeway, London. 1792.

The author of this addreſs ſeems to have choſen the poetical form from reſpect to the maxim,

> " A *verſe* may catch him who a *ſermon* flies:"

but the verſe, in order to anſwer the end, ought to have in it ſomething more captivating than a ſermon; which mark of preference we do not perceive in the preſent performance. It is, in truth, a long and tedious *rhiming ſermon*; wherein the age is ſolemnly reproved for its vices, but without any enlivening ſtrokes of wit, or any amuſing embelliſhments of fancy.

Art. 55. *Hartford Bridge*: or, the Skirts of the Camp. An Operatic Farce, in two Acts. Performed at the Theatre Royal, Covent Garden. Written by Mr. Pearce. 8vo. 1s. Longman. 1793.

Temporary circumſtances, incidents, and ſcenes, are a common and not a blameable reſource of the ſtage, eſpecially in its lighter productions. In the ſummer of 1792, the camps which government thought proper to appoint were the reſort of the indolent, the diſſipated, and the fooliſh; every opportunity which the nation could deſire of expending its money in public pleaſures, and in private, was afforded. The author of this farce has pourtrayed a part of this temporary frenzy of camp-pitching, and camp-viſiting. We think the ſubject rich enough to have ſingly claimed his whole attention: but he ſoon quits the tented field in order to introduce us to a traveller, whom he has delineated with conſiderable ſucceſs, and whoſe character a then recent publication ſeems to have ſuggeſted, but with what juſtice we by no means pretend to determine. Peregrine, the traveller of the farce, is an egotiſt, who can think and talk only of himſelf and his adventures; the ſtrangeſt of which, he appears to imagine, derive their greateſt worth from their tendency to diſplay him, the hero of them all.

Many compliments are paid in the advertiſement, and one in particular to Mr. Shield; whoſe airs have been ſo popular, and whoſe muſic is in general ſo heartily welcomed, that we have every reaſon to believe he well deſerves the praiſe which he ſo frequently gains. For our notice of the ſongs in this farce, we refer to p. 457, vol. ix.

Art. 56. *The Midnight Wanderers*: a Comic Opera. In two Acts. Performed at the Theatre Royal, Covent Garden. Written by Mr. Pearce. 8vo. 1s. Longman. 1793.

There is conſiderable imagination in ſome of the incidents and ſcenery of this little piece: but it is rather imagination in embryo than embodied and brought to light. More perſeverance and more thinking were required to produce the effect for which the author hoped; and conſequently it is inferior to the preceding piece, Hartford Bridge. Of this we ſuſpect that he himſelf had either a full or a latent perception, from the motto which he has inſerted in his title-page[*]. The ſongs were before mentioned, page 458, vol. x. of our New Series.

Art. 57. *Sprigs of Laurel:* a Comic Opera, in two Acts. As performed, with univerſal Applauſe, at the Theatre Royal, Covent Garden. Written by John O'Keeffe. 8vo. 1s. Longman. 1793.

'With univerſal applauſe.' So ſays the title-page. Ridicule has rendered bombaſt in dedications leſs faſhionable than it was in the laſt age; we hope its influence will extend to prefaces and title-pages. Sprigs of Laurel is a farce and an opera; that is, it has two claims of cuſtom to be improbable and abſurd, whenever it is convenient to the author. It contains, however, many ſtrokes of true humour, fancy, and generous ſentiment: but we are ſorry that its parts are ſo diſjointed, that it is written in ſo ſlovenly a ſpirit, and that the author has ſo little regard for accuracy and common ſenſe, that he has either not corrected the preſs, or has been ſo negligent as frequently to leave the text all but unintelligible. The pernicious ſpirit of encouraging national prejudices, and of teaching vulgar minds ſtill to believe that the epithets French and Engliſh ſuppoſe vice and virtue, is ſo prevalent in this piece as to be extremely obnoxious. The politics too, for it dabbles in *politics*, are evidently not written from the heart, for the ſentiments contradict each other, but from the paultry motive of catching applauſe, be it juſt or unjuſt, moral or immoral.

Art. 58. *The Female Duelliſt:* an After-piece. With Songs ſet to Muſic by Mr. Suett; as it was performed at the King's Theatre, in the Haymarket, by his Majeſty's Company from the Theatre Royal, Drury-lane. 8vo. 1s Owen and Baldwin. 1793.

In the advertiſement, the reader is informed that, 'for the leading character, and various incidents in the *Female Duelliſt*, the author is much indebted to Beaumont and Fletcher's comedy of *Love's Cure*, or the *Martial Maid*.' The manners of this piece are ſo little known to the Engliſh nation, or at leaſt to the preſent age, that its effect either in the cloſet or on the ſtage cannot be great. Spaniſh lovers, Spaniſh jealouſy, Spaniſh honour, convenient duennas, frightened ſervants, garden walls, romantic valour, buffoon cowardice, extravagant revenge, duels, and diſguiſes, form a farrago with which we are unacquainted, and in which we therefore can take but little intereſt. There is a jargon likewiſe in the language of this after-piece which the author perhaps might perſuade himſelf was characteriſtic, but which it is very evident was the effect of indolence.

Art. 59. *Notoriety*, a Comedy. As it is performed at the Theatre Royal, Covent Garden. By Frederick Reynolds. 8vo. 1s. 6d. Longman. 1793.

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[*] "Speriam' che 'l Sol cadente anco rinaſce;
"Il ciel, quando men' luce,
"L'aſpettato Seren' ſpeſſo n' adduce!"

GUARIN. PAST. FID.

Who does not hope the ſetting ſun may riſe,
And ſudden day pervade the clouded ſkies?

If our readers will turn to page 160 of the preſent volume, they will find a criticiſm on the Dramatiſt, which ſufficiently characterizes all the productions of this author. Notoriety, however, we are ſorry to find, is inferior to the Dramatiſt. The character on which it depends for ſupport, Nominal, who ſeeks fame by rendering himſelf notorious, is not ſo happily choſen as the Dramatiſt; the motives which induce him to act are not ſo ſtrong; and his eccentricities for that reaſon are leſs probable. Many parts of the play are abſurd beyond credibility; but the grand reſource of the author is, an inceſſant watchfulneſs to keep himſelf and his audience awake. If he can but excite attention, he feels no ſcruple as to the abſurdity of the means. Could he reduce his fables, perſons, and ſentiments, to order and conſiſtency, and ſtill preſerve the ſame animation, he would be a very ſucceſsful writer; and would no longer continue the buffoon of the vulgar, the ſport of the malicious, and the pity of the wiſe.

Art. 60. *How to grow Rich:* a Comedy. As it is performed at the Theatre Royal, Covent Garden. By Frederick Reynolds. 8vo. 1s. 6d. Longman. 1793.

Mr. Reynolds is ſtill the ſame man. We have only to ſay that we think the preſent piece ſuperior to his Notoriety, but not equal to his Dramatiſt; that his efforts to produce character are much greater and more effectual than his attempts at fable; and that incongruity is the giant whom he has yet to vanquiſh.

Art. 61. *Songs and Choruſſes in the comic Opera of the Armorer.* As performed at the Theatre Royal, Covent Garden. 8vo. 6d. Dilly. 1793.

It appears to be received as a maxim, we know not why, that poetry, written to be ſet to muſic, eſpecially for the ſtage, has a licence to be irregular, unconnected, ungrammatical, and inſipid. Mr. Cumberland* has not availed himſelf of this licence ſo induſtriouſly as ſome of his rivals have done, but he has certainly taken greater freedoms than could have been expected from a man of his known reading, taſte, and judgment. We are ſorry for it; the example may increaſe an evil that is in much want of reform. In the ſongs, indeed, are many lines which we could have been glad to have found in better company: but they only remind us that the author is not merely negligent of his own fame, but of that general good taſte of which it becomes him to be the guardian.

Art. 62. *The Pad,* a Farce, in one Act. As performed at the Theatre Royal, Covent Garden, with great Applauſe. By Robert Woodbridge. 8vo. 1s. Parſons. 1793.

The whim which ſome ladies have lately taken of wearing a protuberance about the waiſt, called a pad, a ſuccedaneum as we ſuppoſe for the ceſtus of Venus, is the ſubject of the above piece. A captain returned from a ſea voyage, a young lover on the point of marriage, and an old baronet in want of an heir, with their wives and miſtreſs, are the perſons who are tormented by the appearances produced by the pad. The ſubject itſelf is ſlight, and the effect produced is feeble: but the ſatire and the moral are juſt.

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* Mr. Cumberland is the reputed, and we believe the real, author of this piece.

Art. 63. *The Coventry Act:* a Comedy, in three Acts. As performed at the Theatre Royal, Norwich, January 16th, 1793. 8vo. 1s. 6d. Robinſons.

Should the reader of this comedy expect ſtrong emotions, of any kind, his expectations will be deceived. It is light ſummer reading, with a thin mixture of pleaſantry, ſentiment, politeneſs, learning, taſte, and the manners of well-bred people. The author ſeems to conſider himſelf as writing to a polite circle, and if he can amuſe this aſſemblage, his ambition is tolerably well ſatisfied. If this be the caſe, it is to be lamented; for were his ambition active enough, and better directed, we think it might produce much greater effects. The tone which he aſſumes is of a pleaſing kind, but it is by no means ſufficiently ſonorous. He has many words but little paſſion: the true art of writing inculcates the reverſe.

MISCELLANEOUS.

Art. 64. *A Selection from the Harleian Miſcellany,* of Tracts which principally regard the Engliſh Hiſtory; of which many are referred to by Hume. 4to. pp. 571. 1l. 1s. Boards. Kearſley. 1793.

The Harleian Miſcellany, conſiſting of curious old original papers, has been for many years in the poſſeſſion of the public; the ſelection here made is introduced by the following advertiſement:

'The ſcarcity and high price of the Harleian Miſcellany, has induced the editor of the following work to offer it to the public. It is compoſed of a ſelection of thoſe pieces which regard our own hiſtory, and which have been chiefly arranged in chronological order. The volume contains in quantity one ſixth of the Miſcellany, and the price of it is a guinea, only one twelfth of what the original work now ſells for.'

The papers now reprinted relate to different intereſting periods of our hiſtory; from the reign of William the Conqueror, down to the time of Biſhop Atterbury.

Art. 65. *A Trip to Holy-head in a Mail Coach with a Churchman and a Diſſenter, in the Year* 1793. 8vo. pp. 137. 2s. Law.

The monopolizing ſyſtem of policy, however convenient it may be to thoſe who enjoy the benefit of the monopoly, is inevitably productive of miſchief to the ſtate, by creating and perpetually preſerving entire bodies of oppreſſed or neglected citizens, who will clog the wheels of government with murmurs and complaints. It is ſo very evident that the only way to produce unanimity among the members of a ſtate is to remove the cauſes of alienation, by ſuppreſſing, if poſſible, all thoſe diſtinctions that, in the degree in which they afford elevation and privilege to any one part of the community, humble and degrade the reſt; that it is ſurprizing to ſee enlightened citizens ſtill adhering with ſo much pertinacity to the narrow and irritating plan of excluſion. As long as this plan is held ſacred, diſſenters muſt be expected to rank, for the moſt part, under the reforming and antiminiſterial ſtandard: but it ſeems unreaſonable, and injurious, to infer that they are, as a body, hoſtile to the government under which they live. The fact certainly is, that, however ſolicitous to obtain a redreſs of their grievances, they are, with perhaps a few individual exceptions, ſteady friends to the Britiſh conſtitution, and to the preſent reigning family: this it appears to be the principal buſineſs of the preſent pamphlet to aſſert and to eſtabliſh. In the mode of familiar converſation, the writer gives an accurate view of the principles and political conduct of the diſſenters; he ſtates the grounds on which they requeſt a repeal of the teſt and corporation acts; and he vindicates them from the charge of diſloyalty. By ſome of his brethren, he may perhaps be blamed for caſting individual cenſure where praiſe has been due, and for being too laviſh of his conceſſions. Such a temperate pamphlet is, however, very ſeaſonable, and may contribute materially toward the removal of popular prejudices.

Art. 66. *An Oration on the Diſcovery of America.* Delivered in London, October the 12th, 1792, being three hundred Years from the Day on which Columbus landed in the New World: with an Appendix, containing a Deſcription of the City of Waſhington, in the Diſtrict of Columbia; illuſtrated with an engraving. By Elhahan Wincheſter. 8vo. pp. 77. 1s. 6d. Parſons. 1792.

Though we cannot beſtow on this oration the praiſe of having ſucceſsfully rivalled either the celebrated models of panegyric tranſmitted to us from the ancients, or the beautiful *eloges* which the modern Gallic ſchool has produced, yet it has the merit of bearing an honourable teſtimony to a character of diſtinguiſhed fame, the centenary of whoſe great diſcovery is certainly much more entitled to celebration, than that of the moſt illuſtrious victory which ever adorned the pages of hiſtory.—We have often had occaſion to complain that authors promiſe more than they perform. Mr. W. on the contrary, treats his reader with much more than his title-page gives him reaſon to expect. Beſide a curious deſcription and plan of the intended great, magnificent, and commodious city of WASHINGTON, the building of which is actually going forward, the pamphlet contains political hymns for America, compoſed during the late war, and a ſketch of the life and character of General Waſhington.

Art. 67. *The Signs of the Times:* or, The Overthrow of the Papal Tyranny in France, the Prelude of Deſtruction to Popery and Deſpotiſm; but of Peace to Mankind. By J. Bicheno. 8vo. pp. 64. 1s. 6d Parſons.

After all that has been done by the profound Mede, the immortal Newton, the ingenious Lowman, and a hundred other interpreters, to explain the Revelation of St. John, ſtill, as if the true key to this myſterious book had not yet been found, new explanations of theſe prophecies are from time to time offered to the public, ſupported by plauſible conjectures, and by ingenious applications of the obſcure language of this book to modern events. Mr. Bicheno, with much ingenuity, we confeſs, but we fear with little better ſucceſs than his predeceſſors in this walk have experienced, finds Louis XIV. of France, or the tyranny of the Capets, as perfected by that monarch, in the ſecond beaſt of the Revelation; and he reads, in the ſubſequent predictions, the ſpeedy deſtruction of all deſpotiſm, both civil and eccleſiaſtical. It is not a difficult taſk to find hiſtorical events, to which the enigmatical deſcriptions of this book may ſeem to bear a reſemblance: but to prove that theſe events were the real ſubject of the predictions, *hoc opus, hic labor eſt*. When we find that, with all Mr. Bicheno's acuteneſs, he is obliged in one place to underſtand by *three days and a half*, 105 days, and, in another by a *thouſand* years, *nineteen* years; when, again, we find it ſtill doubtful, whether by the *angel pouring out his vial upon the ſun*, we are to underſtand the divine viſitation of a great *drought* or exceſſive *wet*, or the deſtruction of the Emperor, or of the king of Spain, or of Louis the Fourteenth, who took the ſun for his emblem, or (as Mr. B. thinks,) the deſtruction of deſpotiſm in general;—what encouragement have we to hope for the developement of theſe myſteries?

Art. 68. *The Military Magazine.* To be continued every three Months. Small 12mo. p. 222. 5s. ſewed. Egertons, &c. 1793.

Light yet profitable camp amuſement for military loungers.

Art. 69. *Short Rules for playing the Game of Caſino*; by Robert Long. Lilliputian 12mo. 6d. Owen, Piccadilly, &c.

This publication is a rival to the poem on this ſubject* in the proſaic part of the compoſition, as a report of the ſtatutes of the game; and Mr. Robert Long is under the laſh of that author's criticiſm as a falſe reporter. We do not attempt to interfere in a ſubject, which is confeſſedly beyond our knowlege: but we all underſtand truth and juſtice, and we cannot paſs over an inſtance wherein both are violated to the prejudice of Mr. Robert Long. We underſtand, from each of theſe authors, that the ſcore of the game is eleven points; the poet laureat of the game declares the lurch to be five, and, in a note, charges Mr. R. L. with aſſerting the lurch to be ſix: now Mr. R. L. knows better than to affirm any ſuch thing; he ſays ſimply 'ſix points gained *ſave* the lurch;' which muſt be true, and ſaves his credit.

THEOLOGY, POLEMICS, *and* ECCLESIASTICAL AFFAIRS.

Art. 70. *A Charge*, addreſſed to the Clergy of any Dioceſe in the Kingdom. 8vo. 6d. Rivingtons. 1791.

This is a ſerious call on the clergy to be diligent and exemplary in the diſcharge of their duty, and to counteract the influence of the *dangerous doctrines* which are at preſent ſo induſtriouſly circulated, by the quiet infuſion of principles which are calculated to render their countrymen ſober, orderly, and happy. The writer ſtates it, as the firſt duty of the clergy, to promote among the people a ſenſe of ſubordination and quiet ſubmiſſion; and he ſpeaks of an *image of divine authority* which ought to be reverenced in the perſon of the maſter, the parent, and the magiſtrate.—A ſenſe of ſubordination is certainly very neceſſary to the peace of ſociety; yet, in the name of all that is dear to man, let it not be that ignorant abject ſervility which crouches under every burthen: but, rather, that enlightened conviction of the neceſſity of ſubmitting to legal and equitable authority, which leaves the human mind in full poſſeſſion of its native energy.

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* See page 345, Art. 53.

Art. 71. *An Addreſs delivered at the Engliſh Church at Rotterdam,* previous to the Thankſgiving Service, on Wedneſday Evening, April 10th, 1793, for the Total Retreat of the French, from the Dutch Territories. By John Hall. 8vo. 1s. Dilly.

The doctrine of an univerſal Providence, by which all events are directed to the general good, is rational and ſublime: but to imagine a ſpecial interpoſition of Divine Providence, in all events which happen to promote the perſonal intereſts, or to coincide in the narrow prejudices, of individuals, is of the very eſſence of enthuſiaſm. Something of this ſort we remark in the preſent addreſs. The author, after drawing a dreadful picture of the conſequences which were to be apprehended from the ſucceſs of the French in their attack on Holland, (a picture in which, among other particulars, he comprehends the total and irrevocable abolition of religious worſhip,) conſiders the deliverance of Holland, and particularly the preſervation of the garriſon of Williamſtadt, as ſo *ſingular* an interpoſition of Divine Providence, that he is at a loſs whether to call it a miracle, or not a miracle. He adds, 'Neither is this the only one which theſe provinces have lately experienced. The preſent eſtabliſhed government has been twice preſerved from deſtruction in a very ſhort period of time; firſt, by the *providential entrance* of the *Pruſſian army*, who came to ſave it, and now by the *providential retreat* of a French army, who came to deſtroy it.'—May we not be allowed, without incurring any charge of impiety, to aſk, would not the contrary events, had they happened, have been as *providential* as thoſe which are here celebrated?

Art. 72. *To the Great and Learned among Chriſtians, the Humble Petition of a Number of Poor, Loyal, Unlearned Chriſtians.* Together with plain Queſtions, ſtated for direct and unequivocal Anſwers, to Joſeph Prieſtley, LL.D. F.R.S. and other the Champions of what they call Reformation. The whole intended to repreſent theſe Innovations to public View in their true Colours, and to ſhew that Attachment to the Chriſtian Religion, as recorded in the Sacred Scriptures, is the beſt Preſervative to the Peace of the State and the Welfare of Mankind. 8vo. pp. 76. 1s. Rivingtons. 1792.

This is an artful attempt, by means of texts of ſcripture, which are ſtrung together without connexion or explanation, to inflame the minds of the common people againſt the Unitarian ſect, and their preſent leader Dr. Prieſtley. As we find in the pamphlet nothing like diſpaſſionate reaſoning, accurate criticiſm, or liberal ſentiment, we think ourſelves at liberty, in perfect conſiſtency with that impartiality which we always wiſh to maintain, to diſmiſs it with a general cenſure, as a work more likely to cheriſh ignorance and bigotry, than to enlighten the underſtanding, or to improve the heart.

Art. 73. *A Diſcourſe on the Limits and Importance of Free Inquiry in Matters of Religion.* With a Poſtſcript. By Thomas Edwards, LL.D. 8vo. 1s. Cadell. 1792.

Dr. Edwards publiſhes this diſcourſe, partly in order to ſilence the charge of ſcepticiſm, which has been brought againſt himſelf; and partly in hopes of ſoftening the rancorous ſpirit, which too frequently breaks forth among chriſtians. He fixes the preciſe limit between chriſtian faith and infidelity, in the belief of the reſurrection of Chriſt. At this limit, the progreſs of our free inquiry, ſays he, muſt terminate; whatever tends to undermine this, muſt be regarded as impious. He rejects the inſpiration of the ſcriptures, and conſequently admits that they are not exempt from defect. We ſhall never, he thinks, be able to inſtitute a ſatisfactory defence of the evidence of our religion, unleſs we not only interpret the ſcriptures by the eſtabliſhed canons of criticiſm, but examine their contents with the moſt rigorous ſcrutiny, carefully diſtinguiſhing ſuch facts as are certain from ſuch as are probable, and ſuch as are probable from ſuch as are poſſible; weighing contradictory doctrines in the balance of reaſon; and, in our conteſts with our adverſaries, knowing when to recede, as well as when to advance; what to doubt, as well as what to believe; what to relinquiſh, as well as what to maintain.

Free inquiry Dr. E. juſtly conſiders as the only ſure means, not merely of diſcovering truth, but of repreſſing the perſecuting ſpirit of bigotry; and he earneſtly exhorts chriſtians of different denominations, to regard the ſupport of diſtinguiſhing tenets as of little moment in compariſon with the mutual exerciſe of forbearance and chriſtian charity. The pamphlet is ably written; and we have only to remark, that chriſtianity is not much indebted to Dr. E. for ſuppoſing that it requires a certain limit to be ſet to free examination; its greateſt boaſt ſurely is, that it can bear examination on every point, and without limit.

A poſtſcript is added, on a ſubject foreign to that of the diſcourſe, —*Greek Accents:* in which Dr. Edwards controverts a poſition on the ſubject laid down by Dr. Bentley in his *Schediaſma de metris Terentianis.*

Art. 74. *Two Sermons,* preached to a Congregation of Proteſtant Diſſenters, at Blackley, in the County of Lancaſter. 1. Shibboleth, a Diſcourſe on Bigotry. 2. St. Paul's Farewel to the Corinthians. By John Pope, Tutor in the Belles Lettres and Claſſical Literature in the New College, Hackney. 8vo. 1s. 6d. White. 1792.

The doctrine of theſe diſcourſes is rational and liberal; and the manner in which it is inculcated is judicious and unaffected. Intolerance the writer maintains to be in no caſe whatever warrantable. Mutual candour and forbearance, and a diligent attention to the means of improvement in that moral merit which is the ultimate end of all religious ſyſtems and inſtitutions, are the duties here enforced. The ſermons bear evident marks of an enlightened mind and a benevolent heart.

Art. 75. *Tithes indefenſible:* or, Obſervations on the Origin and Effects of Tithes. Addreſſed to Country Gentlemen. 8vo. pp. 118. 2s. Cadell, &c. 1792.

The ſenſible tract before us contains a diſpaſſionate repreſentation of this invidious drawback from the labours of the induſtrious cultivator, by the bye-ſtanding clergyman, who attentively watches all his motions with a keen eye to the produce of them. The ſubject is

often

often brought by way of appeal before the good ſenſe of the public; and however variouſly the reſpective writers may inveſtigate it, the reſult is uniformly the ſame: nor have the moſt ſubtile advocates for the claim been able to eſtabliſh the reaſonableneſs of it to the conviction of any beſide the receivers. Thoſe readers, to whom the ſubject is intereſting, may conſult our ninth volume, N. S. p. 114. for a correſponding ſtatement of the actual amount of the nominal tithe, by an ingenious writer who has made agricultural ſubjects his peculiar ſtudy. We refer the unavailing theme to the aſſociation of Devonſhire gentlemen.

FAST SERMONS, April 19. *Continued: See Liſt in June.*

Art. 76. Preached before the Honourable Houſe of Commons, at the Church of St. Margaret, Weſtminſter. By George Iſaac Huntingford, S. T. P. Warden of St. Mary's College, Wincheſter. 4to. 1s. Walter.

It has long been the cuſtom for war and political preaching to go hand in hand; and hence clergymen, by the appointment of faſt days, eſteem themſelves invited to juſtify the conduct of rulers. Sometimes this is a very awkward taſk, and it was never more ſo than at preſent; we mean, as far as religion is concerned. The learned Dr. Huntingford, with ſome other preachers, on this occaſion, draws a picture of French irreligion and atheiſm, and thence deduces a defence of the war:—but though we are perſuaded that the being of a God and the exiſtence of a Providence are very important truths, connected with the happineſs of man; and though we allow, with Dr. H. that to weaken the principles of religion is a great evil; it ought not, we think, to be given as a reaſon for cutting the throats of our enemies, *that they are deiſts or atheiſts*. Dr. H. knows that our religion, at its firſt promulgation, had to contend with the very atheiſtical principles which are now attributed to the French: but he alſo knows that it never recommends the uſe of the ſword againſt them; nor are we ingenious enough to perceive how the logic of all the eight-and-forty pounders in chriſtendom can refute one doctrine of infidelity, or eſtabliſh one goſpel truth. We approve of the warmeſt fire of chriſtian oratory being directed againſt irreligion and immorality: but we cannot recommend the uſe of braſs guns and mortars on ſuch occaſions. Wars, horrid as they are in detail, are not always without extenuation: we only ſay that wars on account of religion *are* always ſo. The preacher repreſents the French as carrying on war for the purpoſe of propagating their ſenſeleſs and irreligious errors; allowing this to be the fact, let them be oppoſed not as atheiſts but as invaders.

Our peruſal of this ſermon did not leſſen our opinion of the abilities of the learned author, whom we highly reſpect; it only impreſſed us with the idea that it was poſſibly written with a reluctant pen.

Art. 77. *Chriſtian Politics*; preached to a Country Congregation. By William Mavor, LL. D. 8vo. 6d. Rivingtons, &c.

'We find, (ſays Dr. M.) the moſt expreſs injunctions in ſcripture to be *ſubject to principalities and powers*, without the leaſt reference to their unworthineſs, or the unreaſonable extent to which they may carry their authority. This ſerves to ſhow the high duty and importance which, in the ſight of God, are attached to loyalty and ſubmiſſion, even when allegiance and protection are not—as they ought to be—reciprocal.' Whatever opinion may be formed of the merit of this comment, the readers of the ſermon muſt do Dr. Mavor the juſtice to own, that, on the whole, it is written with temper and good ſenſe. After lamenting the neceſſity of introducing politics into the pulpit, he mildly ſtates the ſeveral circumſtances which have contributed to draw us into war: he then, like a true chriſtian, prays for the bleſſing of good government for our enemies, and for peace and happineſs to his country.

Art. 78. Preached at the Cathedral Church of St. Columb's, Derry. By the Rev. John Hume, A. M. Dean of Derry. 8vo. pp. 28. Douglas, Londonderry.

Againſt the Goliah of infidelity, the Dean of Derry thinks the chriſtian may go out with ſword and with ſpear. 'Of all the provocations to war that have, ſince the world began, drenched the hands of the combatants in blood, I know of none more juſt than this in which we are now engaged, under this very appellation, that it is a war of opinions. We fight in defenſe of our reaſon, and what more rational combat? We fight in defence of our religion, and what more righteous cauſe?'

So Peter might have ſaid when he drew his ſword: but one who knew the ſpirit of chriſtianity better than Peter, and who wiſhed that the battles of truth might be fought only with her own weapons, ſaid to him—*Return thy ſword into its ſcabbard.*

Art. 79. At Whittleſea St. Mary's, in the Iſle of Ely. By George Burgeſs, B. A. 8vo. 6d. J. Evans.

This ſermon is of a very different complexion from the foregoing diſcourſe, and from moſt of the faſt ſermons. The preacher's animated picture and condemnation of war does credit to his head and heart. While deprecating its miſeries, he does not vindicate the infliction of them on the French by pronouncing them *atheiſts,* but calls on his countrymen to forbear, in charity, to rank with the open reviler of God the great body of the French people. With the following prayer, his ſermon concludes:

'For ourſelves, if in the part we have taken in this war, we are acting upon fair and honourable principles, and have no other end in view than the re-eſtabliſhment of concord among a diſtracted and ſuffering people, with heart and ſoul we pray thee, that thou wouldeſt grant ſucceſs unto our arms! But if our motives thereto be otherwiſe than honeſt, and we have neither grace to perceive nor virtue to repent of our iniquity, in the ſpirit of that benevolent religion which teaches us to do unto others as we would have others do unto us, we implore thee, that thou wouldeſt *abate our pride, aſſuage our malice, and confound our devices.*'

SINGLE SERMONS, ON VARIOUS OCCASIONS.

Art. 80. Preached in Lambeth Chapel, December 2, 1792. At the Conſecration of the Right Reverend William Buller, D. D.

Lord Biſhop of Exeter. Printed by the Command of the Archbiſhop of Canterbury. By John Sturges, LL. D. Chancellor of the Dioceſe of Wincheſter, &c. 4to. 1s. Cadell.

A ſenſible and elegant diſcourſe on the utility of ſubordination, and on the neceſſity of diſcipline in the church. The latter topic is particularly conſidered in reference to the reſidence of the clergy; with reſpect to which Dr. Sturges remarks that there ſeems, in the preſent times, to be a want of ſufficient power in the governors of the church to controul its miniſters.—It affords ſome encouragement to the friends of reformation to hope that this and other abuſes, in the eccleſiaſtical eſtabliſhment of this country, will in time be removed, when the moſt judicious and reſpectable of its clergy have the candour to acknowlege them, and to expreſs a wiſh for their correction.

Art. 81. Preached in Lambeth Chapel at the Conſecration of the Right Reverend Spencer Madan, D. D. Lord Biſhop of Briſtol, on Trinity Sunday, June 3, 1792. By the Rev. Spencer Madan, A.M. Chaplain in Ordinary to his Majeſty. 8vo. 1s. Faulder. 1792.

The general topic of this diſcourſe is the benefit derived to mankind from the inſtitution of the *chriſtian church*; a term which the author very ingeniouſly makes ſynonymous with the church of England. After extolling the zeal of the church for the eſſential doctrines and myſteries of religion, he pathetically laments the unhappy prevalence of ſchiſm and diſaffection:

'We cannot but obſerve, (ſays he,) with the ſtrongeſt regret, how often and how warmly the paſſions of mankind are engaged, their talents employed, and their ſtudies engroſſed, by the diſcuſſion, the attack, or the defence of ſome abſtruſe queſtion, ſome unimportant form, ſome immaterial prejudice (for the grounds of ſeparation are, for the moſt part, ſpeculative not practical, ceremonial not moral points); while our only proper aim is *truth*, our only proper hope *ſalvation!* We cannot but obſerve with the deepeſt concern, that "ſtrife of words," thoſe "doubtful diſputations" (ſo foreign to the Chriſtian duties), which irritate and alienate the minds of *brethren*; which inflame the human heart with moſt unchriſtian paſſions; with paſſions which ſpare not, in their mad career (as the annals of the world have ſhewn), to ruin the peace of individuals, deſtroy the happineſs of families, poiſon the rich comforts of ſociety, breathe diſcord throughout nations and empires, and ſpread the miſeries of war from pole to pole.'

It is ſurprizing that it ſhould not have occurred to the lovers of peace and concord, who profeſs ſo much averſion to doubtful diſputations, that irritation is excited, that hoſtilities are produced, and that *flames are kindled*, not by free diſcuſſion and debate on equal ground, but by the members of one of the parties placing themſelves on the "'vantage ground" of an excluſive eſtabliſhment, and engaging under the ſpecial protection of the civil power.

Art. 82. Preached in the Pariſh Church of St. Lawrence Jewry, before the Lord Mayor, Aldermen, and Sheriffs, January 6, 1793, being the Day of Sacramental Qualification for the Chief Magiſtracy of the City of London. By the Rev. Thomas Robert

Wrench, M. A. Chaplain to his Lordſhip. 4to. pp. 24. No publiſher, nor price, mentioned in the title-page.

On the topic of the ſalutary influence of religion on ſociety, Mr. W. diſcourſes with great propriety and elegance. Without having recourſe to the current events of the times for topics of declamation, he advances many juſt and important conſiderations, to ſhew the neceſſity of eſtabliſhing public order on the baſis of religious principle. We remark, in ſome pages of the diſcourſe, a ſmall degree of obſcurity: but this is partly owing to negligence in the pointing; for ſeveral ſentences are broken into diſtinct periods, which, according to grammatical conſtruction, ſhould have been preſerved entire.

Art. 83. *The Character and Reward of the Faithful Servant, conſidered and improved.* Preached at Bridgwater, March 10, 1793; on Occaſion of the much-lamented Death of the Rev. Thomas Watſon. By Joſhua Toulmin, A. M. 8vo. 6d. Johnſon.

As an honourable teſtimony to the memory of a man, who, according to the ſhort account given of him at the cloſe of the ſermon, well deſerved it; and as a practical application of an important doctrine of religion, expreſſed in ſimple, but animated language; this diſcourſe is entitled to attention.—Mr. W. we are informed, was the author of a valuable work on a *Future State:* ſee our Review for February laſt, p. 235.

Art. 84. *The Grounds and Nature of the Chriſtian Miniſtry in the Church of England.* Preached at Tiverton, May 9th, 1792, at the Viſitation of the Right Rev. the Archdeacon of Exeter. Together with an Appendix, containing Notes addreſſed to both Clergy and Laity. By William Woolcombe, M. A. Prebendary of Exeter. 4to. pp. 32. 1s. 6d. Rivingtons.

This apology for eſtabliſhed forms of worſhip in general, and for the church of England in particular, is written with temper and moderation. The author ſees little occaſion for eccleſiaſtical reform, either in the doctrine or ceremonies of the church, or in the method of providing for the clergy: but he diſcourages all violent meaſures with reſpect to the diſſenters, and all attempts to encroach on the ſacred right of private judgment. Several notes are added, chiefly on the ſubject of eccleſiaſtical revenue.

Art. 85. *The Nature and Duties of the Office of a Miniſter of Religion.* Alſo, the Impiety, Injuſtice, and Abſurdity of Perſecution conſidered, in a Diſcourſe delivered before the Congregation of the New and Old Meetings, Birmingham. Publiſhed at their united Requeſt. By David Jones. 8vo. 1s. Johnſon. 1792.

To ſoften the animoſities which intemperate zeal and intolerant bigotry have lately occaſioned, appears to be the object of this benevolent diſcourſe. While the writer expreſſes, in ſtrong language, his abhorrence of that perſecuting ſpirit, which gave riſe to the cruel depredations committed in the late riots at Birmingham, he earneſtly adviſes all Chriſtian miniſters, and people, to cultivate mutual forbearance and cordiality; to poſtpone religious controverſies to a more convenient ſeaſon; and to make a ſacrifice of their private intereſts and prejudices at the ſhrine of their country's welfare. With due allowance for the circumſtances which gave occaſion to this ſermon, it may be pronounced temperate and candid; it likewiſe diſcovers conſiderable energy of thought and command of language.

CORRESPONDENCE.

' To the MONTHLY REVIEWERS.

' GENTLEMEN,

' NOtwithſtanding your declaration in favour of the decompoſition of fixed air, as eſtabliſhed by the ingenious experiments of Mr. Tennant and Dr. Pearſon*, yet I am confident ſuch is your candor and impartiality, that you will not think a page or two of your excellent work improperly beſtowed by admitting a few experiments and obſervations on the ſubject, made ſince November laſt, and ſince the appearance of Dr. Pearſon's account in the Philoſophical Tranſactions. In my firſt letter†, I conſidered the charcoal found by heating phoſphorus with cauſtic lime, as concluſive againſt the decompoſition of fixed air; in my laſt‡, I informed you that the acid of bones heated with lime produced a ſubſtance ſimilar to that found on the decompoſition of phoſphorus with quick lime; this ſubſtance I have ſince been convinced is truly charcoal, and is produced by the action of the phoſphoric acid on the animal charcoal of the bones; which, with the charcoal obtained immediately from phoſphorus, I conſidered as concurrent proofs of the truth of my poſition, that the charcoal found in Mr. Tennant's experiment was had from the phoſphorus, and not from the fixed air; ſince which I have found that the vitriolic acid (and probably the other mineral acids,) is capable of diſſolving a ſmall portion of charcoal, which, on ſaturation with the vegetable or foſſil fixed alkalis, is depoſited in the form of a light ſubſtance, perfectly ſimilar, except in colour, to that found in the other experiments;—that the ſmall portion of charcoal held in ſolution by the phoſphoric acid ſhould riſe with it in diſtillation, or even that an additional quantity ſhould unite with it, when the length of the proceſs for making phoſphorus, the quantity of charcoal uſed, and the intenſe heat employed, are conſidered, cannot, I think, be wondered at.—Phoſphorus, kept in diſtilled water, and expoſed to the action of the light, will depoſit, after ſome months, a light-grey coloured ſubſtance, ſo like to the charcoal of the former experiments, that I think myſelf juſtified in concluding it to be the ſame thing in every reſpect, except in colour.

' Willing to repeat Dr. Pearſon's experiment under circumſtances in which I could diſcern what paſſed in the tube, I incloſed eight grains of mild foſſil alkali, previouſly deprived of its water of cryſtallization, with two grains of phoſphorus, in a clear glaſs tube; after the alkali was well rammed down on the phoſphorus, a wadding of ſoft leather was inſerted, and forced with a wire up to the alkali; the tube was then filled and inverted into a baſon of quickſilver; a quantity of fixed air was thrown into the tube, and the wadding withdrawn; heat was gradually applied to the end of the tube containing the phoſphorus and alkali, by means of a piece of a gun-barrel made red hot; the phoſphorus ſoon melted and evaporated with the alkali; a ſlight abſorption of air on the firſt application of heat appears to have occurred, which was ſucceeded by a quantity of air that threw itſelf out of the tube;—by repeated applications of the red-hot gun-barrel, the end of the tube with its contents became red-hot; the alkali was very black, and afforded, by edulcoration, eight tenths of a grain of charcoal, and, by means of muriated lime, one grain and eight-tenths of phoſphoric ſelenite; which, according to Dr. Pearſon, conſiſts of lime nine-tenths, vital air ſix-tenths, and phoſphorus three-tenths, of a grain; the quantity of phoſphorus ſublimed was equal to half a grain; ſo that the quantity of phoſphorus deſtroyed was one grain and two-tenths. No light was viſible in the tube during this or the two following experiments:

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* Monthly Review for April 1793, p. 448. † Ib. vol. vii. p. 359.
‡ Ib. vol. ix. p. 240.

'Eight grains of the ſame alkali, with two grains of phoſphorus, (the intermediate ſpace in the tube being filled with dry white ſand,) were heated as in the former experiment; a bent tube, luted to that containing the ſubjects for experiment, conveyed the air produced into an inverted phial of quickſilver; the following is the reſult:

		Cubic inches.
'Fixed air contained in eight grains of alkali before the experiment, - - -		4.4
	Cubic inches.	
'Air expelled by heat, - -	3.3	
'Fixed air remaining in the alkali after being heated,	0.2—	3.5
'Deficient, -		0.9

'One cubic inch and three-tenths of the air expelled was abſorbed by lime water, which it rendered turbid; the other two cubic inches, being mixed with a portion of vital air, exploded on the application of a lighted match; the charcoal produced was nearly as much as in the firſt experiment.

'The laſt experiment repeated produced as under:

		Cubic inches.
'Fixed air contained in eight grains of the alkali, -		4.4
'Air expelled by heat, - -	3.6	
'Fixed air in the alkali after being heated,	0.2—	3.8
'Deficient, -		0.6

'One cubic inch of the three cubic inches and ſix-tenths expelled by heat was abſorbed by lime-water, and appeared clearly to be fixed air; an equal quantity of nitrous gas added to the remainder reduced it half a cubic inch; the charcoal, waſhed and dried, weighed as nearly as poſſible eight-tenths of a grain.—The quantity of phoſphorus ſublimed in the two laſt experiments, being mixed with the ſand in the tube, I could not value, but it was very ſmall, as the heat was very gradually applied: but, ſuppoſing that in each of theſe experiments half a grain of phoſphorus was ſublimed, and the other grain and half converted into an acid by ſeizing the vital air of the carbonic acid, I conceive it would not only have produced a very conſiderable appearance of light, which, I ſhould imagine, is the conſtant effect of the combination of phoſphorus with vital air: but it would have produced a quantity of acid ſufficient (as I found by a previous experiment,) to have converted ſix grains and nine-tenths of the eight grains of alkali into phoſphorated ſoda; inſtead of which, the alkali, after the experiment, had loſt only a ninth part of its alkaleſcence, and in one experiment much leſs. When I conſidered the quantity of air expelled, the ſmall produce of acid, and the loſs of phoſphorus, I was induced to think that the decompoſition of the phoſphorus was affected by a direct combination with the alkali, (ſomewhat ſimilar to the union of ſulphur with alkali,) the charcoal being ſeparated in the proceſs. To prove whether they would unite in the humid way, I put eight grains of phoſphorus into a phial with foſſil alkaline lixivium, ſo cauſtic as not to render lime-water turbid; a moderate degree of heat ſoon brought on the appearance of effervеſcence in the phoſphorus; phoſphoric exploſive gas was liberated, and the bottom of the phial was in a few hours covered with charcoal. As part of the phoſphorus was diſperſed in the ciſtern of water in which the inverted phial was placed for collecting the air, I cannot accurately eſtimate the quantity of phoſphorus decompounded, but ſix cubic inches and ſeven tenths of phoſphoric gas were obtained, and nine-tenths of a grain of charcoal. If the phoſphorus be boiled in an open phial with the cauſtic lixivium, the inflammable gas explodes on its ſurface, and the charcoal becomes nearly as black as in Dr. Pearſon's experiment; if mild foſſil alkaline lixivium be uſed, the charcoal will be ſeparated as above, but the air generated burns quietly at the mouth of the phial; which ſeems to indicate that the cauſticity of the lime, and of the lixivium, are neceſſary in the formation of this exploſive gas. In the above experiments, I have endeavoured, as much as I could, to exclude the preſence of atmoſpheric air; though I am ſenſible that I have not been able wholly to effect it; leaſt the vital part of it ſhould be abſorbed, and the acid formed therewith be imputed to the vital air of the carbonic acid.

'During the courſe of theſe experiments, ſeveral others ſuggeſted themſelves to me, which might poſſibly throw farther light on the ſubject, but which my engagements at this time will not permit me to purſue. I muſt therefore leave the ſubject for the preſent.

'I am, Gentlemen, your very humble ſervant,
'Diſs, Norfolk, 'B. W.'
June 20, 1793.'

This intelligent correſpondent muſt be ſenſible how important it is to eſtabliſh the identity of his *light-coloured* powders with charcoal; as Dr. Pearſon acknowleges that, even when cauſtic alkali was employed, he obtained powders of this deſcription, but found them to be different from the *black*, and to contain only a *ſmall* quantity of *real charcoal*, which he ſuppoſes to have proceeded from a little fixed air which had been retained by the alkali notwithſtanding the cauſtication with lime, or rather, perhaps, abſorbed from the atmoſphere during the evaporation of the cauſtic lixivium.

⁂ We are obliged to T. C. for his information, but are not ſurprized at the fact which he communicates. It was thus, in ſimilar times of violence, that the excellent writings of the great and good Locke were oppoſed: but what was the effect? The name and the works of Locke are immortalized with honour, while the names and the deeds of his perſecutors are conſigned to oblivion, or only remembered with contempt.—We ſtill hope for the return of Moderation.

†‡† It is not in our power to give G. P. any information on the ſubject of his inquiry: but we would juſt hint to this correſpondent, that a letter, ſent from the diſtance of more than 250 miles, to aſk a queſtion merely for the uſe of the writer, ſhould have been free of poſtage.

‡‖‡ A. R. inadvertently obliges us to repeat what we have ſo often been compelled to ſay, that no anonymous critical communications, through unknown channels, are ever accepted by us.

‖§‖ Letters from R. R. N.—A Borderer, &c. &c. remain for conſideration.

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THE
MONTHLY REVIEW,
For AUGUST, 1793.

ART. I. *An Eſſay on the Life and Genius of Samuel Johnſon, LL.D.* By Arthur Murphy, Eſq. 8vo. pp. 187. 4s. Boards. Longman, Cadell, &c. 1792.

IT ſhould be recorded to the honour of literature, that, amid a variety of important political diſcuſſions and tranſactions, the death of a philoſopher, who lived in an obſcure part of the metropolis, has long attracted the public attention, and has ſo ſtimulated curioſity that every account of him has been peruſed with avidity. Some perſons, with a peeviſh ill-nature, have remarked that Dr. Johnſon is a *comet with the longeſt tail!* but the admirers of wit and learning, and the real friends of virtue, will rejoice in the celebrity which he has acquired, and will conſider his growing fame as propitious to morality. Mr. Malone calls him the brighteſt ornament of the eighteenth century. Of ſuch a man, we wiſh to hear much;—and of ſuch a man, therefore, we muſt not complain that much has been written.

Mr. Murphy brings up the rear of the Johnſonian biographers, with an account of the life and genius of his illuſtrious literary friend, compoſed with eaſe and elegance; in which he records, with much ſatisfaction, that he enjoyed the converſation and friendſhip of Dr. Johnſon for more than thirty years; and he feelingly expreſſes the regret, which, to the preſent hour, the loſs of ſuch a friend inflicts on his mind. Writing under ſuch avowed impreſſions, he is aware of the ſuſpicion of partiality; and, with the view of obviating it, he well remarks that ‘ regret, he knows, has ſecret bribes, by which the judgment may be influenced, and partial affection may be carried beyond the bounds of truth. In the preſent caſe, however, nothing needs to be diſguiſed, and exaggerated praiſe is unneceſſary. It is an obſervation of the younger Pliny, in his epiſtle to his friend of Tacitus, that hiſtory ought never to magnify matters of fact, becauſe worthy actions require nothing but the truth. *Nam nec hiſtoria debet egredi veritatem, et honeſte factis veritas ſufficit.* This rule the preſent biographer promiſes ſhall guide his pen throughout the following narrative.'

To the queſtion, why another account of Dr. Johnſon's life, in addition to thoſe already written, is now offered to the notice of the public, the author makes the following ingenuous and ſatisfactory anſwer:

'The proprietors of Johnſon's works thought the life which they prefixed to their former edition*, too unwieldy for republication. The prodigious variety of foreign matter, introduced into that performance, ſeemed to overload the memory of Dr. Johnſon, and in the account of his own life to leave him hardly viſible. They wiſhed to have a more conciſe, and, for that reaſon, perhaps a more ſatisfactory account, ſuch as may exhibit a juſt picture of the man, and keep him the principal figure in the fore-ground of his own picture. To comply with that requeſt is the deſign of this Eſſay, which the writer undertakes with a trembling hand. He has no diſcoveries, no ſecret anecdotes, no occaſional controverſy, no ſudden flaſhes of wit and humour, no private converſation, and no new facts to embelliſh his work.'

Thus modeſtly Mr. Murphy ſpeaks of his performance: but though the labourers, who have pre-occupied the field, have been ſo induſtrious as to leave him ſcarcely any thing to glean, yet his Eſſay is not altogether without novelty; and the taſk which has been left him, of giving a ſhort yet full, a faithful yet temperate, hiſtory of Dr. Johnſon, has been ably executed.

In the biography of literature and ſcience, *Stemmata quid faciunt?* The pedigree of a philoſopher can neither augment nor diminiſh his fame. Socrates and Epictetus require no anceſtry to ennoble them. Concerning the family of Johnſon, it would be alike ſuperfluous and unamuſing to inquire; that it was obſcure, is well known; and, to uſe one of his own obſervations, "there is little pleaſure in the anecdotes of beggary." Mr. Murphy therefore does not waſte his time in endeavouring to trace with minuteneſs the well-known pedigree of his friend, but haſtens to exhibit him, ſtanding alone, great and illuſtrious; independent of anceſtry, and of the adventitious aid of wealth.

The difficulties with which Johnſon long contended, his ſlow progreſs from obſcurity to fame, and from poverty to an eaſy competence, are well deſcribed. His preſent biographer apologizes for the uniformity of his narrative: but the publications of a writer, like the battles and ſieges of a general, are the circumſtances which muſt fix the ſeveral æras of his life.

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* The Life of Johnſon by Sir John Hawkins.

The political prejudices which exiſted in Johnſon's mind were ſtrong; and ſome little cenſure is due to him for his eaſy faith, occaſioned by his prejudices, in the forgeries of Lauder. That he ſhould have appeared before the public in company with this defamer of Milton, is to be lamented; yet his renunciation of all connection with Lauder, when his forgeries were detected, is only a proof of his having believed [a common weakneſs of worthy minds!] without examination,—not that he was an accomplice with the impoſtor.

Throughout this biographical Eſſay, the prominent features of Johnſon's character are delineated with a maſterly pencil, and the light and ſhade are well diſtributed. What was undertaken is performed.

The following quotation from Horace is given by Mr. Murphy, as containing Johnſon's picture in miniature:

"*Iracundior eſt paulò, minùs aptus acutis*
Naribus horum hominum; rideri poſſit, eò quòd
Ruſticiùs tonſo toga defluit, et malè laxus
In pede calceus hæret. At eſt bonus, ut melior vir
Non alius quiſquam; at tibi amicus; at ingenium ingens
Incultó latet hoc ſub corpore."

Subjoined to the account of this celebrated man, is a ſuccinct review of his writings. Here Mr. M. diſplays his own learning, judgment, and taſte. The mention of the *Rambler* leads him to appreciate the reſpective merits of Addiſon and Johnſon. His compariſon of theſe eminent writers is a ſplendid part of his Eſſay, and is of too much value to be withheld:

'The Rambler may be conſidered as Johnſon's great work. It was the baſis of that high reputation which went on increaſing to the end of his days. The circulation of thoſe periodical eſſays was not, at firſt, equal to their merit. They had not, like the Spectators, the art of charming by variety; and indeed how could it be expected? The wits of Queen Anne's reign ſent their contributions to the Spectator; and Johnſon ſtood alone. A ſtage-coach, ſays Sir Richard Steele, muſt go forward on ſtated days, whether there are paſſengers or not. So it was with the Rambler, every Tueſday and Saturday, for two years. In this collection Johnſon is the great moral teacher of his countrymen; his eſſays form a body of ethics; the obſervations on life and manners are acute and inſtructive; and the papers, profeſſedly critical, ſerve to promote the cauſe of literature. It muſt, however, be acknowledged, that a ſettled gloom hangs over the author's mind; and all the eſſays, except eight or ten, coming from the ſame fountain-head, no wonder that they have the racineſs of the ſoil from which they ſprung. Of this uniformity Johnſon was ſenſible. He uſed to ſay, that if he had joined a friend or two, who would have been able to intermix papers of a ſprightly turn, the collection would have been more miſcellaneous, and, by conſequence, more agreeable to the generality of readers. This he uſed to illuſtrate by repeating two beautiful ſtanzas from his own Ode to Cave, or *Sylvanus Urban:*

Non ulla Muſis pagina gratior,
Quam quæ ſeveris ludicra jungere
Novit, fatigatamque nugis
Utilibus recreare mentem.

Texente nymphis ſerta Lycoride,
Roſæ ruborem ſic viola adjuvat
Immiſta, ſic Iris refulget
Æthereis variata fucis.

‘ It is remarkable, that the pomp of diction, which has been objected to Johnſon, was firſt aſſumed in the Rambler. His Dictionary was going on at the ſame time, and, in the courſe of that work, as he grew familiar with technical and ſcholaſtic words, he thought that the bulk of his readers were equally learned; or at leaſt would admire the ſplendour and dignity of the ſtyle. And yet it is well known, that he praiſed in Cowley the eaſe and unaffected ſtructure of the ſentences. Cowley may be placed at the head of thoſe who cultivated a clear and natural ſtyle. Dryden, Tillotſon, and Sir William Temple, followed. Addiſon, Swift, and Pope, with more correctneſs, carried our language well nigh to perfection. Of Addiſon, Johnſon was uſed to ſay, *He is the Raphael of Eſſay Writers.* How he differed ſo widely from ſuch elegant models is a problem not to be ſolved, unleſs it be true that he took an early tincture from the writers of the laſt century, particularly Sir Thomas Browne. Hence the peculiarities of his ſtyle, new combinations, ſentences of an unuſual ſtructure, and words derived from the learned languages. His own account of the matter is, “ When common words were leſs pleaſing to the ear, or leſs diſtinct in their ſignification, I familiarized the terms of philoſophy, by applying them to popular ideas.” But he forgot the obſervation of Dryden: *If too many foreign words are poured in upon us, it looks as if they were deſigned, not to aſſiſt the natives, but to conquer them.* There is, it muſt be admitted, a ſwell of language, often out of all proportion to the ſentiment; but there is, in general, a fullneſs of mind, and the thought ſeems to expand with the ſound of the words. Determined to diſcard colloquial barbariſms and licentious idioms, he forgot the elegant ſimplicity that diſtinguiſhes the writings of Addiſon. He had what Locke calls a round-about view of his ſubject; and, though he was never tainted, like many modern wits, with the ambition of ſhining in paradox, he may be fairly called an ORIGINAL THINKER. His reading was extenſive. He treaſured in his mind whatever was worthy of notice, but he added to it from his own meditation. He collected, *quæ reconderet, auctaque promeret.* Addiſon was not ſo profound a thinker. He was *born to write, converſe, and live with eaſe*; and he found an early patron in Lord Somers. He depended, however, more upon a fine taſte, than the vigour of his mind. His Latin Poetry ſhews, that he reliſhed, with a juſt ſelection, all the refined and delicate beauties of the Roman claſſics; and when he cultivated his native language, no wonder that he formed that graceful ſtyle, which has been ſo juſtly admired; ſimple, yet elegant; adorned, yet never over-wrought; rich in alluſion, yet pure and perſpicuous;

cious; correct, without labour, and, though ſometimes deficient in ſtrength, yet always muſical. His eſſays, in general, are on the ſurface of life; if ever original, it was in pieces of humour. Sir Roger de Coverly, and the Tory Fox-hunter, need not to be mentioned. Johnſon had a fund of humour, but he did not know it, nor was he willing to deſcend to the familiar idiom, and the variety of diction which that mode of compoſition required. The letter, in the Rambler, N° 12, from a young girl that wants a place, will illuſtrate this obſervation. Addiſon poſſeſſed an unclouded imagination, alive to the firſt objects of nature and of art. He reaches the ſublime without any apparent effort. When he tells us, “If we conſider the fixed ſtars as ſo many oceans of flame, that are each of them attended with a different ſet of planets; if we ſtill diſcover new firmaments and new lights, that are ſunk further in thoſe unfathomable depths of æther, we are loſt in a labyrinth of ſuns and worlds, and confounded with the magnificence and immenſity of nature;” the eaſe, with which this paſſage riſes to unaffected grandeur, is the ſecret charm that captivates the reader. Johnſon is always lofty; he ſeems, to uſe Dryden's phraſe, to be o'er-inform'd with meaning, and his words do not appear to himſelf adequate to his conception. He moves in ſtate, and his periods are always harmonious. His Oriental Tales are in the true ſtyle of Eaſtern magnificence, and yet none of them are ſo much admired as the Viſions of Mirza. In matters of criticiſm, Johnſon is never the echo of preceding writers. He thinks and decides for himſelf. If we except the Eſſays on the Pleaſures of Imagination, Addiſon cannot be called a philoſophical critic. His moral Eſſays are beautiful; but in that province nothing can exceed the Rambler, though Johnſon uſed to ſay, that the Eſſay on *The burthens of mankind* (in the Spectator, N° 558) was the moſt exquiſite he had ever read. Talking of himſelf, Johnſon ſaid, “Topham Beauclerk has wit, and every thing comes from him with eaſe; but when I ſay a good thing, I ſeem to labour.” When we compare him with Addiſon, the contraſt is ſtill ſtronger. Addiſon lends grace and ornament to truth; Johnſon gives it force and energy. Addiſon makes virtue amiable; Johnſon repreſents it as an awful duty. Addiſon inſinuates himſelf with an air of modeſty; Johnſon commands like a dictator; but a dictator in his ſplendid robes, not labouring at the plough. Addiſon is the Jupiter of Virgil, with placid ſerenity talking to Venus:

> “Vultu, quo cœlum tempeſtateſque ſerenat.”

Johnſon is JUPITER TONANS: he darts his lightning, and rolls his thunder in the cauſe of virtue and piety. The language ſeems to fall ſhort of his ideas; he pours along, familiarizing the terms of philoſophy, with bold inverſions, and ſonorous periods; but we may apply to him what Pope has ſaid of Homer: “It is the ſentiment that ſwells and fills out the diction, which riſes with it, and forms itſelf about it; like glaſs in the furnace, which grows to a greater magnitude, as the breath within is more powerful, and the heat more intenſe.'

Though all the biographers of Johnſon mention his deſultory reading, Mr. Murphy, we apprehend, has gone too far when he ſays that ‘it may be queſtioned whether, excepting the

Bible,' [is the ſacred volume to be excepted?] 'he ever read any book entirely through.'—To take no notice of the books which Mr. Boſwell mentioned to have been entirely peruſed by Dr. J., it ſhould have occurred to Mr. M. that it was impoſſible for his hero to have been a man of learning without the regular peruſal of many books. How could a knowlege of the ſucceſſion of hiſtorical events, for inſtance, be attained, without reading hiſtory in regular detail? This cannot be accompliſhed by *ſnatches*.

We lament, with Mr. M. that we have in this country no academy of polite literature; and we ſincerely wiſh that ſome of the money laviſhed in the deſtruction of our ſpecies had been appropriated to this more noble and more uſeful purpoſe.

For a detailed account of Johnſon's table-talk, Mr. Boſwell muſt be conſulted: but to thoſe who wiſh for a more brief narrative of the incidents of this philoſopher's life, combined with a view of his character and writings, we recommend this Eſſay. In the courſe, alſo, of our examination of Sir John Hawkins's edition of Johnſon's works, (Rev. vols. lxxvi. and lxxvii,) a conciſe yet copious account of the life and writings of this great moraliſt was given to the world.

ART. II. Dr. Ferguſon's *Principles of Moral and Political Science.*

[*Article concluded from p.* 169.]

IN the third and laſt chapter of his firſt volume, Dr. Ferguſon treats of man's progreſſive nature, under the following principal heads; habit, ambition, commercial and political arts, ſcience, fine arts, moral apprehenſion, and a future ſtate. On ſuch ſubjects, novelty is not to be expected; and conſiderable praiſe may be deſerved by ſelecting and arranging obſervations, which, though they have been often made, can never be too ſtrongly impreſſed. In this view, we would recommend to our readers the ſections on moral apprehenſion and a future ſtate; which are too long for inſertion, and which could not be abridged without being injured.

Having ſtated, in his firſt volume, the moſt general appearances in the nature and ſituation of man, Dr. F. proceeds, in the ſecond, to treat of the diſtinction of good and evil; and of its ſyſtematic applications to ethics, juriſprudence, and politics. The complection of his philoſophy will appear from the following paſſage on the meaſure of happineſs:

'It is particularly happy, in reſpect to this inſtitution of his nature, that the conduct, tranſaction, and intercourſe, in which the materials of art engage mankind, are agreeable to their active diſpoſition, while the meaſure in which theſe materials accrue to any one,

> is in ſome meaſure indifferent. All the beſt or the worſt affections or paſſions of the human mind, are to be found indifferently wherever mankind are placed. As the active ſcenes of life may be ſupported by the healthful and vigorous, the virtues of equanimity, patience, and fortitude, may be practiſed by thoſe who labour under all the infirmities of diſeaſe or a ſickly conſtitution. As candour and humanity may be practiſed by the powerful, towards thoſe who depend on them; ſo may the correſponding virtues of reſpect and good will be practiſed by the dependent towards their ſuperiors. Although the gifts of fortune are to thoſe who poſſeſs them materials of beneficence, yet they are not the ſole materials, nor is this uſe of them limited to any meaſure or degree of the poſſeſſion. The poor man who kindly ſhews the benighted traveller on his way, may have done an office of more real moment, than fortune may have given the rich occaſion to perform in any circumſtance of his life. The greateſt benefactors to mankind have been poor; and the greateſt benefits have been done by with-holding, not by laviſhing the communications of wealth. Socrates and Epaminondas, even in times when poverty was frequent, were diſtinguiſhed among their fellow-citizens, by this diſadvantage: But the one, by his ſuperior abilities, not only ſaved his country from a foreign yoke, but raiſed it to a pitch of glory, which filled the mind of its citizens with ſentiments of elevation and of honour. From the other originate the purſuits of moral wiſdom, in which all the nations who ſpoke the language of his country became ſo eminent; and to him, perhaps, we owe that we are now employed, not in gratifying a mere curioſity, in matters over which we have not any controul; but in ſtudying the powers of our own nature, the province in which they ought to be exerted.
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> ‘It was by with-holding, not by an eaſy payment of a trifling tax, that Hampden laid the foundations of that political freedom which his country now enjoys: And we may conclude, from the whole of theſe obſervations on the gifts of fortune, that they are valuable only in the uſe which is made of them; and that the proper uſe is equally valuable in whatever meaſure thoſe gifts are beſtowed or withheld. Providence, in our apprehenſion, has indefinitely varied the ſituations of men: But to an obſerver, who can penetrate through the firſt appearance of things, there is a condition common to all mankind; that is, a fit ſcene in which they are to act, and a felicity to be obtained by proper action.’

From this extract, it appears that Dr. F., though a diſciple of the Socratic ſchool, ſometimes prefers the virtuous enthuſiaſm of the Stoics, who exaggerated, to the ſcience of the Peripatetics, who methodized and confirmed, the doctrines of their common maſter. Ariſtotle had taught that external advantages and accommodations were to be regarded merely as inſtruments, which, without increaſing or diminiſhing the merit of the artiſt, might however enable him more or leſs completely to accompliſh his purpoſes. A good man would behave with equal propriety under every condition of fortune:

but proſperity would be more favourable to the attainment of his ends, and therefore more conducive to his happineſs[*].

The following moſt important obſervation is placed in a ſtrong light:

'To this ground of diſtinction,' (of things in our power, and things not in our power,) 'which is laid by Epictetus, we may ſubjoin another, relating to the ſame ſubjects; but taken from a different conſideration of them, that is, from the conſideration of their value, whether real or ſuppoſed, which is in ſome inſtances *abſolute*, in other inſtances merely *comparative*. Among things of abſolute value, are to be reckoned chiefly the habits of a *virtuous* life, *intelligence*, *benevolence*, *temperance*, and *fortitude*; or, in ſhort, the *good qualities* which form the beſt condition of human nature; and which they, who poſſeſs them, enjoy the more that others partake of the ſame bleſſings. Among advantages merely *comparative*, on the contrary, we may reckon *precedence*, and *ſuperiority*, whether of *riches* or *power*; and, in a word, all the circumſtances, in reſpect to which the *elevation* of one is *depreſſion* to another.

'In a former ſection, there was an attempt to account for the origin of malice, from an error or defect of underſtanding, in admitting advantages or diſadvantages which are merely *comparative*, as principal conſtituents of happineſs or miſery. Under this apprehenſion, although a perſon were by nature diſpoſed to benevolence, he is, by the interference of intereſts, checked in the effect of this diſpoſition. And, among parties ſo ſtated, the celebrity of one being obſcurity to another, or the precedence and preferment of one being degradation to the other, they are, in the midſt of ſuch purſuits, naturally rivals and competitors, and have more frequent occaſions of hatred and diſtruſt than of confidence or good will. "The king[†]," ſays Baſſompierre, "after he had given the command of his army in Italy to his brother, bethought him how much the glory to be won in that ſervice would obſcure his own; and, ſo powerful is jealouſy, even among relations, that he took this ſo ſtrongly into his head, or rather into his heart, as to deprive him of reſt." In this rage for comparative advantages, the ſucceſs of one is diſappointment to another; and the induſtry of one to better himſelf a ſcheme of hoſtility to thoſe who muſt ſink under his elevation.

'From this ſource are derived, jealouſy, envy, and malice, thoſe waters of bitterneſs, which flow ſo plentifully in human life. The wretch, whoſe principal aim is to ſurpaſs other men, joins to ſuſpence, hindrance, diſappointment, mortification, and all the evils of a precarious fortune, the impoſſibility of extricating himſelf, without a total reverſe of all his imaginations and thoughts. To become candid and humane, he muſt change objects of hatred and diſtruſt into objects of good will and benevolence; and conſider his fellow-creatures in ſociety, as the procurers of much convenience and benefit to himſelf, not merely as rivals and competitors, under whoſe proſperity or elevation of rank he is doomed to ſink, or incur degradation.

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[*] *Vide Ethic. Nichom. l.* i. *c.* 10.

'[†] Lewis XIII. and XV.'

‘ Purify the mind of this taint, and moſt of the evils in human ſociety are done away. Deſire would be placed chiefly on thoſe things which are of abſolute value; which any one may poſſeſs in the higheſt degree, without detriment to another; or rather, which, being in the poſſeſſion of one, prove an aid to others in the attainment of like bleſſings.

‘ The reputation of virtue, like celebrity in any other way, may engage men in competition and rivalſhip; but virtue itſelf is promoted by the prevalence of virtue in the world. The lamp of wiſdom is lighted by communication with the wiſe; and benevolence is inſpired in the ſociety of the benevolent. Fortitude and temperance gain ſtrength by example. Whoever can reſt upon theſe qualities of ſupreme value, as the conſtituents of happineſs, finds no occaſion on which to feel the unhappy paſſions which terminate in malice. He is gratified in the welfare of other men; and wiſhes for their elevation in goodneſs and virtue, as he wiſhes for the riſing of the ſun upon the world, as a common benefit to all who partake in his influence.

‘ Antoninus was happy, not in wearing the purple, nor in poſſeſſing the throne of Cæſar; but in the attainments of a ſteady and beneficent mind. In theſe he was no man's rival, and was ready to ſhare every bleſſing, even with thoſe who attempted to ſupplant him in the empire [*].

‘ We err, in deriving the corruptions, which are imputed to great cities and courts, from the love of pleaſure, and from the profuſion of wealth, with which the love of pleaſure is gratified. The mere voluptuary is innocent, compared to thoſe who are deeply infected with malice, envy, and pride; a generation of evils begot upon emulation, competition, or the apprehenſion of comparative advantages, whether precedence, titles, or wealth. Wherever the roots of ſuch evil are planted, the concourſe and aſſemblage of men, from which we ſhould otherwiſe expect the practice and improvement of every ſocial diſpoſition, but renders the growth of malevolence more copious and rank. Competitors for the luſtre of equipage and dreſs, might have ſlept in quiet, or enjoyed tranquillity, at their return from a brilliant aſſembly, if the luſtre of ſome other perſon had not proved an eclipſe to theirs; or, if his equipage and liveries had not appeared to ſurpaſs their own, and to carry away from them the attention of the world.’

In treating of morals, Dr. F. examines the ſyſtems which have been formed to account for moral approbation or cenſure; particularly the ſyſtems of Clarke, Hume, Hutcheſon, and Smith. Clarke conſidered virtue as the fitneſs of man's character and practice to his own frame, and to his place in the ſyſtem of nature; and as reaſon was competent to diſcern this fitneſs, he regarded the intellectual principle as the arbiter of right and wrong, as well as of truth and falſehood:—but this

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‘ [*] See his Recommendations to the Senate in behalf of Caſſius.’

ſyſtem is unfit to explain the phenomenon of moral approbation; which, being itſelf an affection or ſentiment of the mind, muſt be ſought among the conſiderations that influence the will, and not among the perceptions of mere intelligence. Neither Mr. Hume's theory, which places the principles of moral diſcernment in utility; nor that of Dr. Smith, which places it in ſympathy; will bear an examination by the rules of philoſophizing laid down by Sir Iſaac Newton. In the connection of cauſe and effect, in contradiſtinction to a mere fortuitous contiguity of circumſtances, there is a continual or inſeparable accompanyment of one with the other. Wherever the cauſe exiſts, there muſt the effect exiſt alſo; and the converſe:—but, in oppoſition to this maxim, we ſhall find both utility and ſympathy where there is no moral approbation; and moral approbation, where there is neither utility nor ſympathy. As to utility, this is too obvious to require illuſtration; and in reſpect to acts of uncommon bravery, we admire them the more for being conſcious that we ourſelves could not have done ſo much. Although we are conſcious that, in extreme indigence, we ourſelves muſt have aſked for relief, yet we do not admire a beggar. Although we ſympathize very feelingly with the admirer of a fine woman, we do not miſtake his paſſion for virtue;—and it is remarkable that ſympathy ſhould be then only equivalent to approbation, when we ſympathize with the diſintereſted, the courageous, and the juſt.

Dr. F. agrees with Lord Shafteſbury and Dr. Hutcheſon in regarding moral approbation as a ſpecific ſentiment, incapable of reſolution into any other ſentiment or principle. As nature, in the caſe of different animals, has ſuperadded to the other principles of ſenſitive life ſome peculiar faculty of ſeeing, ſmelling, or feeling; as in the lynx's eye, the hound's noſtril, or the ſpider's touch; as to other qualities of the loadſtone are added the magnetic polarity and affinity to iron; ſo to the mind of man, over and above the powers cognitive and active, the Creator has given a power judicative, reſpecting the merit and demerit of character, diſpoſitions, and actions. This diſcernment of right and wrong is an ultimate fact in the conſtitution of our nature,—a fact no way ſuſceptible of explanation; and, being to a great extent uniform, it is rather a law than a phenomenon; 'and, as ſuch, may ſerve as a principle of ſcience to account for appearances that reſult from itſelf, and to direct the practice of arts throughout the departments in which it prevails.'

Such is the theory of Dr. F., agreeing in the main with that of Hutcheſon, Reid, and Buffier; whoſe opinions, if carefully examined, will be found, all of them, to terminate in the

Platonic doctrine of ideas: the difference indeed is merely verbal, Plato referring to ideas what theſe writers refer to the original conſtitution of nature. Their philoſophy ſurely is preferable to that of Clarke on the one hand, and of Hume and Smith on the other; the former of which reſolves moral approbation into reaſon, and therefore makes virtue a matter of mere calculation, independant of ſentiment and affection; while the two latter, holding ſentiment to be the ſole primary ſource of all moral diſtinction, reſolves, by a kind of logical chemiſtry elaborated by ſophiſtry, the diſcernment of right and wrong into the pleaſure of utility and the charm of ſympathy. The faulty explanations of a fact in nature do not, however, warrant the concluſion that the fact is inexplicable. Becauſe moral diſcernment has been erroneouſly analyzed by ſome writers, it does not follow that this faculty is incapable of analyſis, and is to be held as an original principle, an element in the mental frame. Reaſon alone will not account for it; ſentiment alone will not account for it; it is certainly different from any ſimple recognized power in our nature, whether of perception, ſenſe, or judgment. The moral ſenſe, however, cannot belong to a Being who is not ſuſceptible of ſentiment; neither can that be a moral agent, which is incapable of reaſon. The principle of moral approbation, therefore, is neither reaſon nor ſentiment, but a mixture of both: both combine in every virtuous determination, and both are neceſſary to denominate any determination vicious:—for every moral determination implies preference; and preference implies both deſire and intellect; and every virtuous preference implies that the deſire be right, and that the compariſon be juſt. The preference of vice to virtue, on the contrary, implies that the work of moral diſcipline is imperfect: but the more perfect that diſcipline has been, and the more complete ſtandard of virtue we have in our own minds, the more correctly ſhall we appreciate the conduct of others*. Of Ariſtotle's *practical* morality, his diviſions and definitions of the virtues, &c. the ſuperiority is univerſally acknowleged: his *theory*, if carefully examined, will alſo be found of all ſyſtems the moſt unexceptionable.

In treating of the obligations and ſanctions of moral law, Dr. F. obſerves that ſome of thoſe ſanctions may be embraced, whereas others muſt be left to operate on the free will of the agent. Obligations and ſanctions, which may be enforced, form the ſubject of juriſprudence; thoſe, which cannot be enforced, form the ſubject of caſuiſtry. In examining the principles of juriſprudence, comprehending what are called the laws of peace and war, our author principally follows Grotius; acknowleging the law of defence to be the only juſt foundation for employing force or ſtratagem in the caſe of independent nations, or unconnected individuals. The Doctor's chapters on juriſprudence and caſuiſtry will not properly admit of abridgement, being themſelves abridgements of more copious treatiſes. The ſame remark applies to his chapter on politics; in which Monteſquieu and Hume ſeem to have been his principal guides:—but his ſentiments are more favourable to liberty than thoſe of the laſt mentioned writer.—In proof of this aſſertion, and as a farther ſpecimen of the work, we inſert the following excellent paſſage, which may be conſidered as a ſummary of the moſt important chapters in theſe volumes:

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* *Vide Ethic. Nichom. l.* vii. *c.* 3. *et paſſim.*

'Men are deſtined to play in human life for manifold ſtakes of unequal importance. The merchant plays for profit, and is expoſed to loſs. The warrior plays for victory or conqueſt, and expoſes his life. Every one who would better his ſituation in point of fortune, preferment, or honour, hangs in ſuſpence between the oppoſite events of ſucceſs or diſappointment. What was ſtaked among the ancients, in their national quarrels, was of greater importance than is riſked at war by the officer or ſoldier in any modern nation of Europe. When captives or priſoners of war were retained in ſervitude, or ſent to the market for ſlaves, the ſoldier expoſed not only his life but his perſonal freedom alſo. This violation of natural law was enforced by the Romans in all their wars, and by the Greeks put in practice in their conteſts not only with barbarous nations, but even with one another. "During the Peloponeſian war," ſays an eminent writer, "and for many years after its concluſion, all the different republics of Greece were, at home, almoſt always diſtracted by the moſt furious factions, and abroad involved in the moſt ſanguinary wars, in which each ſought not merely ſuperiority of dominion, but either compleatly to extirpate all its enemies, or what was not leſs cruel, to reduce them into the vileſt of all ſtates, that of domeſtic ſlavery; and to ſell them, man, woman, and child, like ſo many herds of cattle to the higheſt bidder in the market." ("Theory of Moral Sentiments.")

'If, from this account of the Greeks, it be propoſed to infer that they were a wretched people, there is reaſon to queſtion the truth of any ſuch inference. The fortunes of men do not always decide of their feelings. Cervantes, we are told, wrote his adventures of Don Quixote in a priſon; and, from ſo vigorous an exerciſe of all his faculties in that ſituation, we have reaſon to conclude that a perſon may be in jail without being wretched. The human mind gave ſimilar proofs of felicity no where more conſpicuous than in Greece. And if human life be compared to a game, it was played among ancient nations, and among the Greeks in particular, upon a ſtake no leſs indeed than is ſtated in the above paſſage, of freedom as well as life. But their example ſhould lead us to think that the ſpirits of men are not greatly damped by the riſks which they are made to run in the ſervice of their country. The firſt citizens in every Grecian ſtate, with this proſpect of eventual ſlavery before them, took their poſt with alacrity in the armies that were formed for the defence or advancement of their country: And in no quarter of the world was the military character held in higher eſteem. Theſe nations, at the ſame time, in other reſpects, carried marks of felicity ſuperior to what has ever been diſplayed in any other quarter of the world or age of mankind. In their very language, there is evidence of genius, or intellectual ability, ſuperior to that of other nations. The order and form of their expreſſion kept pace with the order and diſcrimination of ſubjects to be expreſſed, with all the poſſible varieties of relation, and with all the ſubtilities of thought and ſentiment beyond what is exemplified in any other known inſtance. They led the way alſo in all the forms of literary compoſition or diſcourſe, under which the human genius is diſplayed. Their poets, hiſtorians, orators, and moraliſts, preceded thoſe of other nations, and remain unequalled by thoſe that came after them. Their ſculptors, painters, and architects, excelled thoſe of every other nation; and the ſame genius which roſe towards every object, in which excellence or beauty could be required or exhibited, gave alſo the moſt maſterly examples of civil, political, or military virtues; and, in the whole, gave the moſt irrefragable evidence of minds no way ſunk by the ſenſe of oppreſſion, or the gloomy proſpect of hazards impending from the loſs of liberty, or the fear of ſlavery to which they were expoſed. The eaſe and alacrity with which they moved on the higheſt ſteps of the political, the moral, and intellectual ſcale, abundantly ſhewed how much they enjoyed that life and freedom, of which they were ſo worthy, and which they ſo freely riſked in the ſervice of their country. And if the hazard of bleſſings which they ſtaked in every public conteſt had at all any effect on their minds, their example may ſerve to prove, that men are not unhappy in proportion to the ſtake for which they contend; or, perhaps, what is verified in the caſe of other players as well as in theirs, that perſons who are uſed to a high ſtake cannot condeſcend to play for a lower; or that he who is accuſtomed to contend for his freedom or his life can ſcarcely find ſcope for his genius in matters of a lower concern.

'A warden of the Engliſh marches, upon a viſit to the court of Scotland, before the acceſſion of James to the throne of England, ſaid he could not but wonder how any man could ſubmit to ſo dull a life as that of a citizen or courtier: That, for his own part, no day ever paſt in which he did not purſue ſome one for his life, or in which he himſelf was not purſued for his own. It is the degradation of fear, the guilt of injuſtice or malice, to which the mind of man never can be reconciled; not the riſks to which the liberal may be expoſed in defending his country, or in withſtanding iniquity.

'We are, for the moſt part, ill qualified to decide what is happy or miſerable in the condition of other men at a diſtance. The inconveniences, which we ſee, may be compenſated in a way which we do not perceive. And there is in reality nothing but vileneſs and malice that cannot be compenſated in ſome other way. Even thoſe we call ſlaves are amuſed in the performance of their taſk, and, when it is over, are obſerved to be playſome and chearful beyond other men: They are relieved of any anxiety for the future, and devolve every care on their maſter.

'We eſtimate the felicity of ages and nations by the ſeeming tranquillity and peace they enjoy; or believe them to be wretched under the agitations and troubles which ſometimes attend the poſſeſſion of liberty itſelf. Under this apprehenſion, the forms of legiſlature we have propoſed implying numerous aſſemblies, whether collective or repreſentative, may be cenſured as expoſing men to all the inconveniencies of faction or party diviſion; but, if theſe inconveniencies are to be dreaded, they nevertheleſs may be fairly hazarded, for the ſake of the end to be obtained in free governments, the ſafety of the people, and the ſcope which is given to all the reſpectable faculties of the human mind.

'If we have not miſtaken the intereſts of human nature, they conſiſt more in the exerciſes of freedom, and in the purſuits of a liberal and beneficent ſoul, than in the poſſeſſion of mere tranquillity, or what is termed exemption from trouble. The trials of ability, which men mutually afford to one another in the colliſions of free ſociety, are the leſſons of a ſchool which Providence has opened for mankind, and are well known to forward, inſtead of impeding their progreſs in any valuable art, whether commercial, elegant, or political.

'Under the laſt of theſe titles, more eſpecially, we had occaſion to obſerve, that the moſt important objects of human concern, and the moſt improving exerciſes of ability, are furniſhed to the members of a free ſtate: And we may now alſo aſſume that forms of government may be eſtimated, not only by the actual wiſdom or goodneſs of their adminiſtration, but likewiſe by the numbers who are made to participate in the ſervice or government of their country, and by the diffuſion of political deliberation and function to the greateſt extent that is conſiſtent with the wiſdom of its adminiſtration.

'While thoſe who would engroſs every power to themſelves may gravely tell us, that the public good conſiſts in having matters ordered in the manner they conceive to be right, we may venture to tell them in return, that it conſiſts ſtill more in having proper numbers admitted to a ſhare in the councils of their nation: That, although the proverb in a particular inſtance ſhould fail, and the *multitude of council for once be inferior in wiſdom*, yet the multitude of council is really in itſelf a greater public advantage, than the talents of any ſingle perſon, however great, can otherwiſe procure for his country. Single men may chuſe a meaſure, or conduct a particular ſervice, better than might be obtained in any concourſe of numbers: But numbers do more in a ſucceſſion of ages, than any ſingle man could obtain; and man's nature is more intereſted in having nations formed to the character of manhood and public virtue, than it is in any particular meaſure of conduct, or the moſt ſucceſsful attainment of any particular object.'

Dr. Ferguſon's character as a writer* is well known; and theſe volumes will, doubtleſs, have a tendency to increaſe it. As much of his philoſophy is drawn from ancient ſources, it is to be regretted that he is ſo ſparing in citing his authorities. His predeceſſors, Grotius and Puffendorf, over-loaded their works with learning;—Dr. F. has rather fallen into the oppoſite extreme.

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* See our accounts of his Eſſay on the Hiſtory of Civil Society, Rev. vol. xxxvi. (conſult the Index); of his Inſtitutes of Moral Philoſophy, Rev. vol. xliii.; of his Hiſtory of the Roman Republic, Rev. vol. lxviii. and lxix.

Art. III. *A Treatiſe upon the Authenticity of the Scriptures, and the Truth of the Chriſtian Religion.* 8vo. pp. 278. 5s. Boards. Cadell. 1792.

Treatises in defence of revelation may be claſſed under two general diviſions, popular and ſcientific. Of the popular kind there have been great abundance; and, after all that has been done in this way by Grotius, Clarke, Squire, Secker, Beattie, Prieſtley, and innumerable others, little room ſeems to be left for new attempts. Scientific works on this ſubject have been leſs frequent; and, notwithſtanding the many excellent diſſertations and ſermons in the Engliſh language, on detached parts of the evidence of revelation, we ſhould be at ſome loſs to what Engliſh works, except *Doddridge's Lectures*, and *Hartley on Man*, to refer a ſtudent for a regular and ſyſtematic arrangement of the arguments, with citations and references ſufficient to enable him to take a candid view of the whole ſubject, and, without any implicit confidence, to form a ſatisfactory judgment for himſelf. Such a work as this, fairly comprehending all that has been offered on each ſide of this important queſtion by different writers, would be of ineſtimable value. The extenſive erudition of Mr. Bryant (to whom we owe the preſent volume,) and his ſuperior talents, might have enabled him to execute ſuch a deſign with great credit to himſelf and advantage to the public. He has, however, choſen to take the more humble character of a popular defender of revelation; and he has produced a treatiſe, which, though it contains a good general view of the leading arguments for divine revelation, has little to entitle it to a pre-eminence over other works of the ſame kind.

Mr. B. is very conciſe in his explanation of the grounds of natural religion. It will be thought by many, that the few pages which he has devoted to this part of his ſubject might have been more advantageouſly employed in tracing, in a regular proceſs, the proofs of the attributes and of the providence of God, than in depreciating the knowledge of the ancient philoſophers, and in cenſuring Mr. Pope for preſuming to ſuppoſe that the ſupreme fountain of exiſtence has been in effect, though with much mixture of ſuperſtition and abſurdity, worſhipped by the ſaint, the ſavage, and the ſage, under the ſeveral names of Jehovah, Jove, and Lord. In like manner, it will perhaps be ſaid, that, in exhibiting the evidences of chriſtianity, the author has taken more pains to give an intereſting repreſentation of the life and doctrine of Chriſt, and of the ſufferings of his followers, than to determine, with preciſion, the application of the ancient prophecies, or to give a correct and well-ſupported view of the circumſtances which authenticate the Jewiſh and Chriſtian ſcriptures. It will not, however, be denied, that, in this work, ſeveral parts of the poſitive arguments for revelation are treated in a maſterly manner; and that ſeveral ingenious ſolutions are given of difficulties, which have been ſtarted by the opponents of chriſtianity. Mr. Bryant's view of the teſtimony of Gentile writers in favour of chriſtianity, and his compariſon of the Chriſtian and Mohammedan religions, are, in the main, excellent.

Among the replies to objections, we find the following ingenious remarks on the difficulty ariſing from comparing the peculiar characters of the negroe race, with the ſcriptural derivation of the whole human ſpecies from one common ſtock:

'It has pleaſed God to give to all families, or nations, ſome particular marks, by which they are diſtinguiſhed from their neighbours. But they differ ſtill farther from thoſe at a great diſtance, in conſequence of the heat or cold which they experience, and the climate under which they live. If we take people from the extremes, at a very great interval of latitude, and compare them together, they may poſſibly ſeem to perſons unexperienced quite different beings. But if we approach from the one to the other by degrees, and obſerve the different nations who furniſh the interval, there will appear a juſt gradation, and the variation will be found no more than might be expected from manner of life and ſituation. A Dane, Saxon, and Engliſhman, of the north, will be found in general very ſimilar in feature and complexion. If we deſcend to the ſouth of France, we ſhall meet with people leſs fair: and if we paſs to Portugal, the natives will appear upon compariſon much darker, and of different features. Croſs over to Morocco and Taffilat, they become more and more ſwart. If we proceed beyond the deſert of Zara to the tropic, we meet with people quite black, but with ſtraight and floating hair. Farther within the tropics, and on each ſide of the line, are perfect negroes; people for the moſt part of ſimilar clumſy and bloated features, and of the darkeſt hue of any; alſo with woolly and frizled hair. The whole of theſe variations depends upon ſituation and climate. The Baron de Pauw ſays therefore very truly—" Que le genre humain ait eu une tige, ou qu'il en ait eu pluſieurs, queſtion inutile que des phyſiciens ne devroient jamais agiter en Europe. Il eſt certain que le climat ſeul produit toutes les varietés, qu'on obſerve parmi les hommes.—Le teint plus ou moins obſcur, plus ou moins foncé, des habitans, qui eſſuient ſes différentes températures de l'air entre les tropiques, prouve donc, indépendamment de toute autre démonſtration,

monſtration, que le climat ſeul colorie les ſubſtances les plus intimes du corps humain.''—For his opinion he gives very good reaſons, from the ſituation and heat experienced by the different nations in thoſe parts.

‘ The Egyptians acknowledged themſelves to be of the race of Mizraim; and from that perſon their country was denominated. They therefore had no connexion with the people on the weſtern coaſt of Africa, nor bore any relation to them. Now we are told, that the natives of the loweſt part of Egypt were dark; and thoſe higher up, and nearer the ſun, darker; but thoſe of the upper region approached to black and woolly hair. Hence this characteriſtic was not confined to any one race of men. This is farther proved by many of the iſlanders viſited by our late voyagers, and particularly from the obſervations of Captain Cook and Dr. Forſter. They ſpeak of a great difference in reſpect to complexion, ſtature, and hair, among people of the ſame place; which, they ſay, depended upon their being more or leſs expoſed, and the particular diet which they uſed. This was obſervable at Otaheite. The latter writer ſays of the New Caledonians,—“ They are all of a ſwarthy colour; their hair is criſped, but not very woolly; their faces round, with thick lips, and wide mouths. The inhabitants of Tanna are almoſt of the ſame ſwarthy colour as the former; only a few had a clearer complexion, and in theſe the tips of their hair were of a yellowiſh brown. The hair and beards of the reſt were all black and criſp, and in ſome woolly.—The natives of Mellicollo border the neareſt upon the tribe of monkeys. The hair is in the greater part of them woolly and frizled, their complexion is ſooty, their features harſh, the cheek bone and face broad.”—— Captain Carteret deſcribes the natives of Egmont iſland, as “ black and woolly headed.” He deſcribes another iſland, where “ the people were black and woolly headed, like the negroes of Africa.”—Many more inſtances might be produced; but theſe will ſuffice to ſhew, that this difference of hair and complexion, and the other anomalies with which we find it accompanied, are not confined to any particular race of men; for they are to be found among people that never had any connexion with the coaſt of Guinea, or Negroland; on the contrary, they are as far removed from it as any people upon earth can be: whole continents come between.

‘ The variation, therefore, in reſpect to complexion, form, and feature, depends in great meaſure upon the heat and cold experienced, and the way of life to which people accuſtom themſelves. And there are other occult cauſes, with which we are unacquainted, and by which a variation in the ſpecies of all animals is produced. Hence it happens, that people, however diſtinct, become in time like the natives among whom they ſettle, however ſeparate they may keep themſelves. This is manifeſt, from a colony of Jews at Cochin upon the coaſt of Malabar; who came there, according to Hamilton, as early as the captivity under Nebuchadnezzar. Thus much is certain, the æra is ſo far back, that they know not now the time of their arrival. The Jews originally were a fair people; but thoſe of whom we are ſpeaking, are become in all reſpects like the Indians among whom they reſide. They conſiſted formerly of 80,000 families, but are now reduced to 4000. Mr. Bate, a clergyman, who had a ſon in the Eaſt Indies, made application to have ſome particulars of their hiſtory. —"I wrote over to the coaſt of Malabar, to know what tradition the Jews have retained as to the time of their ſettlement at Cochin, but had no ſatisfactory anſwer. Ezekiel, the rabbin of the ſynagogue, did indeed ſend me a tranſcript of their copper-plate, hung up in their ſynagogue. 'Tis written in the Malabar language, put into common Hebrew characters, interlined with a literal verſion in Hebrew, with an Hebrew paraphraſe upon that literal verſion. But I can find no date of their ſettlement there; only a grant from a Malabar prince called Schirin Perimal, *i. e.* Prince Schirin, to allow them to ſettle there, with certain privileges."—Of theſe Jews he farther ſays, that "they are now grown as black as the other Malabarians, who are hardly a ſhade lighter than thoſe of Guinea, Benin, or Angola."—And he very truly inſiſts, that "this is a diſcovery, which clearly proves, that the different complexions of the different ſons of Noah may be occaſioned by difference of climate, air, food, water, or other natural cauſes." It is ſaid, in conformity to the account above, that the Portugueſe, who have been ſettled upon the coaſt of Angola for three centuries, and ſomewhat more, are become abſolute negroes. Of this we are aſſured by the Abbe de Manet, who was in that part of the world in the year 1764, and baptiſed ſeveral of their children. He is quoted by M. de Pauw, who gives us this farther information.—"Quant aux deſcendants des premiers Portugais, qui vinrent fixer leur demeure dans cette partie du monde vers l'an 1450, ils ſont devenus des nègres tres-achevés pour le coloris, la laine de la tête, de la barbe, & les traits de la phyſionomie, quoiqu'ils ayent d'ailleurs retenu les points plus eſſentiel d'une Chriſtianiſme dégénéré, et conſervé la langue du Portugal, corrompue, à la vérité, par différentes dialectes Africains."

'The like is mentioned by Moore, in his account of the river Gambia. He takes notice of ſome of the ſame nation, who have reſided for above three centuries near the Mundingoes, and differ ſo little from them, as to be called negroes. This however they reſent, though they are not eaſily to be diſtinguiſhed.'

By an advertiſement the public are informed, that the whole of the profits ariſing from the ſale of this treatiſe will be given to the Society for the Propagation of the Goſpel.

Art. IV. *Medical Hiſtories and Reflections.* By John Ferriar, M.D. Phyſician to the Mancheſter Infirmary, and Lunatic Hoſpital. 8vo. pp. 248. 4s. Boards. Cadell. 1792.

Having introduced the work by a judicious preface, Dr. Ferriar proceeds to lay before his reader ſeveral important hiſtories of diſeaſes; among which are forty caſes of dropſy. A compariſon is drawn between the merits of the three principal remedies employed, digitalis, cream of tartar, and Bacher's tonic pills.

'On reviewing theſe obſervations, (ſays the Doctor,) which were made without choice, and with no predilection for any remedy, the reſult appears not highly in favour of the digitalis. Yet I eſteem it a valuable medicine, and I have always found it ſafe, by attending to Dr. Withering's cautions. The melampodium, as given in the form of tonic pills, appears, likewiſe, to poſſeſs virtues that ought not to be neglected. I have employed the cream of tartar in comparatively few caſes; but when their nature is conſidered, and the ſurpriſing proportion of ſucceſs allowed for, I think we may fairly rank this medicine in the firſt claſs of hydragogues. From what I have ſeen of its effects, I ſhall hereafter give it a preference in moſt caſes of dropſy, to bring forward a larger teſtimonial of its real merits. Stronger concluſions may be drawn in its favour, from theſe caſes, becauſe they coincide with the experience of Dr. Home. Indeed, if cream of tartar be found to poſſeſs only an equal ſhare of merit with digitalis, the former will deſerve the preference, as poſſeſſing no deleterious qualities, and being eaſily managed by practitioners of the ſmalleſt judgment. In treating of this remedy, Dr. Home has formed a juſt and valuable diſtinction, between remedies which act chiefly as diuretics, and thoſe, which at the ſame time, diminiſh the fluid effuſed in dropſies. I have been led to refer to this diſtinction more than once, in the preceding caſes. The doctor's words are theſe. "We have found, that oxymel colchici, baccæ juniperi, &c. are much ſtronger diuretics, but much weaker antihydropics, than cremor tartari. We have ſeen, that it often neither increaſes urine nor ſtool, and yet that it cures." If this difference were more obſerved, ſome mortifying diſappointments in practice might be avoided."

On the ſubject of dropſy, many other valuable obſervations are added.

Dr. Ferriar has paid conſiderable attention to diſeaſes of the heart, and his communication on this ſubject is important: but for its contents we muſt refer to the book.

We give the following extract reſpecting the muriated barytes, not becauſe our opinion is unfavourable to the medicine, but becauſe, in aſcertaining the value of a new remedy, all evidence ſhould be heard:

'The high character with which this medicine was uſhered into practice, induced me to order it in ſeveral ſcrophulous caſes. It is needleſs to give a particular account of my obſervations, for I have never found any ſenſible effect from it, even in doſes of twenty drops, given twice or thrice a-day; excepting in two caſes. There could be no doubt reſpecting the preparation of the ſpecimen I uſed, as it was a ſaturated ſolution, made by Mr. Cooper and Mr. Watt; and I was always attentive to its being given in diſtilled water. In the two inſtances where it appeared to do ſervice, the good effect was not very remarkable. I cannot help ſuſpecting, that the only benefit to be expected from it muſt ariſe from the action of the acid, either not completely ſaturated, or not deſtroyed as a tonic, by the mineral. Several patients, whom I now attend for ſcrophulous complaints, are taking the acid alone with apparent benefit, who had uſed the muriated barytes, without experiencing the ſmalleſt alteration in their health.'

The Doctor's obſervations on inſanity are good, as are thoſe alſo on hydrophobia. In his inquiry into the effects of digitalis in active hæmorrhages, he mentions four caſes in which it proved of ſervice.

The volume cloſes with an eſſay on the origin of contagious and new diſeaſes. It was written for the Literary and Philoſophical Society of Mancheſter, and may be peruſed with advantage by every claſs of readers.

Art. V. *An Apology for the Freedom of the Preſs,* and for General Liberty. To which are prefixed Remarks on Biſhop Horſley's Sermon, preached on the Thirtieth of January laſt. By Robert Hall, A.M. 8vo. pp. 120. 2s. 6d. Robinſons. 1793.

WITH the brilliant eloquence and the high ſpirit of independence, which diſtinguiſh Mr. Hall as a writer, the public are already acquainted, from the peroration to his pamphlet, "Chriſtianity conſiſtent with Freedom *." He now preſents us with a ſpirited 'Apology for the Freedom of the Preſs,' which is branched into ſix diſſertations—on *Public Diſcuſſion*—on *Aſſociations*—on *Parliamentary Reform*—on *Theories of Rights*—on *Diſſenters*—and on *the Cauſes of the preſent Diſcontents.* To theſe is prefixed an attack on the Biſhop of St. David's' ſermon on the 30th of January 1793, before the houſe of lords; and which, if ordered to be printed by their unanimous vote, and without any ſubſequent proteſt, muſt be underſtood to expreſs the opinions of one of the conſtituted authorities. The divine right of the chief magiſtrate, and the doctrine of paſſive obedience, have been, for nearly two centuries, an unfailing topic of diſpute in this country between the eſtabliſhed and ſectarian ſchools of religion; and they are likely to continue ſo, till a repeal of the act of uniformity ſhall have rendered it equally the intereſt of all chriſtian miniſters to inculcate the duty of habitual but not unqualified obedience. Then, perhaps, the heretical may acknowlege, notwithſtanding the argumentative ſermon of Gordon and Trenchard, that the language of the apoſtles adviſes non-reſiſtance more pointedly than the friends of liberty are apt to wiſh; and the orthodox may concede, notwithſtanding the unbroken chain of epiſcopal teſtimony, that the conduct of Jeſus in the temple demonſtrates the founder of chriſtianity to have entertained the bolder opinion. The preface, which is occupied by this diſcuſſion, terminates in a ſtyle of great animation.

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* See Rev. New Series, vol. vi. p. 350.

Mr. Hall then proceeds to ſhew, that, to render the magiſtrate a judge of truth, and to engage his authority in the ſuppreſſion of opinions, betrays an inattention to the nature and deſign of political ſociety; that when a nation forms a government, it is not *wiſdom* but *power* which they place in the hands of the magiſtrate; whence it follows, that his concern is only with thoſe objects on which *power* can operate. He maintains, that free inquiry muſt iſſue in the firmer eſtabliſhment of truth; that government is the creature of the people, and that which they have created they have ſurely a right to examine; that, if it be a crime in a ſubject of Britain to expreſs his diſapprobation of that *form of government* under which he lives, the ſame conduct muſt, by parity of reaſoning, be condemned in the inhabitant of any other country; which would be to bar improvement every where; and, laſtly, that an inquiry concerning the comparative excellence of civil conſtitutions has no tendency to ſedition and anarchy. It may be added, that, if the people be prevented from taking into conſideration a *Conſtitutional Reform*, and be ſuffered only to interfere with the organization of the *Houſe of Commons*, they muſt adopt principles much more democratic to ſecure a due weight for their own ſcale of the conſtitution, than if allowed to inveſtigate and to purſue the means of diminiſhing the counteraction of the other powers: ſo that the bolder diſcuſſion leads to the more temperate innovation. This would have been a convenient place for ſuggeſting ſuch farther improvements as the law of libel may require; for inſtance, that all proſecutions for libel be by action for damages; that if an action be not brought within twelve months after publication, the crime ſhall have *preſcribed*; that to ſubſtantiate the truth of an accuſation, ſhall, as in North America, be pleadable in mitigation of damages, &c.

The chapter on Aſſociations is written with great vivacity, and might have been introduced with the words of Tacitus: *Sicut vetus ætas vidit quid ultimum in libertate eſſet, ita nos quid in ſervitute; adempto per inquiſitiones & loquendi audiendique commercio.* The obſervations which it contains, we are perſuaded, would have great effect in diſperſing theſe holy brotherhoods, if any thing more were neceſſary: but the war being conſidered as the conſequence of their encouragement, they are diſſolving beneath the frowns of bankrupt tradeſmen, and the murmurs of multiplying indigence.

The third ſection, which treats of Parliamentary Reform, will be attentively peruſed by every friend to the progreſſive improvement of the conſtitution. Mr. Hall makes many important theoretical remarks, and declares for *annual parliaments.*

Next occur obſervations on Theories and the Rights of Man; and, as this ſubject is yet far from being clear, (the more lucid inveſtigations of it having only brought us nearer to the theory of Hobbes,) it may be well to extract ſome of the beſt remarks on this topic:

'As government implies reſtraint, it is plain a portion of our freedom is given up by entering into it; the only queſtion can then be, how far this reſignation extends, whether to a part or to the whole? This point may, perhaps, be determined by the following reflections:

'1. The advantages that civil power can procure to a community are *partial*. A ſmall part, in compariſon of the condition of man, can fall within its influence. Allowing it to be a rational inſtitution, it muſt have that end in view which a reaſonable man would propoſe by appointing it; nor can it imply any greater ſacrifice than is ſtrictly neceſſary to its attainment. But on what account is it requiſite to unite in political ſociety? Plainly to guard againſt the injury of others; for were there no injuſtice among mankind, no protection would be needed, no *public force* neceſſary; every man might be left without reſtraint or controul. The attainment of all poſſible good then is *not* the purpoſe of laws, but to ſecure us from external injury and violence; and as the means muſt be proportioned to the end, it is abſurd to ſuppoſe, by ſubmitting to civil power, with a view to ſome *particular* benefits, we ſhould be underſtood to hold all our advantages dependent upon that authority. Civil reſtraints imply nothing more than a ſurrender of our liberty in ſome points, in order to maintain it undiſturbed in others of more importance. Thus we give up the liberty of repelling force by force, in return for a more equal adminiſtration of juſtice than private reſentment would permit. But there are ſome rights which cannot with any propriety be yielded up to human authority, becauſe they are perfectly conſiſtent with every benefit its appointment can procure. The free uſe of our faculties in diſtinguiſhing truth from falſehood, the exertion of corporeal powers without injury to others, the choice of a religion and worſhip, are branches of natural freedom which no government can juſtly alter or diminiſh, becauſe their reſtraint cannot conduce to that ſecurity which is its proper object. Government, like every other contrivance, has a *ſpecific* end; it implies the reſignation of juſt as much liberty as is needful to attain it: whatever is demanded more is ſuperfluous, a leaning to tyranny, which ought to be corrected by withdrawing it. The relation of maſter and ſervant, of pupil and inſtructor, of the reſpective members of a family to their head, all include ſome reſtraint, ſome abridgment of natural liberty. But in theſe caſes it is not pretended, the ſurrender is total, and why ſhould this be ſuppoſed to take place in political ſociety, which is *one* of the relations of human life: this would be to render the foundation infinitely broader than the ſuperſtructure.

'2. From the notion that political ſociety precludes an appeal to natural rights, the greateſt abſurdities muſt enſue. If that idea be juſt, it is improper to ſay of any adminiſtration, it is deſpotic or oppreſſive,

preſſive, unleſs it has receded from its firſt form and model. Civil power can never exceed its limits, until it deviates into a new track. For if every portion of natural freedom be given up by yielding to civil authority, we can never claim any other liberties than thoſe preciſe ones which were aſcertained in its firſt formation. The vaſſals of deſpotiſm may complain, perhaps, of the hardſhips which they ſuffer, but unleſs it appear they are of *a new kind*, no injury is done them, for no right is violated. Rights are either natural or artificial; the firſt cannot be pleaded after they are relinquiſhed, and the ſecond cannot be impaired but by a departure from ancient precedents. If a man ſhould be unfortunate enough to live under the dominion of a prince, who, like the monarchs of Perſia, could murder his ſubjects at will, he may be unhappy, but cannot complain; for, on Mr. Hey's theory, he never had any rights but what were created by ſociety; and, on Mr. Burke's, he has for ever relinquiſhed them. The claims of *nature* being ſet aſide, and the conſtitution of the government deſpotic from the beginning, his miſery involves no injuſtice, and admits of no remedy. It requires little diſcernment to ſee that this theory rivets the chains of deſpotiſm, and ſhuts out from the political world the ſmalleſt glimpſe of emancipation or improvement. Its language is, he that is a ſlave let him be a ſlave ſtill.

'3. It is incumbent on Mr. Burke and his followers, to aſcertain the *time* when natural rights are relinquiſhed. Mr. Hey is content with tracing their exiſtence to ſociety, while Mr. Burke, more moderate of the two, admitting their foundation in nature, only contends that regular government abſorbs and ſwallows them up, beſtowing artificial advantages in exchange. But at what period, it may be enquired, ſhall we date this wonderful revolution in the ſocial condition of man? If we ſay it was as early as the firſt dawn of ſociety, natural liberty had never any exiſtence at all, ſince there are no traces, even in tradition, of a period when men were utterly unconnected with each other. If we ſay this complete ſurrender took place with the firſt rudiments of law and government in every particular community, on what principle were ſubſequent improvements introduced? Mr. Burke is fond of reſting our liberties on Magna Charta and the Bill of Rights; but he ought to remember, that as they do not carry us to the commencement of our government, which was eſtabliſhed ages before, our forefathers had long ago reſigned their natural liberty. If thoſe famous ſtipulations only recognized ſuch privileges as were in force before, they have no claim to be conſidered as the foundations of our conſtitution; but if they formed an *æra* in the annals of freedom, they muſt have been erected on the baſis of thoſe natural rights which Mr. Burke ridicules and explodes. When our anceſtors made thoſe demands, it is evident they did not ſuppoſe an appeal to the rights of nature precluded. Every ſtep a civilized nation can take towards a more equal adminiſtration, is either an aſſertion of its natural liberty, or a criminal encroachment on juſt authority. The influence of government on the ſtock of natural rights, may be compared to that of a manufactory on the rude produce; it adds nothing to its quantity, but only qualifies and fits it for uſe. Political arrangement is more or leſs perfect in proportion as it enables us to exert our natural liberty to the greateſt advantage; if it is diverted to any other purpoſe, is made the inſtrument of gratifying the paſſions of a few, or impoſes greater reſtraint than its object preſcribes, it degenerates into tyranny and oppreſſion.'

The ſection on Diſſenters is compoſed with vigour: it offers juſt if not novel remarks on their hiſtory, and repeats the prominent arguments againſt the ſubſiſting alliance between church and ſtate.

Mr. Hall's work terminates with a diſſertation on 'the Cauſes of the preſent Diſcontents;' which has the merit of concentrating into one focus ſeveral of the leading topics of diſſatisfaction; they are ſuch only as are capable of redreſs under the exiſting conſtitution of the country, and therefore they can be diſcuſſed without any danger to public tranquillity.

It were eaſy to prolong this ſummary view of the preſent pamphlet, by copious extracts and miſcellaneous comments: but as it is one of thoſe publications which muſt be peruſed by all who take any decided intereſt in the political ſcenes of the day, we ſhall content ourſelves with recommending it no leſs for ſtyle than for matter; its livelineſs will intereſt; although, poſſibly, ſome will think it too declamatory, while others may deem it too much expanded.

Art. VI. *The Environs of London:* being an Hiſtorical Account of the Towns, Villages, and Hamlets, within Twelve Miles of that Capital: interſperſed with Biographical Anecdotes. By the Rev. Daniel Lyſons, A. M. F. A. S. Chaplain to the Right Hon. the Earl of Orford. Vol. I. County of Surrey. 4to. pp. 593. 1l. 11s. 6d. Boards. Cadell. 1792.

We are here preſented with a portion of a work which promiſes much amuſement and information for the inhabitants of the metropolis, and of all places within the limits of which it treats. The ſcope of the undertaking is thus explained in the prefatory advertiſement:

> 'Whilſt a taſte for local hiſtory ſo generally prevails, it is ſomewhat ſingular that the counties adjacent to London ſhould not have had their due ſhare of illuſtration; for even in thoſe of which hiſtories have been publiſhed, ſome very intereſting particulars have been wholly unnoticed. The author of the following work offers to the public what he has been able to collect, relating either to the antient hiſtory or preſent ſtate of the ſeveral pariſhes within twelve miles of the capital, a diſtrict which furniſhes perhaps more curious and intereſting matter for obſervation, than any other of the ſame extent in the kingdom. A brief deſcription of the ſituation, ſoil, produce, and manufactures; the deſcent of the principal, particularly manerial property; the pariſh churches, and eccleſiaſtical hiſtory; the ſtate of

population, and the biography connected with each pariſh; are the principal objects of the following work.'

This not being a county but a circumlocal hiſtory, if we may venture ſuch a coinage, regarding the metropolis as a central point, it will have a natural affinity with the hiſtory of London, the centre on which it moves; and as all the places deſcribed are in the neighbourhood of the court, many anecdotes of perſons and facts connected with Engliſh hiſtory will neceſſarily occur. Theſe indeed will naturally intervene in a deſultory manner; and a ſpecimen or two may ſhew the variety which is to be expected.

Under the article Batterſea, we are informed, that

'Above three hundred acres of land in the pariſh of Batterſea are occupied by the market-gardeners, of whom there are about twenty who rent from five or ſix, to near ſixty acres each. Theſe gardeners employ, in the ſummer ſeaſon, a conſiderable number of labourers, though perhaps not ſo many as is generally ſuppoſed; on an average, I am informed, not one to an acre. The wages of the men are from ten to twelve, of the women from five to ſeven, ſhillings by the week. Moſt of the women travel on foot from Shropſhire and North Wales in the ſpring; and, as they live at a very cheap rate *, many of them return to their own country much richer than when they left it. The ſoil of the ground occupied by the gardeners is ſandy, and requires a great deal of rain. The vegetables which they raiſe, are in general very fine; their cabbages and aſparagus, particularly, have acquired celebrity. Fuller, who wrote in the year 1660, ſpeaking of the gardens in Surrey, ſays, "Gardening was firſt brought into England for profit, about ſeventy years ago; before which we fetched moſt of our cherries from Holland, apples from France, and had hardly a meſs of rath † ripe peas but from Holland, which were dainties for ladies, they came ſo far, and coſt ſo dear. Since, gardening hath crept out of Holland, to Sandwich, Kent, and thence to Surrey, where, though they have given 6l. an acre and upwards, they have made their rent, lived comfortably, and ſet many people on work. Oh, the incredible profit by digging of the ground! for though it be confeſſed, that the plough beats the ſpade out of diſtance for ſpeed, (almoſt as much as the preſs beats the pen,) yet what the ſpade wants in the quantity of the ground it manureth, it recompenceth with the plenty of the food it yieldeth, that which is ſet multiplying a hundred fold more than that which is ſown. 'Tis incredible how many poor people in London live thereon, ſo that, in ſome ſeaſons, the gardens feed more people than the field ‡." I hope to have it in my power, before the concluſion of the preſent work, to give a general view of

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'* I am credibly informed, that many of them live upon 1s. 6d. per week. To account for which, it will be neceſſary to obſerve, that their diet conſiſts, in a great meaſure, of the produce of the gardens, which they have gratis.'

† Early. *Rath* is Saxon. '‡ Fuller's Worthies, part iii. p. 77.'

the preſent ſtate of gardening in the neighbourhood of London, and to aſcertain, pretty nearly, what quantity of ground is occupied for that purpoſe. The rent of land in Fuller's time appears to have been extremely high. The gardens at Batterſea pay 7s. 6d. an acre for tithes to their vicar.' P. 27–8.

Here we may remark that we have no intimation to what extent this work may be expected to reach; the preſent is publiſhed as volume I., and the diſtrict remaining to be deſcribed conſiſts of the whole of Middleſex, with portions more or leſs of Kent, Eſſex, and Hertfordſhire: ſo that two more volumes are the leaſt that we may imagine will be requiſite.

The next ſpecimen which we ſhall offer to our readers, is of a different nature from the preceding extract, though to the ſame purpoſe, viz. that of furniſhing a compariſon between diſtant times and manners. In treating of Dulwich, Mr. Lyſons produces many anecdotes of the Life of Mr. Alleyn, founder of the college there, whoſe theatrical profeſſion is well known: but, being alſo joint-proprietor of a bear-garden on the Bankſide, Southwark, he purchaſed the office of maſter 'of all and ſingular his Majeſty's games of bears and bulls, and maſtive dogs, and maſtive bitches:' which office is thus explained:

'As the nature of this office is little known, it will perhaps be amuſing to my readers, to give a ſhort account of it, with copies of original papers relating thereto. Whenever it was the king's pleaſure to entertain himſelf, or any of his royal viſitors, with the game of bear-baiting, it was the buſineſs of the maſter of the game to provide bears and dogs, and to ſuperintend the baiting: and as this cruel ſport deſtroyed a great number of the poor animals, he was inveſted with the moſt unlimited authority to iſſue commiſſions and to ſend his officers into every county of England, who were impowered to ſeize and take away any bears, bulls, or dogs, that they thought meet for his majeſty's ſervice. This arbitrary proceeding was little reliſhed by the ſubjects*: and the perſons ſent to take up dogs were frequently ill-treated and beaten, the juſtices of the peace often refuſing to grant them any redreſs. Some towns, and whole counties, to avoid theſe diſputes, made a compoſition with the maſter of the bears, to ſend up a certain

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'* Whoever happens to look into the records of this period, will have reaſon to be very thankful that he did not live in an age when his property was every moment liable to be ſeized to furniſh entertainment for the court. A few references to the patent rolls will ſhew to what extent theſe arbitrary ſeizures were carried.

"'A commiſſion to take up all ſinging children, for furniſhing the queen's chapel." Pat. 4 Eliz. pt. 6. Jan. 10. Pat. 9 Eliz. pt. 10. Ap. 18. and Pat. 39 Eliz. pt. 9. July 15. dorſo. Tuſſer, who wrote the poem entitled, "Five Hundred Points of Good Huſbandry," was impreſſed upon this ſervice, as he himſelf informs us in his life, at the end of that work:

a certain number of maſtiff dogs yearly, upon condition that the commiſſion ſhould never come into their neighbourhood. Among Alleyn's papers is an engagement ſigned by certain perſons of the town of Mancheſter, wherein they promiſe to ſend up yearly "a maſty dogge or bytche to the bear-garden, between Midſomer and Michaelmaſſe." The maſter of the bear-garden, in queen Elizabeth's time, was allowed to have public baitings on Sundays in the afternoon[*]; which liberty was taken away by James I. Alleyn complains much of this in a petition to the king; in which he alſo prays for an increaſe of ſalary. The whole petition is curious, and throws ſo much light upon the nature and prevalence of this diverſion, that I ſhall make no apology for inſerting it at length; and with it ſhall cloſe this digreſſion upon bear-baiting:

"To the king's moſt excellent majeſty, the humble petition of Philip Henſlow, and Edward Alleyn, your majeſties ſervants.

"Whereas it pleaſed your moſt excellent majeſty, after the death of Sir John Dorrington, to grant the office of maſter of your game of bulls, bears, and dogs, with the fee of ſixteen pence per diem, unto Sir William Steward, Knt.; at which time the howſe and beares, being your majeſty's petitioners'; but we not licenſed to bayte them, and Sir William Steward refuſing to take them at our hands upon any reaſonable terms, we were therefore enforced to buy of him the ſaid office, paſtime, and fee, at a very high rate; and whereas, in reſpect of the great charge that the keeping of the ſaid game continually requires, and alſo the ſmallneſs of the fee; in the late queen's time, free liberty was permitted without reſtraint to bayt them, which now is taken away from us, eſpecially on the Sundays in the afternoon, after divine ſervice, which was the chiefeſt means and benefit to the place; and in the time of ſickneſs, we have been reſtrained many times on the working days; theſe hindrances, in general, with the loſs of divers of the beaſtes, as before the king of Denmark we loſt a goodly beare of the name of George Stone[†]; and at another bayting, being before your majeſtie, were killed four of our beſt bears, which in your kingdom are not the like to be had, and which were in value worth 30l. and alſo our ordinary charges amount yearly to 200l. and better;

"Thence for my voice, I muſt (no choice)
Away of force, like poſting horſe,
For ſundry men had placards then
Such child to take."

"Commiſſion to George Buck to take up as many paynters, embroiderers, taylors, &c. as he ſhall think neceſſary for the office of the revels." Pat. 1 Jac. pt. 24. June 23. "Commiſſion to Andrew Pitcairn, to take up hawks for his majeſty's recreation, and pigeons and hens for the keeping of them." Pat. 5 Car. 1. p. 1. Oct. 30.'

'[*] Plays were performed on Sundays, in the reign of queen Elizabeth. Malone's Hiſt. of the Stage, p. 126.'

'[†] In a letter to Alleyne, among his MSS. mention is made of a bear called "Little Beſſe of Bromley," who fought in one day the notable exploits of twenty-one double and ſingle courſes with the beſt dogs in the country.'

theſe loſſes and charges are ſo heavy upon your petitioners, that whereas formerly we could have letten it forth for 10cl. a year, now none will take it gratis to bear the charges, which is your poor ſervants undoing, unleſs your majeſtie, of your gracious clemencie, have conſideration upon us. Theſe cauſes do enforce us humbly to become ſuitors unto your majeſtie, that in reſpect of the premiſes, and that we have, ever ſince your gracious entrance into this kingdom, done your majeſtie ſervice with all duty and obſervance; it would pleaſe your majeſtie in your moſt royalle bounty, now ſo to relieve us, as we may be able to continue our ſervice unto your majeſtie as heretofore we have done; and to that end, to grant unto us free liberty, as hath been granted in the late queen's time; and alſo in reſpect of our great and dayly charge, to add unto our ſaid fee 2s. and 8d. being never as yet increaſed ſince the firſt foundation of the office. And whereas, there are divers vagrants and perſons of looſe and idle life, that uſually wandereth through the country with bears and bulls without any licence, and for ought we know ſerving no man, ſpoyling and killing dogs for that game, ſo that your majeſtie cannot be ſerved but by great charges to us, fetching them very far; which is directly contrary to a ſtatute in that behalf, for the reſtraining of ſuch: your majeſtie would be pleaſed, in your moſt gracious favour, to renew unto your petitioners our paſtime; and to grant us, and our deputies, power and authoritie to apprehend ſuch vagrants, and to convene them before the next juſtice of peace, there to be bound with ſureties to forfeit his ſaid bears and bulls to your majeſties uſe, if he ſhall be taken to go about with any ſuch game, contrary to the laws of this your majeſtie's realm; and your poor ſervants will dayly praye for your majeſties long and happy reigne." P. 92, &c.

Royal ſports have uſually had a ſtamp of ſavageneſs on them; and though our court may have reformed in the inſtance above cited, yet, as royal ſanction gives a ſtrong tincture to the manners of a country, we have ſcarcely yet gotten the better of old brutal cuſtoms. Tilts and tournaments debaſed to prize-fighting, with bear-baitings, are ſcarcely out of memory; and, if we miſtake not, bull-running formed a conſpicuous article of complaint in the preſentment of a grand jury, even within the laſt twelve months.

In this work, the antiquary, as well as the miſcellaneous reader, will meet with much intelligent information, reſpecting manors, churches, families, armorial bearings, monumental inſcriptions, interſperſed with perſonal anecdotes and local particulars, all treated in a free, liberal, and amuſing manner. The volume is elegantly printed, and is illuſtrated with twenty-ſeven engravings of views, remarkable buildings, churches, tombs, portraits, and other objects of curioſity; though we muſt add that the ſtyle of the engravings is not to us of the moſt pleaſing kind:—but, if not the moſt *picturesque*, it is, perhaps, the beſt ſuited to accuracy of repreſentation.

Art. VII. *The Hiſtory and Antiquities of the Univerſity of Oxford,* in Two Books: By Anthony à Wood, M. A. of Merton College. Now firſt publiſhed in Engliſh, from the original MS. in the Bodleian Library. By John Gutch, M.A. Chaplain of All Souls and Corpus Chriſti Colleges. Vol. I. 4to. pp. 667. 1l. 11s. 6d. in Boards. Printed at Oxford; ſold by Nichols, London.

A SUFFICIENT account of the nature of this publication was extracted by us from the former part of this work, which appeared in 1786, under the title of The Hiſtory and Antiquities of the Colleges and Halls in the Univerſity of Oxford, publiſhed under the care of the editor of this part of the undertaking*. The unforeſeen and extraordinary labour which the patient author had to undergo in preparing his Engliſh work for the Latin verſion, required by the Heads of the univerſity, by recovering all the antient charters, bulls, and quotations, verbatim and at large, of which he had before taken the abſtract ſenſe, is pathetically repreſented in the author's preface before us; and how well he was rewarded for his ſervices, and gratified in the liberties taken by Dr. Fell the tranſlator, have already been hinted in the article above cited. The fact was, Anthony performed a laborious undertaking for his own ſatiſfaction; the artful purchaſers bought it ready made for a paltry conſideration, and availed themſelves of his honeſt zeal, to ſtipulate for its being accommodated to their purpoſes; which he, having heedleſsly agreed to it, thought himſelf bound to execute, however he might regret his engagement. Unfortunately for literary men, their turn of mind, added to their circumſtances, generally unfit them for making bargains: it is only in ſome rare inſtances, where worldly policy luckily unites with other talents, and poverty happens to be at a due diſtance, that they obtain recompences, for which Prudence, as a diſguiſe, aſſumes the merit of Generoſity. Before we quit this ſubject, it may be added that the art of money-getting is an art *ſui generis*, and is more often found alone than in aſſociation with other kinds of knowlege; (virtues being out of the queſtion;) and if we attend to Wood's character of the ſons of *alma mater*, at different times, his dealings with the Heads of the univerſity in this inſtance will not be produced as an exception.

Anthony Wood was not, in proper terms, a man of this world; he was one of thoſe Beings who deſert the times in which they were born, to live and travel through paſt ages, as far back as they can grope their retrograde way through obſcurity. Being thus unfit for the preſent world, they deſpiſe their cotemporaries, and are in turn deſpiſed by them. Devoting their attention to men and things no longer in exiſtence, if their labours be at any time acknowleged, it is by future generations, when they themſelves alſo are numbered with the dead, and are become antiques.

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* See Rev. vol. lxxvi. p. 287.

Thus it fared with honeſt Anthony, who, (according to his life prefixed to this volume, chiefly extracted from a MS. of Mr. Hearne, and which is as barren as any literary life whatever,) is deſcribed as

'A perſon who delighted to converſe more with the dead than with the living, and was, as it were, dead to the world, and utterly unknown in perſon to the generality of ſcholars in Oxon. He was ſo great an admirer of a ſolitary and private life, that he frequented no aſſemblies of the ſaid univerſity, had no companion in bed or at board, in his ſtudies, walks, or journies, nor held communication with any, unleſs with ſome, and thoſe very few, of generous and noble ſpirits; and truly, all things conſidered, he was but a degree different from an *Aſcetic*, as ſpending all or moſt of his time, whether by day or night, in reading, writing, and contemplation.'—'He was equally regardleſs of envy or fame, out of his great love to truth, and therefore 'twas no wonder he took ſuch a liberty of ſpeech, as moſt other authors, out of prudence, cunning, or deſign, have uſually declined. And indeed as to his language, he uſed ſuch words as were ſuitable to his profeſſion. It is impoſſible to think that men who always converſe with old authors, ſhould not learn the dialect of their acquaintance. An antiquary retains an old word with as much religion as an old relic. And farther, ſince our author was ignorant of the rules of converſation, it is no wonder he uſes ſo many ſevere reflections, and adds ſo many minute paſſages of men's lives.'—'He was by the vulgar at leaſt taken to be a *Rom. Cath.* and the author of theſe matters, who hath a great reſpect for his memory, in his inquiries concerning him, could never hear any other report. Indeed he ſhews himſelf that way inclined in his ATHENÆ, and I have been told he received penſions from ſome of them, particularly from his great friend and acquaintance Sir Ralph Sheldon of Beoly in Worceſterſhire, commonly called Great Sheldon. But this, however, I am apt to think proceeded not from any averſeneſs to the church of England, but only from the encouragement he received from this party, more than he did from any church of England man, in carrying on his great and tireſome work of ATHENÆ.'

Such is the character of the Oxford antiquary, as drawn by a brother in the ſame line of ſtudy. This volume contains his annals of the univerſity, commencing with the year 894, being the 23d of Alfred, and brings them down to 1509, 1 Henry VIII. In ſuch an undertaking, a man muſt be contented with ſuch materials as he finds, and can only make the beſt of them; and there is very little to extol in thoſe now laid before us. They muſt have been drawn from long and patient reading, as appears by the numerous references to the authorities for them: but they conſiſt of matters of a very trivial nature, chiefly of diſputes, brawls, and frays among the ſtudents, and between them and the townſmen of Oxford; diſguſting to the reader, of little credit to the ſeminary, and of no obvious uſe, unleſs they may prove of ſervice in ſettling the chronology of other affairs with which the parties introduced may happen to be connected. On the whole, the facts and anecdotes enable us to form a very low opinion, indeed, of the learning cultivated, and the diſcipline maintained, in this famous univerſity, during the papal ages.

We obſerve, throughout, much attention beſtowed on ſecuring to Oxford the priority of foundation with reſpect to Cambridge, to which Anthony will not allow the rank of an univerſity before the year 1317, 11 Edw. II.*; and he loſes no opportunity of inſinuating its inferiority as a ſeminary of learning; a ſpirit of petty rivalſhip which may be pardoned, but cannot be approved.

Among the matters beſt intitled to notice in this volume, may be mentioned Wood's account of the introduction of the ſtudy of civil law into the univerſity †, the particulars reſpecting Roger Bacon ‡, his anecdotes and character of John Wycliffe the reformer ‖, and his account of the introduction of the art of printing §; concerning all which the judicious reader, after owning his obligation to Anthony for the facts, will do well to exerciſe his own judgment.

The volume cloſes, as before obſerved, with the year 1509, the 1ſt of Henry VIII. at which time the author gives a very gloomy account of the declining ſtate of the univerſity. We are to obſerve that, this time being the eve of the reformation of the national religion, new opinions, even at Oxford, were gradually undermining the good old doctrines that upheld the Romiſh hierarchy, for which Anthony's ſtudies gave him a ſtrong predilection. 'Scholars, (he laments,) were inconſtant and wavering, and could not apply themſelves to an ordinary ſearch in any thing. They rather made choice of, than embraced, *thoſe things which their reaſons were capable of***;'—a ſad falling off this, from 'the acute readings and diſputations' which he elſewhere applauds!

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* Page 393. † Ib. 150. ‡ Ib. 332. ‖ Ib. 511, &c. What Anthony thought of reformers in general, is plainly expreſſed in pp. 158. 528. 565, &c. § Ib. 623. ** Ib. 665.

Art. VIII. *An Eſſay on the Nature and Conſtitution of Man*; comprehending an Anſwer to the following Queſtion, propoſed by a Learned Society: "Are there any ſatisfactory Proofs of the Immateriality of the Soul? If ſuch Proofs exiſt, what Concluſions are to be formed from them with reſpect to the Soul's Duration, Senſation, and Employment, in its State of Separation from the Body?" By R. C. Sims, M.D. 8vo. pp. 79. 2s. ſewed. Phillips. 1793.

We have witneſſed ſo many unſucceſsful attempts to explore the unknown region of the intellectual world, that we ſeldom take up any new treatiſe on this ſubject with ſanguine expectations of receiving new light to guide our future reſearches. The preſent writer, diſſatisfied with the philoſophy which teaches that the ſoul of man is the reſult of the peculiar organization of the brain and nerves, is an advocate for the popular doctrine, that man conſiſts of a body and ſoul united; and he maintains that it is an indiviſible and immaterial ſubſtance, and therefore naturally immortal. The argument, on which he grounds his opinion, is this:—That, in every perception of external objects, by means of the ſenſes, and in the internal operations of reaſon and memory, we are conſcious both of the operations performed, and of an internal agent which performs them; and, as conſciouſneſs is certain knowlege, we certainly know, without reaſoning, that this agent is diſtinct and of a different nature from the material frame of the organs by which it acts, and conſequently is immaterial. This argument is drawn at length, and is the baſis of all the author's concluſions. If it be allowed any weight, it muſt be admitted to have all the force of the moſt indubitable axiom; for it is impoſſible for the human mind, in any caſe, to have fuller conviction of any truth than that which ariſes from conſciouſneſs:—but then it would follow, contrary to fact, that there could not poſſibly be any diſpute concerning the diſtinct nature and exiſtence of the ſoul; for univerſal conſciouſneſs muſt produce univerſal conviction and agreement. The truth is, the only thing of which we are conſcious is the *operation itſelf*: of the operating principle, or agent, we know nothing, except from reaſoning and inference; and we therefore ſhall probably continue to diſpute concerning it, after all that Dr. Sims, and other metaphyſicians, can offer on the ſubject.

Of the moral principle in the human mind, this writer advances an opinion, which ſeems to coincide with the doctrine of the Quakers concerning internal light. Our ſources of moral information, he ſays, are two;—the one *human*; namely, that natural reaſon, by which men infer their duties from their religious and ſocial relation; the other, *divine*; the holy ſpirit, word, or law of God, *manifeſted* in the heart or conſcience of man; a divine monitor, which is not a part of the human conſtitution, but the grace or free gift of God, given to each individual for his inſtructor or guide through life.——For the reſt of Dr. Sims's ſpeculations, we muſt refer the reader to the work, which, whether ſatisfactory in its reaſoning, or not, is clearly and correctly written.

Art. IX. *Sermons on different Subjects*, by John Hewlett, of Magdalene College, Cambridge; and Lecturer of St. Vedaſt's, Foſter-lane. Vol. II. 8vo. pp. 504. 6s. Boards. Rivingtons, Johnſon, &c.

The peruſal of this volume has, in the main, confirmed the favourable opinion which we formed of Mr. Hewlett, as a writer of ſermons, when his firſt volume paſſed under our inſpection. [See Rev. vol. lxxvii. p. 147.] He ſtill continues to treat chiefly on practical ſubjects, of general utility; and, in diſcourſing on them, he preſerves the due medium, ſo ſuitable to popular addreſſes, between abſtruſe refinement of ſpeculation on the one ſide, and flat and inſipid triteneſs on the other; his ſentiments, if not new, are commonly juſt and intereſting; the arrangement of thoughts is regular and perſpicuous; his language, if not highly ornamental, has the more eſſential qualities of claſſical purity and neatneſs; and he ſometimes, by adopting the form of direct addreſs, riſes to a conſiderable degree of animation.

Of the ſermons contained in this volume, which are twenty-one in number, thirteen are on general topics of practical morality; namely, The Miſchiefs ariſing from a wavering and unſettled State of Mind; The relative Duties of the Young to the Aged; The relative Duties of the Aged to the Young; The Union of Godlineſs with Contentment; Forbearance; Chriſtian Fortitude; Pride; Beneficence; Godly Sorrow; Duty of examining our ſecret Faults; Idleneſs; The Duty of praiſing God; Sobriety. Among theſe, the diſcourſes on the reciprocal duties of the young and the aged are particularly pleaſing, as containing many uſeful reflections; for which the author has been more indebted to his obſervation of life, than to common-place reading. A ſimilar remark might be applied to the diſcourſes on *pride* and on *ſecret faults.*

Mr. H. is particularly happy in illuſtrating ſcripture characters, and in deducing from them moral inſtruction. The reader will find three very pleaſing diſcourſes of this kind in the preſent volume; on the character and conduct of Zaccheus, of St. Peter, and of Pilate. Perhaps, in the laſt of theſe diſcourſes, the conduct of Pilate is treated with too much ſeverity, when it is imputed to baſe depravity; it appears rather to have proceeded from puſillanimity. It ſeems alſo to be aſſerted, without ſufficient proof, that Pilate afterward put an end to his life from the ſame motive which actuated Judas, and ſought a refuge from deſpair in the horrors of ſelf-deſtruction.

Beſide the diſcourſes already mentioned, there are a few others of a more ſpeculative caſt, which muſt be diſtinctly mentioned. In a ſermon on the probability of our meeting and recognizing each other in a future ſtate, Mr. H. infers this probability from the continued conſciouſneſs of the ſoul after death, from the identity of the body at the reſurrection, and from the communion of angels. In a diſcourſe on the yoke of Chriſt, obedience to the Chriſtian law is ſhewn to produce a ſpirit of moral freedom. The ſubject of Superſtition is diſtinctly treated, with the particular view, as it ſeems, of vindicating certain forms and ceremonies, admitted into religious inſtitutions which have been formed not for *philoſophers* but for the *body of the people*, againſt the cenſures of certain 'jealous and untractable ſectaries.' It is remarked, as an inconſiſtency in Diſſenters, that they commemorate a political revolution, and yet object to the obſervation of a religious feſtival.—How hard is the preſent lot of Diſſenters; who, on the one hand, are blamed for a ſuppoſed want of attachment to the Britiſh conſtitution; and, on the other, are accuſed of political ſuperſtition, for having been almoſt the only body who have preached and publiſhed ſermons on the centenary of the revolution! Mr. H. has added two diſcourſes on Infidelity, in which he aſſigns, as the cauſes of its prevalence, indolence, vanity, impatience of controul, and depravity of manners. We remark in theſe diſcourſes ſeveral expreſſions of that vulgar ſpirit of bigotry, which confines all religious principle within the pale of the Chriſtian church. If a modern Deiſt admits the being of God, 'his faith, (ſays Mr. H.) may be truly ſaid to be *dead*, for generally, I believe, it has little more to do with the regulation of his conduct, than a belief in the velocity of light, or the infinite extenſion of ſpace.' Indiſcriminate cenſures on the principles and motives of men cannot, to ſay the leaſt, be very conſiſtent with the candid ſpirit of Chriſtianity; and we are ſorry to find any ſuch indications of illiberality in a work which is, on the whole, entitled to much commendation.

Art. X. *Perſonal Nobility:* or, Letters to a Young Nobleman, on the Conduct of his Studies, and the Dignity of the Peerage. 12mo. pp. 363. 4s. Boards. Dilly. 1793.

The intrinſic value of *noble birth* has lately been more accurately examined than at any former period; and the

conſequence

conſequence has been a general diminution of that reverence for titles, which, in ages of ignorance and deſpotiſm, was found ſo convenient to the great. The general diffuſion of wealth and the diſſemination of knowlege have brought the higher and lower orders of ſociety ſo much nearer to each other, that the former can no longer command the homage of the labourer by the mere pageantry of rank, without perſonal merit. If, from reaſons of policy, theſe artificial diſtinctions, the offspring of a military ſyſtem of government, ſhould be ſtill continued, they will ceaſe to be reſpected, except where they are united with thoſe qualities which are in themſelves valuable. In the expreſſive words of the author of theſe letters, ' the ancient nobility, in order to preſerve any ſubſtantial ſuperiority, muſt rebuild the honour of their houſes on the baſis of their own *perſonal merit*.'

Theſe are truths, which, however unpleaſant they may be, it is neceſſary that the riſing race of nobles ſhould be taught; and they are urged with great force and ſpirit, but at the ſame time with a due regard to decorum, in the work now before us. The author, no mean maſter of the graces of language, is a warm advocate for antient learning, and is of opinion that the honour of the privileged orders cannot be more effectually promoted, than by a return to the truly claſſical mode of education which prevailed among the great in the reign of Elizabeth. Many of the letters turn on the ſubject of claſſical ſtudy, and contain excellent advice concerning the manner in which it ſhould be purſued by a young nobleman. The following, which is wholly of the preceptive kind, will afford a good ſpecimen of the eaſy and handſome manner in which uſeful inſtruction is here preſented to young perſons:

' My Lord,

' Your Lordſhip expreſſed a wiſh in your laſt letter, that I would be more explicit on the plan which I adviſed you to purſue. I am happy in finding you deſirous of information, and wiſh it may be in my power to offer ſuch as you may experience to be truly uſeful.

' I think it right, my Lord, to lay the foundation of your future improvements, in that kind of elegant and pleaſing learning, which the French call *Belles Lettres*; the Engliſh, claſſical learning; and the Ancients, the *ſtudies of humanity*. You have already made a very conſiderable progreſs in this department under your tutor. But it muſt be confeſſed, that you have read the claſſics hitherto, rather for the ſake of acquiring the ancient languages, and exemplifying the rules of grammar, than of refining your taſte, and of extending your knowledge of life and manners.

' You will do right to re-peruſe the moſt celebrated of the claſſics with more liberal views. Procure the beſt *variorum* editions of them all, for the ſake of referring to them when difficulties ariſe. Begin with

Virgil, and read him in the edition of HEYNE. Do not trouble yourſelf at firſt with the *variantes lectiones*, nor with all thoſe diſcourſes which the ingenious editor entitles *excurſus*; but read all his notes at the bottom of the pages. They will give you a juſt idea of Virgil's excellence, in many paſſages where the beauties may at firſt not ſtrike your taſte. Finiſh all the works of Virgil, before you enter on any other claſſic. You will ſoon read him with intereſt; which is ſeldom the caſe when a claſſic is read chiefly to analyſe the conſtruction, in ſhort interrupted portions, as at ſchool, or under a private tutor.

'From thus ſtudying and reliſhing Virgil, you will receive an improvement in your taſte, which will enable you to diſcover thoſe charms which captivate the claſſical reader in all the celebrated authors of the Auguſtan age.

'Let Homer's Iliad be read immediately after Virgil's Æneis. Read him without notes; for no author writes more perſpicuouſly, and notes only diſtract attention when they are not neceſſary. Read him in the Oxford edition, without a Latin tranſlation; having at the ſame time, in a ſeparate volume, a Latin tranſlation to refer to occaſionally and to ſave the trouble of turning over a lexicon. After a careful reading of the two or three firſt books, you will find little difficulty in the language. The few that may ariſe, will be eaſily removed by the tranſlation. I wiſh you could proceed entirely without a tranſlation; but as this is more perhaps than I ought reaſonably to expect, I recommend one, merely to avoid the toil of turning over the lexicon. Not that I think the toil uſeleſs; but I fear it will be more troubleſome than you will chuſe to ſubmit to, eſpecially as editions with literal tranſlations abound, in which the meaning of every word is accurately diſcovered with little labour.

'By an attentive peruſal of Virgil and Homer, you will not only have acquired a perfect acquaintance with thoſe firſt-rate writers, but at the ſame time a great knowledge of mythology, and of that poetical hiſtory which tends to facilitate the ſtudy of the claſſics of all ages and all countries. Other authors are to be read indeed in due order, but Virgil and Homer ſhould be firſt digeſted. They will furniſh a ſolid corner-ſtone for the future edifice, however maſſy or magnificent the deſign. Not to weary or alarm you with requiring too much at once, I ſhall purſue the ſubject in ſubſequent letters, if, amid your other employments, you deem what I have already propoſed, not impracticable.

'But leſt you ſhould think that I have loſt ſight of the plan of which I ſpoke, I muſt remind you that the Belles Lettres conſtitute the firſt part of it. It will be followed by logic, ethics, metaphyſics, phyſics, mathematics, hiſtory, philoſophy, and general literature.'

In ſeveral ſubſequent letters, the author purſues the ſame ſubject, with a particular reference to the deſign of qualifying his young pupil for public ſpeaking. Some very judicious inſtructions are given for the formation of a claſſical library. Without adhering to the preciſe formality of a didactic ſyſtem, and, we muſt add, without offering any thing farther than the moſt general and curſory hints on matters of ſcience, the writer goes on to add ſome directions with reſpect to the ſtudy of logic, ethics, metaphyſics, phyſics, mathematics, hiſtory, general philoſophy, and general literature. What is offered on theſe ſubjects will be chiefly uſeful in exciting the attention of young perſons to them; practical directions for proſecuting them muſt be ſought elſewhere.

From the letters of moral and prudential council contained in this volume, we ſelect the following on the importance of ſupporting dignity of character:

'An ancient manſion, or an old oak, UNDECAYED, are venerable. The mind approaches them with a kind of awe. So an ancient family, long famous for its virtues and proſperity, and ſtill flouriſhing, is naturally productive of eſteem. But if the old manſion is reduced to a mere heap of rubbiſh, and the old oak rotten, we paſs them unnoticed, or conſider them as incumbrances of the ground. Apply this image to fallen, corrupt nobility.

'To uſe a vulgar phraſe, you *muſt keep it up*, my Lord. Send a poor, puny, degenerate lord, deſcended from the Conqueror, with no abilities of mind and body, and a healthy, virtuous, and able plebeian, into a foreign country, among perfect ſtrangers, without any diſtinction of dreſs; and the ſtrangers will ſoon determine which is the nobleman. Nature produces gold, the king ſtamps it, and it paſſes current as a guinea; but if the guinea has been clipt, or if there is too much alloy in it, it will be rejected at the exchange. The pure gold, without any ſtamp at the *mint*, will always retain its value according to its weight. Stamp your gold, however, with virtuous qualities, ſuch as affability, gentleneſs, courage, good temper, magnanimity, learning, eloquence, generoſity, and it will never ſuffer the diſgrace of being cut aſunder by the ſheers, and caſt into the crucible.

'I am far from diſparaging nobility. The times are rather unfavourable to it; and I am endeavouring to render it really venerable, by founding its fancied ſuperiority on real pre-eminence. Noblemen may indeed value themſelves highly: but ſelf-value does not increaſe their real value. Their real value is that alone at which they are eſteemed by the public. It is not the ſeller, but the buyer, that determines the price of a commodity.

'Convinced as I am that you have early imbibed theſe ſentiments, I ſhould not inculcate them again, had you not informed me, that two or three young lords, with whom you often aſſociate, had endeavoured to perſuade you, that there is a dignity in birth, independent of perſonal merit, or beneficent exertion. They ſpend their time chiefly in the ſtable, at the tavern, and at the gaming-houſe; they ſubſtitute a horſe-laugh in the place of all argument; and they would willingly reduce you, by ridiculing your virtues, to a level with their own degenerate ſtate. But what ſay the people at large, on whom both you and they muſt depend for a continuance of your honours and privileges? They bid you caſt your eyes over the Britiſh Channel, and learn in time a leſſon of caution.

'Only conſider the uſeleſs life of theſe young noblemen, whoſe fortunes are princely, and whoſe titles, in *ſound, right honourable*. They riſe at twelve, they dreſs, they ride, they dine, they game, they go to ſome ſtyle of the journal, beſpeak the production of a gentleman traveller. He has publiſhed a ſummer's ramble, without reflecting that his excurſion was ſo far within the bounds of common knowlege, as to require uncommon abilities, or a peculiar object of attention throughout, to render it generally intereſting. Accounts of places already often deſcribed, and now well known, amount merely to what particular perſons think of them; which may be of no great moment to ſome readers.—The motive for this journey is thus explained:

> 'It is not the effect of a particular ſpecies of diet, nor the impreſſions made by a fickle climate upon the diſpoſition of Engliſhmen, that cauſe thoſe phlegmatic vapours, and that depreſſion of ſpirits, which are ſo juſtly become the characteriſtic of a whole nation. From what ſource then does this evil originate? Evidently from a relaxation of the mental powers, indulged to an exceſs. Air, exerciſe, and even literary reſources, without a certain degree of novelty, fail in their effect. A variety of new objects, and a total change in the ſcenery around us, operate in a delightful manner upon the ſpirits and health. The faculties of the mind, when abſorbed in the ſpeculation of the future, or too much engroſſed in the contemplation of the paſt, become a prey to indolence and ſpleen, the very parents of ſuicide.'

Happily for the generality of our countrymen, the remarks contained in the above paragraph apply chiefly to thoſe whoſe parents (to avail ourſelves of a vulgariſm,) were born before them; and their paſſage through life being made eaſy by hereditary wealth, they exiſt to no ſerious purpoſe whatever, excepting it be to regulate their movements according to prevailing modes. Some degree of education may have taught men of this claſs how to think, but fortune whiſpers in their ear that they have no occaſion to think; *thought*, therefore, is, in them, involuntary; the ſickneſs of ſtagnant faculties. Such men do well to hurry from place to place, to change the ſcenery around them, and, if poſſible, to eſcape even from themſelves. The great maſs of mankind, however, to whom fortune has not been ſo equivocally kind as to excuſe them from ſome mode of application, either of mind or body, generally find variety enough in the courſe of their employments at home, to render exiſtence tolerable, and to ſecure them from becoming 'a prey to *indolence* and ſpleen.'

Paſſing from his motive for travelling, to the journey itſelf, we find the writer lively enough to fill up his pages, ſomewhat in the Shandyan manner, with very ſlender materials; nor does he wiſh to encumber himſelf with any thing that wears too grave an appearance. In brief, he is more able than willing; for, in an early ſtage of the work, he condeſcends to give ſomething like a general deſcription of Portſmouth, as from a man of obſervation; and, as if he had done wrong, he apologizes for it, afterward, in a ſtyle that damped our expectations of meeting with any more of the like kind of topographical entertainment:

> 'But, gentle reader, whoever thou art, whether prelate or peer, ſailor or ſoldier, critic, or commiſſioner of his majeſty's dock-yards, reflect, that as yet we have travelled together but a ſhort ſpace,—beam not, ſo early, the ſullen clouds of diſcontent upon theſe traces of my pen—conſider me as one employed *ſolely* to give thee *amuſement*—view theſe pages with candour, and I promiſe thee, as we ſojourn together in future, I will not again interlard them with muſty deſcriptions of ravelins and counterſcarps, nor pillage the works of my forefathers, for delineations of double parapets, flanked with baſtions and curtains.'

What then does this writer mean to give us? Nothing but the common perſonal adventures of himſelf, and his man Jeremy, on the road, and at inns? Let us look a little farther.

> 'The naturaliſt will find, in Cornwall, a larger field for philoſophical diſquiſition, than can be met with in any [other] part of England or Wales. Here he may indulge himſelf in endleſs experiments. Curioſities of every kind, numberleſs productions both of nature and of art, preſent themſelves in abundance. Here he has an opportunity of penetrating into the very bowels of the earth, of exploring her inward receſſes, and ſearching into her ſecret caverns. It would far exceed the limits of ſuch a circumſcribed work as this, to enter upon a detail of the vaſt variety of antiquities, minerals, foſſils, ſoils, plants, manufactures, lakes, caverns, with a long *et cætera*, in addition to the liſt of curioſities which would engage the attention of philoſophers. I can only lament my inability to be more minute. *I paſs lightly over ſuch topics*, and preſs forward to a ſeries of new objects, hoping to cull from every one ſome ſmall ſhare of amuſement and information for my readers.'

What readers? Profeſſing to paſs lightly over the moſt intereſting local topics, what ſpecies of readers does the author aim to amuſe and inform? If his limits be inadequate to the purpoſe, why not enlarge them; why write at all in a mode that excludes the chief merit of viſiting diſtant places?—but all this is only one of his modes of flouriſhing; for, in contradiction to his own profeſſions, he will every now and then condeſcend to ſtop, and furniſh a little information; and, following the above extract, he gives us an agreeable, if not a grave, account of the Corniſh mines and minerals.

Still he is not pleaſed with the ſtyle of other travellers, and labours at ſomething ſuperior to every one:

> 'Leſtwithiel contains nothing worth a traveller's notice, except he deems the ſpire of a church a curioſity. For my part, I admire the methods by which modern ſcribblers ſwell their works to a voluminous form. One, who ſhall be nameleſs, thinks it worth mentioning, that

Leſtwithiel "has a church with a ſpire, the only one, except that of Helſton, in the whole county." And yet this man has publiſhed his two volumes quarto—who wonders at it? Being ſo minute, he might have added, that weeds are found to flouriſh prodigiouſly in the church-yard; the only one in Cornwall, where they thrive in ſuch abundance!' P. 75.

Truly ſo he might, and with great propriety, if the fact juſtified him. Surely there is more information in a remark, that ſpires are unuſual in that county, than in merely telling us, in rather a petulant ſtyle, that Leſtwithiel church has a ſpire!

One ſpecimen more will acquaint our readers with the character of the gentleman with whom they are invited to travel:

'Returning from Plymouth on foot, I contrived to loſe both my way and my companion. I found myſelf aſcending the ſummit of a ſteep hill, commanding a grand extenſive proſpect of the ſea, Drake's iſland, Stonehouſe, Plymouth, and Dock. While I was gazing about to ſee what courſe I ought to take, I obſerved, upon the ſide of the hill, an old gentleman in a muſing poſture, leaning upon his cane, and apparently indulging himſelf in the contemplation of the ſurrounding ſcenery. Fortune could not, thought I, have thrown a better perſon in my way, to extricate me from this dilemma. "Sir," ſaid I, approaching him, "be kind enough to tell me the neareſt way to Dock. I came from Plymouth, and have miſſed the road." "I perceive you have," ſaid he, "and if, as I ſuſpect, you are a ſtranger to this place, it is lucky you have ſo done. We reckon our walks around this ſpot the fineſt in the world, and, excepting the views from mount Edgecumbe, this is the beſt we have. You are now upon Stonehouſe hill. Commercial ſpeculations confine me during the week to other contemplations, but on a Sunday I conſtantly viſit this terrace, to enjoy the beauties of the ſcene before us. When I was younger, I uſed to aſcend to that point above us, in order to extend my view. You appear to be of an age for climbing, and if you have curioſity enough to lead you to the top, you will be amply repaid for your trouble." I took the old gentleman's advice, and ſeating myſelf on the ſummit of the hill, found how neceſſary it was for a traveller now and then to loſe his way. Thoſe who day by day purſue the beaten track, turning neither to the one ſide nor the other, and anxious only to perform their journeys with expedition, had much better be ſeated in a chimney corner at home. They neither diſcover the beauties of their country, nor enjoy them when chance throws them in their way. The characters of human life have no variety for them; their views are ſelfiſh, and all their endeavours tend only to the moſt convenient methods of vegetation.'

Why was the fine proſpect from Stonehouſe hill ſuffered to ſtir up ill humour againſt thoſe travellers who have not leiſure enough to loſe their way; or againſt thoſe who ſit at home in their chimney corners minding their buſineſs? Our author ſeems to have a rooted antipathy to ſteadineſs of mind: but, as the buſy part of mankind compoſe the majority, and as it may be ſuppoſed that he would have no objection to their amuſing their leiſure hours with his rambles, might they not as well be civilly treated?

Having obſerved that deſcriptions of known objects are criteria of the taſte of the deſcriber, the writer, who cenſures others ſo freely, can have no objection to the expoſure of his opinions: nor needs he; for he is generally juſt, while he is content to tread his own ground without interfering with others.

‘ Bath, (he obſerves,) may be ſaid to afford a univerſal ſcope for every thing that is deſirable. The man of pleaſure may here be ſatiated with amuſement; the philoſopher may analyze its ſalubrious ſprings; the antiquarian may purſue his reſearches till he wearies himſelf with conjecture; the man of letters will find ample repoſitories of genius; the poet endleſs ſubjects to exerciſe his wit; the painter may delineate the features of beauty, or pourtray the luxuriant variety of landſcape; and, laſt of all, the dejected invalid may reſtore to its wonted tenor the ſhattered ſyſtem of a broken conſtitution; and, by rouſing his debilitated nerves to their accuſtomed tone, revive his health and renovate his ſpirits.’

Were we to add to this ſummary, it would be to doubt whether all theſe advantages be not crouded too cloſely together, to allow all of them to operate freely. The author's account of Oxford may illuſtrate our meaning:

‘ In Oxford there ſeems, what may be ſtyled, *a diſeaſe of buildings*. The traveller is preſented with a profuſion of edifices jumbled together with no great diſplay either of taſte or deſign. It is a kind of anarchy in ſtone and mortar, where every thing is confuſed; and architecture in a high fever, ſeems to have ſtuck one edifice here, and another there, varying the non-conformity of her work in proportion to her delirium. There is a *mauſoleum* for a *library*, and a *cock-pit for public diſputants*. There is a *ſepulchre* of *manuſcripts*, and a long gallery, where heroes with ugly faces, and learned graduates in full bottomed wigs, are copiouſly diſplayed upon canvas. What ſhall be ſaid of *Chriſtchurch?* Where neat little *Peckwater* cements the dirty puddle and the leaden Mercury that diſgraces its neighbouring quadrangle—and of the boaſted *Theatre?* with its wrong ſide foremoſt, that turns its back upon the public, and hides its fine front in a corner,—and of *St. Mary's?* with a low Gothic ſpire, but of ſufficient beauty for every one to wiſh it taller—and of the proſpect from the top of *Radcliffe's* empty *Library?* where the view of *All Souls* alone is a recompence for the fatigue of aſcending.’

Wales appears to be the country moſt admired by this traveller; probably, becauſe the wildneſs of its landſcapes ſuited the eccentricity of his ideas: but even here his mind could not be properly elevated by the ſublimity before him; if it had, this critic on other travellers would not have diſguſted his readers by recording his ſearch after his man Jeremy, when he had prudently and decently retired out of ſight, among the ruins of Narbath caſtle.

Of all the volume, the ſhort trip to Ireland will probably claim the greateſt notice, at leaſt among the inhabitants of that iſland. The author thus characterizes Dublin and its inhabitants:

‘ The firſt thing that ſtruck us upon entering Dublin, was the ſingular appearance of the women; who are all without either hat or bonnet to their head. Even many of genteel appearance parade the ſtreets in this manner, and it is as remarkable to ſee a woman in Dublin with a hat on, as to ſee one in London with her head uncovered.

‘ At our hotel we conceived a very deſpicable opinion of Iriſh cleanlineſs.—Upon this we changed our ſtation, and moved to Harris's hotel in Cope-ſtreet. This is eſteemed the firſt lodging-houſe in Dublin, and yet we had not mended the matter. It was only jumping out of the frying-pan into the fire; for it is impoſſible to do juſtice to the exquiſite filthineſs of this place. Every thing was fine and dirty. Our beds had canopies and plumes, with counterpanes and ſheets of a moſt ſable hue. I aſked them if they had applied to government? The waiters ſtared: “ Do, for God's ſake, and the love of your country, (ſaid I,) get a patent for having diſcovered how much filth it is poſſible to comprize in a given compaſs.” We ſoon found that this appearance was not confined to hotels alone. The taverns are the ſame. The ſtreets are filled with wretchedneſs and grandeur, idleneſs and extravagance. It is not the habit of a few; it is the characteriſtic of the nation: a popular concern to unite at once every ſpecies of diſſipation, filthineſs, and extortion. It ſtruck us the more forcibly, as we found all this where we leaſt expected it; we came prejudiced in favour of the Iriſh, longed to be among them, and had looked forward with regret to that period which was deſtined for our return.’—

‘ The ſtreets and avenues to this city are crouded with the moſt miſerable objects, whoſe importunate clamours for charity are troubleſome in the higheſt degree. In the environs we ſaw numbers of dirty wretches, whoſe ſole employment ſeemed to conſiſt in diveſting each other of filth and vermin. If you enter a fruit-ſhop or tavern, a croud of thoſe poor creatures infeſt the door, through which you muſt preſs your way, and deem yourſelf fortunate if you eſcape the detached parties of vermin, &c.’ P. 312.

‘ In one of my walks about the ſtreets, I met the old veteran whoſe converſation afforded us ſo much amuſement when becalmed at ſea. “ Well, my good Sir, (ſaid he,) and how do you like Dublin?”—“ In truth, Sir, not much; I am every inch of me an Engliſhman, and, I fear, behold all countries but my own with an eye of prejudice.”—“ Well ſaid, John Bull, (exclaimed my old friend;) but what do you think of Dublin in particular? ſince you cannot form an adequate idea of a whole nation from a ſhort viſit to the metropolis.”—“ Sir, (ſaid I,) in viſiting a metropolis I behold the heart of a nation; and, if I diſcover what paſſes in the heart, I can eſtimate pretty nearly the tenor and diſpoſition of the whole body. But ſince I find you are yourſelf an Iriſhman, tell me what is your opinion of this place, before I venture to deliver my own."—"That I can well do, (ſaid he,) in a few words: I have viſited many countries, and made many obſervations upon them; but I never was in one that betrayed ſuch a mixture of louſineſs and lazineſs, miſery and magnificence."

'I felt the full force of his obſervation, ſince, from my own ſhort experience among the Iriſh, I had found it ſtrictly true. Beggars and proſtitutes ſwarm in every ſtreet, and fill the air with their importunate cries. Extravagance is the leading trait in their character. I frequently ſaw children with broad laced frills to their ſhirts who had neither ſhoes nor ſtockings to their feet. An inſtance of this may be ſeen at Drury's billiard-table every day, where there are two markers of this deſcription. They will pawn their laſt rag for the pleaſure of gaming; and I myſelf ſaw a fellow, oppoſite the cuſtom-houſe in Eſſex-ſtreet, who had ſeated himſelf upon the ground, and, having ventured every penny he had at chuck-farthing, was howling for the loſs of it. They are, in general, of a very irritable diſpoſition, and will quarrel with each other upon the moſt trifling occaſion. On the night of the Prince of Wales's birth-day, I was walking in Dame-ſtreet, when a fellow genteelly dreſſed met a boy, who was running about with his companions. Without ſaying a word, he raiſed a loaded whip, and knocked the boy down: a mob gathered: the fellow made off, and the poor boy was carried, with a broken head, to the apothecary's. About three o'clock in the afternoon of the next day, I ſaw a vaſt croud gathering, and, inquiring the cauſe, was told that ſome perſon had juſt killed a porter, whom they were conveying to the diſpenſary, and that his murderer was to go to Newgate. In the evening a boy was flogged, *for ſome crime or other*, almoſt to death at the cart's tail; and finding that he could not bear all his puniſhment, they removed him to priſon to take the reſt at another opportunity. Not a night paſſes without riot, although the police ſtand armed at the corner of every ſtreet. Duels, without end, continually furniſh ſubject for converſation, and not unfrequently topics of freſh diſpute. Of all the people I ever met, whether educated in the army, the navy, in the univerſities, or at home, the Iriſh are the greateſt ſwearers. Not a word paſſes without an oath vociferated in the moſt vehement manner, and horrid imprecations are familiarly delivered upon the moſt trivial events.'

If the latter part of this repreſentation be not exaggerated, the author has acted prudently in withholding his name from the public; for if Mr. Twiſs incurred the reſentment of ſuch an irritable people in the manner commonly related, what had the writer of the preceding emphatic characteriſtics to expect?

As our author does not tempt us over to Dublin, it were to be wiſhed that he had brought back any uſeful knowlege which he had picked up in this ſhort trip.

'Among the variety of commodities which a ſtranger meets with in Dublin, there are at leaſt two, ſuperior to any of the kind in other countries: theſe are potatoes and butter. They have a method of dreſſing potatoes which renders that vegetable far more palatable than it is to be found in England.'

Pray, good Sir, what is that method? If you had beſtowed a few words to teach our countrymen how to eat potatoes in greater perfection than they now do, *we*, who are fond of this excellent root, ſcruple not to add, that *ſuch* an article of information would have added a poſitive merit to your volume.

Remarks of this nature may all, perhaps, be ſlighted by ſo ſpirited a writer: but we are no admirers of 'thoſe haſty ſketches which the reader will find ſo looſely thrown together;' and as the writer intimates an intention of haſtening 'among the wider regions of continental domain, in ſearch of materials for a more important ſuperſtructure,' we wiſh that, as he then means to throw aſide his 'anonymous pen,' he really might 'aſſume a more reſpectable appearance:' for which, Nature does not ſeem to have denied him ſufficient talents. Before he reveals his name, however, we adviſe him to make himſelf maſter of the ſmall ſword and piſtol ſhooting.

We cannot conclude without remarking that, in our opinion, much of the blame which the author ſo liberally beſtows on the inhabitants of Haverfordweſt, reſpecting the ſtrange ſtory of Mr. G—th, may be retorted on himſelf for leaving in confinement an object ſo worthy of relief. A really benevolent man would not have quitted Haverford without obtaining Mr. G.'s liberation, if the means were in his power; and that the comparatively ſmall ſum neceſſary for this purpoſe might have been commanded by our author, we have every right to ſuppoſe from his amuſing himſelf with ſo long and ſo expenſive a ramble.

ART. XII. *Some Anecdotes of the Life of Julio Bonaſoni*, a Bologneſe Artiſt, who followed the Styles of the beſt Schools in the Sixteenth Century. Accompanied by a Catalogue of the Engravings, with their Meaſures, of the works of that taſteful Compoſer; and Remarks on the general Character of his rare and exquiſite Performances. To which is prefixed, a Plan for the Improvement of the Arts in England. By George Cumberland*. Crown 8vo. pp. 100. 3s. Boards. Robinſons. 1793.

IN the 'Plan for improving the Arts in England,' prefixed to this work, Mr. Cumberland, like a good patriot, endeavours to advance the intereſts of his country, by exciting a greater attention to the *antique*; and we do not think that his ſcheme is a bad one, though we ſtrongly doubt its adoption. We will give the general outline of the propoſal in the author's own words:

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* Not the author of *The Obſerver, Weſt Indian*, &c. whoſe Chriſtian name is Richard.

'That a ſubſcription be commenced (and if the Dilettante Society would begin it out of their funds, it would be conſiſtent with their own generous efforts to improve the arts) in order to raiſe the ſum of ——, which when completed, application ſhould be made to Parliament for further aſſiſtance; the total of which ſums, under their ſanction, ſhould be conſolidated into a perpetual fund, to which proper truſtees may be nominated, for the declared purpoſes, out of the annual intereſt, of commencing *two galleries*, and filling them, as faſt as the intereſt accrues, with *plaiſter caſts* from antique ſtatues, bas-reliefs, fragments of architecture, fine bronzes, &c. collected not only from Italy, but from all parts of Europe.

'That theſe galleries ſhould be placed, ſo as to enjoy a north light, being parallel to each other, and conſiſt of ſtrong but ſimple forms; void at firſt of all ornament, and ſolely calculated for the purpoſe of containing, in a good point of view, and well lighted, the ſeveral ſpecimens of art. A convenient ſpace for viſitors to paſs in view of them below and between the objects and the artiſts, who ſhould be poſſeſſed of a raiſed ſtage, under a continued window, contrived ſo as to illuminate at once their drawing deſk, and the images on the oppoſite wall.

'Theſe galleries, one for ſtatues and architectural models, and one for bas-reliefs, ſhould be each commenced, at the ſame time, in parallel directions, and each annually extended and furniſhed with caſts, in the proportion that the funds would admit. They ſhould be indiſcriminately opened to all ſtudents in the arts, and the public, under proper regulations, during the greateſt part of the day throughout the year.

'All fine bas-reliefs, &c. ſhould, if poſſible, be ſent to England in molds, with a caſt in them, by which means they not only come the ſafeſt from injury, but it would enable the managers to place in the gallery two or three caſts of ſuch as beſt deſerved imitation; and then the molds might be ſold to our molders in plaiſter of paris, by which means other cities would be enriched with many fine objects at a reaſonable expence, to the great advantage of architects, ſchools, and the public in general.

'There are not wanting people, who think, that ſuch objects, by being cheaply multiplied, would injure the progreſs of our artiſts: but experience teaches otherwiſe; for thoſe nations which moſt abound in ſuch things, moſt abound in artiſts; and the more any thing is multiplied by caſts or impreſſions, the more is the original eſteemed; for while the narrow-minded amateur hides his fine Cameo, leſt a ſulphur ſhould be obtained from it, both he and his ring are forgot; when, on the other hand, the liberal collector, whoſe chief pleaſure it is to gratify all lovers with a copy of the fine originals he poſſeſſes, finds, to his ſurprize, the fame of his antique, and the credit of its owner, increaſed in the ſame proportion; and hence we may reſt aſſured, that the multiplication of works of art always ends in a multiplied demand for the labours of artiſts.

'The cheapneſs of paſte has by no means decreaſed the eſteem of diamonds; and man, happily for the multitude, has always conſidered richneſs and rareneſs of materials as no ſmall addition to the merit of workmanſhip; even pictures have been painted, by good artiſts, on ſilver, to enhance their value. And here I cannot avoid obſerving the utility it would be of to ſculpture, if our artiſts would, as was done by the ableſt of both Greece and Rome, make models for architects in terra-cotta, at reaſonable prices; for there are many who cannot afford marble, that would gladly encourage them in this effort in monuments, friezes, &c. The frequency of which in churches would probably increaſe the ambition of the wealthy to be repreſented in more expenſive materials; and thence afford the artiſts more numerous opportunities of diſplaying their talents.

'To return from this digreſſion; as each bas-relief, &c. muſt of neceſſity be placed at ſome diſtance from the ground, the ſpace below I ſhould propoſe to fill with the conciſe hiſtory of the *caſt*, ſuch as what have been the conjectures of antiquarians as to its hiſtory, author, &c. to which ſhould be added, the time and place, when and where it was found, and the name of the country and ſituation the original at preſent ornaments.

'The pedeſtal of each ſtatue might contain the like inſcriptions, in painted letters, the more eaſily to correct them on any new information.

'How uſeful ſuch inſcriptions would be to travellers, antiquarians, and artiſts, I need not point out; neither need I add the utility that would ariſe from marking with a line on each object the diviſion of the reſtored parts; which lines might be made, by whatever artiſt was employed to ſend home the molds, on the ſpot: for the baneful effects of partial ignorance, which, like a weed, ſprings up among the beſt crops of human learning, are ſeldom more manifeſt than among thoſe whoſe labours are directed to the elucidation of fine art in antique monuments.

'Such galleries, when finiſhed, would poſſeſs advantages that are wanting in numerous muſeums; where often, to gratify the love of ornament in the architect, fine bas-reliefs are placed ſo high, as to be of little uſe to ſtudents, and as traps only to the antiquarian; of which, having with younger limbs, and younger eyes, often followed the enthuſiaſtic *Winkelman*, I could give many inſtances.

'Here, however, all would be brought to a level, and to light; all the reſtorations carefully diſtinguiſhed; and ſuch men of learning, as, without great detriment to their affairs, can never ſee Italy, would hence find daily opportunities of benefiting and crediting the nation, as well as themſelves, by their erudite remarks on monuments that relate entirely to claſſic ground.

'In a word, well prepared, both by the knowledge and ſtudy of theſe caſts, our artiſts would be leſs confuſed on their arrival in Italy among the originals; and a much ſhorter ſtay would then ſuffice: laſtly, on their return, theſe galleries would help to perpetuate in their memories the reſult of their ſtudies; a fund of employment would be afforded to young artiſts in copying theſe antiques for foreigners, as well as natives; and our engravers would here always find objects from whence great works might be executed, equally intereſting to all Europe, and much more correct, as well as leſs expenſive, than any that have hitherto appeared in elucidation of antiquities.'

All this ſeems rational, and of eaſy accompliſhment: but where is MUNIFICENCE to execute the idea? Mr. Cumberland's wiſh that the Cartons of the immortal Raphael were more open to public inſpection, will not, we fear, be productive of much effect.—The difficulty of viewing the eaſel *chef d'œuvres* of that aſtoniſhing painter has been long a ſubject of complaint: but the time may poſſibly arrive, when the Royal Academy may be the depoſitory of thoſe ineſtimable treaſures; and, by removing every difficulty of acceſs, *improve* as well as *delight* a nation ſo ſtrenuous in its progreſs to refinement, and already ſo reſpectable for its works of taſte, elegance, and grandeur.

We cannot avoid reprobating an unfairneſs (not to uſe a more ſevere yet juſtifiable expreſſion,) in Mr. C.'s mention of two or three artiſts only, as worthy of the public attention, at a time when he might have brought forward men of ſuperior abilities. This gentleman [to us unknown, and new, as a writer,] ſhould take care that, while he wiſhes to impreſs the world with an idea of his liberality in elevating two or three *favourite* characters, he does not create a contrary ſentiment by a partial neglect of *others*.

There is alſo a vein of ſplenetic aſperity in the following note, which we think ill founded, and conſequently reprehenſible:

'There are men in London, who, ſpeculating in the labours of artiſts, have acquired great fortunes, not without ſpeculating on the credulity of the public as largely. Theſe people, encouraged by the reſpect that wealth inſures in a commercial country, and, perhaps, ſelf-perſuaded by the vanity that attends ſucceſs, are now taking upon themſelves the importance of patriots among fellow-citizens, and (which cannot ſmilingly be paſſed over, becauſe prejudicial to the art they profeſs to ſerve) patronizers of art itſelf. But if the public are to eſtimate the progreſs of fine art, by the abortion their ſtruggles for profit produce, we ſhall ſoon arrive at a period, when the errors their barbarous impatience and rapacity have introduced, will, by exceſs, cure themſelves; and then the few, who have patiently purſued the direct path, will riſe, and find their reward in the employment and approbation of the diſabuſed public.'

Although no names are mentioned, it is impoſſible to miſtake the illiberal alluſion.—The objects of his attack have extended a patronage beyond the reach of Kings.

The anecdotes of the celebrated Italian engraver, Julio Bonaſoni, are dry and unintereſting. He was an artiſt of note in his day *, almoſt unknown in the preſent: but he has met with a champion in Mr. C. to reſcue him from that oblivion into which he was rapidly deſcending.

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* He is ſuppoſed to have flouriſhed during the greateſt part of the ſixteenth century.

ART. XIII. *Falſe Colours*, a Comedy in five Acts. As performed at the King's Theatre in the Haymarket, by his Majeſty's Company from the Theatre Royal, Drury-Lane. By Edward Morris, Fellow of Peterhouſe, Cambridge. 8vo. 1s. 6d. Cadell. 1793.

OF the difficulty of writing comedy with ſucceſs, few authors, who have not made the attempt, are aware. Knowlege ſo minute and varied, judgment ſo ſtrong and ſelf-denying, imagination ſo ardent, and humour, wit, and paſſion, ſo inceſſant, are required, that few indeed are found equal to the taſk. To ſucceed even indifferently is a proof of talents which cannot be called common. In this predicament we rank the author of the play under conſideration. He has ſeen much, has made many obſervations on men and manners, and often has arranged his materials with effect: but, on the whole, not with effect enough. Character ſhould be diſplayed, and the receſſes of the heart developed: but, in order that emotion may be created, we muſt have it directed toward ſome certain point. When an author places any dependence on his ſtory, that ſtory muſt be progreſſive; and not ſcene after ſcene be left in total neglect till it is forgotten. Wit and humour generally become impertinent when they do not anſwer this purpoſe: character itſelf muſt contribute; or, from a beauty of the firſt order, it will become an excreſcence. We have but little anxiety for the hero and heroine [Sir Harry Cecil and Conſtance] of this play; and the little that is excited is ſoon ſuffered to ſlumber, and, like a man aſhamed of ſleeping in company, often endeavours to awake, but cannot. Various efforts are alſo made to pourtray character, and certainly we meet with many touches of true painting: but the failures and miſtakes are much more numerous. Lord Viſage we think particularly objectionable. He is a phyſiognomiſt, and in his character Lavater is ſatirized, or, to ſpeak more accurately, burleſqued. A poet, who does not deeply conſider the moral effects of his ſatire, is, in our opinion, highly culpable. Any attempt to make men believe that the countenance of man does not bear viſible ſigns of individual propenſities, and of vicious or of virtuous habits, is immoral, becauſe it is falſe; and though there may be perſons who pretend to more phyſiognomical ſcience than they have acquired, and who therefore individually may deſerve ridicule, yet, to ridicule the ſcience itſelf without this diſcrimination, or without making the audience underſtand that the ſatire is levelled at ſuch miſtaken individuals but not at the ſcience itſelf, is equally cenſurable. We are likewiſe of opinion that characters, which have their ſource in the miſtaken habits of mind, are much better fitted, for the purpoſe of the poet, than thoſe which originate in any profeſſion, or trade. Of this laſt kind is the character of Grotesque, a painter of caricature, who ſeems to be himſelf ſo truly what his name implies, (that is, ſo extravagant, improbable, and abſurd,) that we ſuſpect the author erroneouſly ſuppoſed that he was at liberty to depart as much as he pleaſed from truth and nature, merely becauſe he had given his character the title of Groteſque: but we ſhould conſider it as a poor apology, or rather as a ridiculous ſubterfuge, were an author to name one of his perſonages Driveller, and were he afterward to exhibit an actual idiot. There may however be ſpirit and effect in a caricature; of which the picture here given, though extravagant, is not deſtitute. As a proof, we ſhall quote a part of the firſt and principal ſcene in which this character appears:

'ACT. II. *Enter* Groteſque *to Lady* Panick.

'*Grot.* Your ladyſhip's moſt devoted—ſomething wanted in my way—may flatter myſelf Groteſque is your man, from the broad high-road of caricature, to the delicate paths of modeſt mezzotint—Has your ladyſhip any particular friend whom one conſtantly endeavours to render completely ridiculous—Privilege of friendſhip that, you know—the outline will do—ſet but your heads to work—a bare hint, and we have him—pen or pencil—all one to me—write him down—or do him up—never known to flinch.

'*Lady Panick.* ——— What have you brought me in my way? —I am all impatience.

'*Grot.* Are we ſnug? Your ladyſhip, you know, in the true pride of genius ſtrikes at univerſality—from her lofty flights to her faint ſketches—here they are—here they are;—the ſkeleton of an epick poem—ſublimity and expanſion; - ſix acroſtics—quaint and pretty—a ſet of impromptus—written with ſuch exquiſite judgment—and admirable pliancy—that they may be thrown in *ad libitum*—and laſt, not leaſt, the comedy.

'*Lady Panick.* But, are we ſure of our man?—He will not peach? —My dear Groteſque, what would become of me if he was to peach?—Indeed, the materials were mine—you know—though I would not ſubmit to the drudgery of putting them together.

'*Grot.* Peach! Why, he is my head-hack—To ſay the truth, the dog is troubleſome enough at times—your poet is an animal wants a plaguy deal of training, before he is fit for work—I was obliged to keep him on ſtrict regimen, and ſhort allowance, till theſe were done—if your men of genius were not troubled with the phyſical incumbrances of hunger and thirſt, there would be no taming them to anſwer the ſober purpoſes of life—but as they muſt eat—though now and then a little reſtive—upon the whole, they take to the harneſs kindly enough—this is a prime fellow—and as much given to eating and drinking as we could wiſh him.

‘ *Lady Panick.* Yes, but unluckily his wife is prolific as his muſe; and I am obliged to anſwer for the labours of both—really, it is a ſad blot in the animal œconomy—ſuch offices ſhould be left to thoſe who are fit for nothing elſe—have you no others?

‘ *Grot.* A dozen in full pay, beſides valets and kept miſtreſſes to furniſh materials. They are the channels for a choice hit or ſecret anecdote—not a houſe in town but by the help of my correſpondence I could tell a tale—moſt of my practice lies in that line, though I muſt own our beſt hits flow chiefly from themſelves. You are never in a family-party half an hour before you have all their faults in the choice-colouring of their own pencils—who would have thought his Grace more than round-ſhouldered—but for the dutcheſs's intemperate raillery againſt humps—the baldneſs of Lord Scratch could never be ſuſpected but for his lady's phillippics againſt wigs—and Sir Jerry's gout would eſcape the niceſt obſerver, but for the good wife's cruſhing the afflicted toe, and hoping ſhe trod on the ſound foot.

‘ *Enter Sir* Paul.

‘ *Sir Paul.* A deviliſh ſhrewd obſervation that, Groteſque.

‘ *Grot.* I am glad you like it, Sir Paul. I have your ſtriking trait—ſome thoughts of hitching you into my next groupe.

‘ *Sir Paul.* Hitch me into a groupe!

‘ *Lady Panick.* Indeed, my dear, I really think if Groteſque was to manage it properly, I ſhould have no objection; and I dare ſay you might depend on him—Might he not, Groteſque?

‘ *Grot.* Certainly, my lady—the beſt creature breathing, though I ſay it. T'other day, Pearl the dentiſt, who had been regularly overturn'd, plundered, fired at in every daily paper, quitted the hackneyed beaten track, applied to me, and I *caricatured* him into full practice before the end of the month—nothing done without it—the ſure road to notoriety.

‘ *Sir Paul.* Zounds, ſirrah, notoriety! it's the buſineſs of my life to avoid it.’

This ſcene is continued in the ſame ſpirit to double the length, by the entrance of Lord Viſage: but we have done the author the juſtice to cite the moſt animated part.

The prologue is written by Charles Morris, Eſquire. The national prejudice which it inculcates, in favour of Britons and in contempt of France, is highly blameable. Neither can we imagine that the recital of a tragedy, (the death of Louis XVI.) is a fit ſubject for this kind of poem. The ſimile of the ſhipwreck at the cloſe of it, though common place, is happily managed. The epilogue is the production of Mr. Colman, Jun. and contains a fault of narrow national jealouſy of the ſame kind, though not carried quite ſo far. He, however, is no anti-phyſiognomiſt, for he tells us—

‘ Faces are books, where men may read ſtrange matters;
Of the mind's movements ev'ry feature ſmatters;
As thoughts ariſe, though the mute tongue conceal them,
Our eyes, cheeks, chins, and noſes, all reveal them.’

This epilogue has many lines of good writing, but it has one capital fault; it propoſes phyſiognomy as its ſubject, and immediately changes that ſubject for another, to which it ſtrictly adheres; that is, a library, or a bookſeller's ſhop. Mr. Colman has likewiſe condeſcended to repeat a joke which certainly once was good, but which has been told rather too often. We allude to the following lines:

> '——— More than half
> Of critics now, who ſcorn a harmleſs laugh,
> Are *dull unletter'd lumber bound in calf.*'

He has committed another offence: an epilogue, which has infinitely more merit than, if our information be true, many that have excited more applauſe, is cloſed with a pun:

> 'Be kind then, here! faces no more I'll read;
> Give but your *countenance*, and we ſucceed.'

Art. XIV. *The Man of the World,* a Comedy; and *Love à la Mode,* a Farce. By Mr. Charles Macklin. As performed at the Theatres Royal, Drury Lane and Covent Garden. Royal Quarto. With a Portrait of the Author in his Ninety-third Year, engraved by Condé, after a Painting by Opie. Subſcription price one Guinea. Bell. 1793.

The editor of theſe two pieces, Mr. Murphy, informs us, in an advertiſement prefixed to this edition, that 'he firſt adviſed Mr. Macklin to publiſh by ſubſcription; being convinced that a generous public would take into conſideration the caſe of a veteran actor, who had exerted his talents during a ſeries of near [nearly] ſeventy years, to promote uſeful mirth and the moral inſtruction of the ſtage; that the reaſon of this appeal was a ſudden failure of memory, with which Mr. Macklin was attacked nearly three years ſince, in the middle of his part on Covent Garden ſtage; and that, after living in hopes of recovering his faculties, he now feels with regret that he can never again have the honour of preſenting himſelf before a Britiſh audience.'

The amount of the ſubſcription was 1,582 l. 11 s. which has been diſburſed in purchaſing two annuities, one of two hundred pounds, for Mr. Macklin, and another of ſeventy-five pounds, for his wife, in caſe ſhe ſhould ſurvive, and in other items, a remainder of 270l. 18s. excepted, which will be applied for Mr. Macklin's uſe by the truſtees, who are Dr. Brockleſby, John Palmer, Eſq. of the Poſt Office, and Thomas Longman, Eſq. of Paternoſter-row.

We forbear from giving a more minute account, becauſe the advertiſements, which contained a hiſtory of the caſe, are recent in the public mind. The perſons who planned, conducted, and ſupported, the undertaking, have no need of our praiſe: the facts ſpeak ſo forcibly for themſelves, that any attempt to ſtrengthen them would perhaps produce the contrary effect. We ſhall therefore proceed to our accuſtomed office, as reviewers.

The Man of the World has one particular feature, which, though ſlightly touched in almoſt every theatrical piece, is in none of them to be found ſo prominent, bold, and maſterly: we mean political profligacy, which is made the ſubject of the piece; and here we are led to reflect that perhaps no more certain teſt, or marking characteriſtic, of the times can any where be found, than that a government, having the power of ſuppreſſing the piece, ſhould permit it to be performed. Great confidence, indeed, muſt have been placed in the ſluggiſh ſtate of the national pulſe, or this could not have happened. Sir Pertinax Macſycophant is a Scotchman of mean origin, who has 'bowed' himſelf into great wealth and political influence. He is the paraſite of the great, the tyrant of his family and dependents, and the indefatigable promoter of his own ambition by every means in his power, however vile. He has diſcarded his eldeſt ſon for being a man of principle; and wiſhes to bargain away his youngeſt to the daughter, or rather to the contingencies, of Lord Lumbercourt; from which Lord he and his deſcendants are to receive, in return, all the hereditary eſtates, together with three boroughs, the members of which he himſelf is to nominate.

This odious character is contraſted with that of his youngeſt ſon, who had taken the name of Egerton, and who oppoſes the depravity of theſe projects. One chief cauſe of this oppoſition is his love for Conſtantia; a female dependant, educated by his mother:—but, as the ſon is poſſeſſed of much principle, though not of enough, he likewiſe affords oppoſition from a leſs ſelfiſh motive. The ſubject was well and virtuouſly imagined, and is in many inſtances finely executed. The political profligate is expoſed to much of the odium which he merits: we ſay *much*, for *all* is perhaps beyond the power of poetry itſelf to pourtray. The following ſcene contains ſatire which is inimitable, and hiſtory which, however deteſtable, is daily verified:

'Act. II. *Enter Lady* Macſycophant *to Mr.* Egerton.

'*Lady Mac.* [*in great confuſion and diſtreſs*] Dear child, I am glad to ſee you: why did you not come to town yeſterday to attend the levee? your father is incenſed to the uttermoſt at your not being there.

'*Eger.* [*With great warmth*] Madam, it is with extreme regret I tell you, that I can no longer be a ſlave to his temper, his politics, and his ſcheme of marrying me to this woman—therefore you had better

better conſent at once to my going out of the kingdom, and my taking Conſtantia with me, for without her I never can be happy.

' *Lady Mac.* As you regard my peace, or your own character, I beg you will not be guilty of ſo raſh a ſtep.—You promiſed me you never would marry her without my conſent.—I will open it to your father—Pray, dear Charles, be ruled.—let me prevail.

' *Sir Pertinax* [*Without, in great anger.*]

' *Sir Per.* Sir, wull ye do as ye are bid—and haud your gab, you raſcal.—You are ſo full of gab, you ſcoundrel.—Take the cheſnut gelding, I ſay, and return to town directly, and ſee what is become of my Lord Lumbercourt.

' *Lady Mac.* Here he comes—I will get out of his way.—But I beg, Charles, while he is in this ill humour that you will not oppoſe him, let him ſay what he will—when his paſſion is a little cool, I will return, and try to bring him to reaſon: but do not thwart him.

' *Eger.* Madam, I will not. [*Exit Lady Mac.*

' *Sir Per.* [*Without*] Here, you Tomlins, where is my ſon Egerton?

' *Tom.* [*Without*] In the library, ſir.

' *Sir Per.* [*Without*] As ſoon as the lawyers come, be ſure bring me word. [*Enters with great haughtineſs, and in anger. Egerton bows two or three times moſt ſubmiſſively low.*] Weel, ſir!—vary weel!—vary weel!—are nat ye a fine ſpark? are nat ye a fine ſpark, I ſay?—ah! you are a ——! So you would not come up till the levee?

' *Eger.* Sir, I beg your pardon—but—I was not very well; beſides I did not think my preſence there was neceſſary.

' *Sir Per* [*Snapping him up*] Sir, it was neceſſary—I tauld you it was neceſſary—and, ſir, I muſt now tell you, that the whole tenor of your conduct is moſt offenſive.

' *Eger.* I am ſorry you think ſo, ſir; I am ſure I do not intend to offend you.

' *Sir Per.* I care not what you intend.—Sir, I tell you, you do offend. What is the meaning of this conduct, ſir? neglect the levee!—s'death, ſir, you—what is your reaſon, I ſay, for thus neglecting the levee, and diſobeying my commands?

' *Eger.* [*With a ſtifled, filial reſentment.*] Sir, I am not uſed to levees; nor do I know how to diſpoſe of myſelf,—nor what to ſay, or do, in ſuch a ſituation.

' *Sir Per.* [*With a proud, angry reſentment.*] Zounds ſir, do you nat ſee what others do? gentle and ſimple,—temporal and ſpiritual,—lords, members, judges, generals, and biſhops,—aw crowding, buſtling, and puſhing foremoſt intill the middle of the circle, and there waiting, watching, and ſtriving to catch a look or a ſmile fra the great mon,—which they meet wi' an amicable reeſibility of aſpect—a modeſt cadence of body, and a conciliating co-operation of the whole mon,—which expreſſes an officious promptitude for his ſervice—and indicates, that they luock upon themſelves as the ſuppliant appendages of his power, and the enliſted Swiſs of his poleetical fortune;—this, ſir, is what you ought to do,—and this, ſir, is what I never once omitted for theſe five and thraty years,—let who would be miniſter.

' *Eger.* [*Aſide*] Contemptible!

' *Sir Per.* What is that you mutter, ſir?

' *Eger.* Only a ſlight reflection, ſir, not relative to you.

' *Sir Per.* Sir, your abſenting yourſelf fra the levee at this juncture is ſuſpeecious; it is looked upon as a kind of diſaffection,—and aw your countrymen are highly offended at your conduct,—for, ſir, they do not look upon you as a friend or as a well-wiſher either to Scotland or Scotchmen.

' *Eger.* [*With a quick warmth.*] Then, ſir, they wrong me, I aſſure you,—but pray, ſir, in what particular can I be charged—either with coldneſs or offence to my country?

' *Sir Per.* Why, ſir, ever ſince your mother's uncle, Sir Stanly Egerton, left you his three thouſand pounds a year, and that you have, in compliance with his will, taken up the name of Egerton, they think you are grown proud;—that you have eſtranged your ſelf fra the Macſycophants—have aſſociated with your mother's family—with the oppoſeetion, and with thoſe who do not wiſh well till Scotland; beſides, ſir, the other day, in a converſation at dinner at your couſin Campbel M'Kenzis's, before a whole table-full of your ain relations, did not you publicly wiſh a total extinguiſhment of aw party, and of aw national diſtinctions whatever, relative to the three kingdoms?—[*With great anger.*] And you blockhead—was that a prudent wiſh before ſo many of your ain countrymen?—or was it a filial language to hold before me?

' *Eger.* Sir, with your pardon I cannot think it unfilial or imprudent. [*With a moſt patriotic warmth.*] I own I do wiſh—moſt ardently wiſh for a total extinction of all party: particularly—that thoſe of Engliſh, Iriſh, and Scotch might never more be brought into conteſt or competition, unleſs, like loving brothers, in generous emulation, for one common cauſe.

' *Sir Per.* How, ſir! do you perſiſt? what!—would you baniſh aw party, and aw diſtinction between Engliſh, Iriſh, and your ain countrymen?

' *Eger.* [*With great dignity of ſpirit.*] I would, ſir.

' *Sir Per.* Then damn you, ſir,—you are nai true Scot—Ay, ſir, you may look as angry as you will,—but again I ſay—you are nai true Scot.

' *Eger.* Your pardon, ſir, I think he is the true Scot, and the true citizen, who wiſhes equal juſtice to the merit and demerit of every ſubject of Great Britain; amongſt whom I know but of two diſtinctions.

' *Sir Per.* Weel ſir, and what are thoſe? what are thoſe?

' *Eger.* The knave and the honeſt man.

' *Sir Per.* Pſhaw! rideeculous.

' *Eger.* And he, who makes any other—let him be of the North, or of the South of the Eaſt, or of the Weſt—in place, or out of place—is an enemy to the whole, and to the virtues of humanity.

' *Sir Per.* Ay, ſir, this is your brother's impudent doctrine—for the which, I have baniſhed him for ever fra my preſence, my heart, and my fortune.—Sir, I will have no ſon of mine, becauſe truly he has been educated in an Engliſh ſeminary, preſume, under the maſk of of candour, to ſpeak againſt his native land, or againſt my principles.

'*Eger.* I never did, nor do I intend it.

'*Sir Per.* Sir, I do not believe you—I do not believe you.—But, ſir, I know your connections and aſſociates; and I know too, you have a ſaucy, lurking prejudice againſt your ain country:—you hate it;—yes, your mother, her family, and your brother, ſir, have aw the ſame, dark, diſaffected rankling; and, by that and their politics together, they will be the ruin of you—themſelves—and of all who connect with them.—However, nai mair of that now;—I will talk at large to you about that anon.—In the mean while, ſir—notwithſtanding your contempt of my advice, and your diſobedience till my commands, I will convince you of my paternal attention till *your* welfare, by my management of this voluptuary—this Lord Lumbercourt,—whoſe daughter you are to marry. You ken, ſir, that the fellow has been my patron above theſe five and thraty years.

'*Eger.* True, ſir.

'*Sir Per.* Vary weel.—And now, ſir, you ſee, by his prodigality, he is become my dependent; and accordingly I have made my bargain with him:—the devil a baubee he has in the world but what comes through theſe clutches—for his whole eſtate, which has three implicit boroughs upon it,—mark—is now in my cuſtody at nurſe;—the which eſtate, on my paying off his debts, and allowing him a life rent of five thouſand pounds per annum, is to be made over till me for my life, and at my death is to deſcend till ye and your iſſue.—The peerage of Lumbercourt, you ken, will follow of courſe.—So, ſir, you ſee there are three impleecit boroughs, the whole patrimony of Lumbercourt, and a peerage at one ſlap.—Why it is a ſtroke—a hit—a hit—'Zounds! ſir, a mon may live a century and not make ſic an a hit again.

'*Eger.* It is a very advantageous bargain indeed, ſir:—but what will my lord's family ſay to it?

'*Sir Per.* Why, mon, he cares not if his family were aw at the devil ſo his luxury is but gratified:—only let him have his race-horſe to feed his vanity—his harridan to drink drams with him, ſcratch his face, and burn his periwig, when ſhe is in her maudlin hyſterics,—and three or four diſcontented patriotic dependents to abuſe the miniſtry, and ſettle the affairs of the nation, when they are aw intoxicated; and then, ſir,—the fellow has aw his wiſhes and aw his wants—in this world—and the next.'

In act III. the father and ſon have another ſimilar ſcene; in which Sir Pertinax, to excite the ambition of Egerton, gives him the hiſtory of the art of bowing, as practiſed in his own perſon. This ſcene is perhaps ſuperior to that which we have above quoted; though it is a difficult point to determine. The ſame ſpirit pervades act IV. where corruption is exemplified and made active, by the refuſal of Counſellor Eitherſide to ſuffer Lord Lumbercourt, his client, to ſign the deeds, till Sir Pertinax has bribed him, and promiſed to bring him in as a member for one of the boroughs.

At the cloſe of this act, Sir Pertinax has an admirable ſoliloquy, when driven almoſt frantic, by the firm refuſal of his ſon to marry the lady and proſtitute his political principles.

The cunning and character of Sir Pertinax are again maintained through the fifth act. With him, indeed, the grand merit of the comedy reſts; and it will be no exaggeration to ſay that, ſo far as he individually is concerned, the ſtage antient or modern contains but few portraits equally bold, well defined, and effectually moral. It has indeed one glaring defect, into which we ſincerely lament that the author ſhould have fallen; it is national, and is ſedulous to caſt a heavy cloud of obloquy over a race of men who, though often greatly vicious, have frequently exhibited the ſublimeſt virtue and the nobleſt powers of mind. It is alſo but too evident that Mr. Macklin knew better how to delineate vice than virtue. Egerton, Sidney, Lady Rodolpha, and all his virtuous characters, fall into a cowardly deſertion of their principles, and affirm what is foreign to their hearts. To be over awed by the deſpot, Sir Pertinax, was unworthy of them: but Sydney, who is the chief prieſt as it were of virtue, in the family, ſays yes and no, in exact contradiction to his principles, to the very chambermaid. Theſe are blemiſhes which it is incumbent on us to notice. There are others of leſs moment; ſuch as the aſſumed vulgarity, of Lady Rodolpha, the verboſe loquacity of Mrs. Betty, and the pompoſity of Melville on his firſt entrance: but they all vaniſh in the preſence of the maſterly beauties before mentioned, and which leave impreſſions that no inferior faults have the power to efface.

Of *Love à la Mode*, though modeſtly entitled a farce, we ſhould be inclined to give a more ample inveſtigation than farces uſually claim, but that it is ſo well known to the public that the labour is unneceſſary. The ſame feature of ſelfiſhneſs, (but on a more confined ſcale,) which marks *The Man of the World*, is again found in the comic characters of *Love à la Mode*; the Iriſhman excepted, who is the hero of generoſity. It is an exceedingly pleaſant piece: but the fault of teaching national diſtinctions is here more glaring than in the former inſtance, for it may be called the ſubject of the performance. This is a heavy drawback on its merits; which, from the pleaſantry and ſatire contained in it, would otherwiſe be great.

An edition of theſe plays has juſt appeared in the ordinary ſize and manner; the Comedy at the price of 1 s. 6 d.—the Farce at 1 s.

ART. XV. *Philoſophical Tranſactions of the Royal Society of London.* For the Year MDCCXCIII. Part I. 4to. 8s. ſewed. Elmſley.

NATURAL HISTORY, &c.

Deſcription of the Double-horned Rhinoceros of Sumatra. By Mr. William Bell, Surgeon at Bencoolen.

MR. B. gives a particular deſcription, illuſtrated by three drawings, of the ſhape, ſize, and parts of this rhinoceros: of his manners the writer of the paper ſeems to have gathered no intelligence. It appears that the hide is not ſo good a ſubſtitute for defenſive armour in this as in the other ſpecies.

Deſcription of a Species of Chætodon, called by the Malays, Ecan Bonna. By the ſame.

The ſkeleton of this fiſh, of which Mr. B. gives a figure, is marked by one very ſingular circumſtance; many of the bones have tumors which are not exoſtoſes from diſeaſe, but are always found in this fiſh. The purpoſe of theſe enlargements is not obvious. They are ſpongy, ſoft, and full of oil.

Account of ſome Diſcoveries made by M. Galvani of Bologna; with Experiments and Obſervations on them. In two Letters* from M. Volta to Mr. Cavallo.

Dr. Galvani's treatiſe *on the power of electricity to excite muſcular motion*, different papers in the Italian journals, and, ſtill more, Dr. Valli's letters, as they ſucceſſively appeared in the *Journal de Phyſique*, drew the attention of philoſophers to an order of facts apparently altogether new. M. Volta's purpoſe in theſe letters is to give a ſketch of this diſcovery, as far as it had been carried in Italy, at the time of their date; and, as experiments relating to the ſame ſubject are likely to fall frequently under our notice, it will be proper, by way of introduction to future intelligence, to give a full account of the preſent communication.

Dr. Galvani, having prepared a frog ſo that the legs were connected with the lower part of the ſpine (ſeparated from the reſt of the body,) only by the crural nerves laid bare, obſerved that very lively movements were excited in the legs, whenever ſparks were drawn under certain circumſtances, from the prime conductor of an electrical machine, not on the body of the animal, but on any other ſubſtance. The neceſſary circumſtances were, that the prepared frog ſhould be in contact with, or placed near to, ſome pretty large piece of metal or other good conductor of electricity. The experiment ſucceeded better when the animal lay between two conducting ſubſtances, one placed near the legs, and the other near the diſſected nerves;

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* Theſe letters are written in French.

and it was advantageous to make the former of theſe ſubſtances communicate with the floor. Dr. G. was, in M. Volta's opinion, more aſtoniſhed at this phenomenon than he ought to have been. M. Volta eaſily and ſatisfactorily explains it from the operation of electrical atmoſpheres; it being well known that the electrical fluid of conducting ſubſtances, when they are placed near charged bodies, is repelled, and kept diſplaced, as long as the charge continues. Now it is the repelled fluid, which returns and traverſes the frog, at the moment when the prime conductor is diſcharged, by taking from it a ſpark that excites theſe very briſk muſcular movements. No one, however, as M. Volta allows, could have expected beforehand that an electrical ſtream, ſo weak as to produce no effect on the moſt ſenſible electrometer, ſhould ſo convulſe the animal frame. If the prime conductor be large, and highly charged, and if its diſtance from conducting bodies, laid at a little interval from each other on a table, be not conſiderable, the *returning ſtream* will become evident by ſparks paſſing between the bodies on the table; and a frog, a newt, a ſparrow, or any ſmall animal, will be ſeized with convulſions, eſpecially in the legs, if the returning ſtream paſſes along them. M. Volta found that a charge, which he eſtimates only at $\frac{1}{50}$ or $\frac{1}{60}$ of a degree of Mr. Cavallo's electrometer, produced muſcular contractions in the inferior extremities of a frog prepared in the manner above deſcribed: but an entire frog required a charge conſiderably ſtronger. Hence it appears that an animal, ſo prepared, is by far the moſt ſenſible of all electrometers.

Dr. G. farther diſcovered that, by making a communication between the nerves and muſcles of a frog, prepared in his manner, by a common diſcharger or bent piece of metal, the convulſive and contractile movements took place. Having found this experiment to ſucceed on a variety of animals, he concluded that the nerves and interior parts of muſcles are to the exterior in the ſame condition as the outſide of a charged Leyden phial with reſpect to the inſide; and that the diſcharger reſtores the equilibrium of the electrical fluid. Hence it would follow that the nerves have the power, and that it is their office, to deſtroy this equilibrium, which is perpetually reſtored for an inſtant in muſcular contraction. The reader, no doubt, perceives to what a beautiful theory of muſcular action this hypotheſis leads.—M. Volta, however, who complains that Dr. G. did not ſufficiently vary his numerous experiments, found that the movements took place alſo under very different circumſtances, to which the explanation of Dr. G. is not applicable. If only two different metals, as tin-foil and ſilver, be applied to different but contiguous parts of the ſciatic nerve of a diſſected frog, and then brought into contact, the movements are ſeen in the limb. This M. Volta imputes to a ſmall electrical diſcharge which takes place between the metals, but which is too inconſiderable to effect any electrometer. Of the truth of this explanation, no perſon, acquainted with Mr. Bennet's experiments, will be inclined to doubt.—M. Volta obſerved the ſame movements to be produced by paſting a bit of tin-foil on the back of an entire frog, then preſſing a piece of ſilver gently againſt the belly, and making it ſlide along till it touched the tin-foil. This effect is more diſtinctly ſeen if the head of the frog be firſt cut off, and a pin be plunged into the ſpinal marrow; becauſe then theſe movements are not liable to be confounded with the voluntary movements of the living animal.

In his ſecond letter, M. Volta deſcribes experiments on various animals, which ſhew that when a communication is made between different metals applied to different parts of the *ſame* muſcle, ſpaſmodic movements are perceived. Hence he concludes that when two plates of metal, applied to the ſame nerve or muſcle, are made to communicate by a conductor of electricity, and produce convulſions, there cannot be in this caſe any reſemblance to the diſcharge of a Leyden phial. On applying a piece of tin-foil and a bit of ſilver leaf to correſponding parts of the thighs of a frog, and on making a communication between the metals, contractions take place. Now Leyden jars cannot be diſcharged by eſtabliſhing a communication between their homologous ſurfaces.—No effect follows the application of two pieces of the *ſame* metal to two muſcles, or two different parts of the ſame muſcle, and making a communication.—The claſs of the *vermes* in general, and ſome inſects in their caterpillar ſtate, M. Volta found incapable of being affected either by *armour* of different metals, or by moderate ſparks or ſhocks of artificial electricity.—Inſects, however, in their perfect ſtate, are very ſuſceptible of this influence: for if the head of a fly, of a butterfly, or of a beetle, be cut off, and the *corſlet* ſlit open, and then a bit of tin-foil be thruſt near the neck deep into the ſlit, and a bit of ſilver a little way below, and the two metals be brought into contact within the body of the inſect; the legs will begin to dance; and the other parts, even the trunk, will be thrown into agitation. The *chirping* of the graſshopper may be thus excited.—The voluntary muſcles alone are ſuſceptible of being actuated by two different metals; but theſe are ſo ſuſceptible, that a ſlice of fleſh, cut from an animal killed an hour before, if not quite cold, is affected.

Perhaps there is ſcarcely one of our readers who has not felt the acid taſte produced by applying two metals, eſpecially zinc and ſilver, to the tongue. This was M. Volta's diſcovery; and he produced not only ſenſations but motion in this muſcle, by applying tin to the raw end, and ſilver to the ſurface, of the tongue, cut out of the mouth of an animal recently ſlaughtered.

Thus it appears, from this ingenious and intereſting paper, that the motions in queſtion are not produced by any contrivance in the animal œconomy to deſtroy and afterward to reſtore the equilibrium of the electrical fluid. M. Volta, indeed, ſtill finds a proof of *animal electricity* in that experiment of Dr. Galvani, in which, by applying a diſcharger to the diſſected nerves and muſcles of an animal, he produces contractions:—but Mr. Bennet has ſhewn, by his *doubler*, that metals are conſtantly in a ſtate of ſpontaneous electricity; and to this we impute the laſt-mentioned effect. On the whole, we conclude that extraneous electricity is the ſole agent concerned, and that it acts by ſtimulating the nerves; which are thus made to perform their office, and to throw the muſcular fibres into action. Should this opinion, however, be contradicted by future reſearches, we ſhall hold our minds free to change it.

Account of the Method of making Ice at Benares. By John Lloyd Williams, Eſq.

Additional Obſervations on the Method of making Ice at Benares. By the ſame.

Porous pans are arranged in ſuch a manner, that the perſons employed can conveniently fill them with water, and remove the ice. The effect depends on evaporation. The inſide of the pan is ſmeared with butter, to prevent the adheſion of the ice. If weather, ſuch as we have lately had, (in July,) ſhould often recur in England, unglazed porous pans might be made cheaply to contribute to the comfort of life: water, beer, wine, &c. might be cooled in them.

Account of two Inſtances of uncommon Formation in the Viſcera of the Human Body. By Mr. John Abernethy, Aſſiſtant Surgeon to St. Bartholomew's Hoſpital.

The *vena portarum* turned aſide into the inferior cava, nearly on a line with the renal veins, and, of courſe, did not go into the liver, which was ſupplied by an artery. Theſe ſingular circumſtances, beſide others of leſs importance, appeared in the firſt of theſe ſubjects, which ſeems to have been about ten months old. The bile was not ſo acridly nor nauſeouſly bitter as common bile; in colour it reſembled the bile of children. Bile ſecreted from arterial blood is a moſt ſingular and unexpected occurrence: it is to be lamented that Mr. A. could communicate no knowlege of previous circumſtances: but it is by no means clear that they would have given the phyſiologiſt any ſatisfaction.

In the ſecond caſe, there was a great deficiency of ſmall inteſtines. The inteſtinal tube was little more than 6 feet, whereas it ought, proportionally, to have been 27 feet long.

[*To be continued.*]

ART. XVI. *Travels through Arabia, and other Countries in the Eaſt,* performed by M. Niebuhr, now a Captain of Engineers in the Service of the King of Denmark. Tranſlated into Engliſh by Robert Heron. With Notes by the Tranſlator; and illuſtrated with Engravings and Maps. 8vo. 2 Vols. 12s. Boards. Vernor. 1792.

A Spirit of curioſity and inquiry ſeems to have ſtimulated mankind, during the preſent century, to an uncommon degree of activity in exploring remote regions of the earth. Not only individual travellers, and men of enterpriſe, have contributed to extend our knowlege of the globe, but the governments of France, Spain, England, Denmark, and Ruſſia, have ſeverally ſent out men of abilities, at the public expence, on diſcoveries and ſcientific reſearches.

Indeed ſo numerous have been the publications relative to the countries deſcribed in the volumes before us, ſince the work firſt appeared in German and French, that the eagerneſs of Engliſh readers to be poſſeſſed of it, and the intereſt of the information which it contains, muſt be conſiderably diminiſhed previouſly to their peruſal of Mr. Heron's tranſlation.

We firſt announced this work in our xlviii. vol. p. 582. 1773, when the 1ſt vol. appeared in French at Copenhagen in 4to. The German editions were reviewed in vol. liii. p. 577. and vol. lx. p. 303. Our readers have been already informed, that this philoſophical voyage was begun on the 4th of January 1761, by five Daniſh travellers, ſelected as men eminently qualified for ſuch an expedition, at the expence of the King of Denmark.

The navigators were unfortunately driven back to Elſineur by ſtormy weather, three ſeveral times; and they were not able to get out of the North Seas till the beginning of April, nor to reach Marſeilles till the 14th of May.

After viſiting Malta, and the Iſland of Tenedos, the travellers arrived at Conſtantinople, July 30. As the author's account of this city is more clear and inſtructive than moſt of his other topographical delineations, we ſhall preſent it to our readers.

'Conſtantinople is undeniably a city of very conſiderable extent: Yet *Kara-Agadſch, Galata, Pera, Dolma-Bagdſche,* &c. are not to be conſidered as ſo many ſuburbs: They are diſtinct cities, divided by the Gulf from the capital. *Ejub* is the only ſuburb belonging to it. And if we take in only the city of Conſtantinople, and this ſuburb, it is conſiderably inferior in extent to either London or Paris. I durſt not meaſure it geometrically: but, counting my ſteps as I walked round it, I found its circumference to be 2600 paces.

'Conſtantinople appears larger than it really is: for, as the houſes riſe upon the ſides of hills, they preſent themſelves in the form of an amphitheatre, and thus appear to ſpread over a wide extent of ground. Towards the ſea, however, the city conſiſts of new houſes, and is receiving continual additions. Of late, they have even encroached upon the harbour and filled up ſome part of it, in order to gain ground for new buildings.

'It would be hard to fix the number of the inhabitants: It is always ſtated too high, from a miſtake incident to travellers, in eſtimating the population of the cities of the Eaſt. They regard thoſe cities as equally populous, in proportion to their extent, with thoſe of Europe. But the houſes in the Eaſt are low. Perſons in eaſy circumſtances, chuſe to have a large area behind their houſes. The palaces of the great, with their gardens and ſeraglios, occupy much ground.

'It is not leſs a miſtake to judge of the population of thoſe cities, by the numbers of people who are conſtantly buſy in the ſtreets. The jealouſy of the people of the Eaſt renders them unwilling to receive perſons with whom they have buſineſs, in their houſes. On this account, the artiſans work without doors, and ſpend the whole day in open places. The ſtreets are full of joiners, ironmongers, goldſmiths, jewellers, &c. buſy in the exerciſe of their ſeveral trades. Thouſands of workmen come in the mornings, work all the day in the ſtreets of Conſtantinople, and return in the evening to their houſes in the country. If the ſame modes of life prevailed in Europe, and the greater number of the artiſans and workmen about our great cities lived in the country, theſe would then appear much more populous than at preſent.

'Whatever be its population, Conſtantinople exhibits a delightful proſpect. Its harbour, one of the fineſt in the world, is always full of veſſels. The medley of ſuperb moſques and palaces, gardens and trees of all ſorts, which the city diſplays, appears remarkably ſtriking to a ſtranger. But within, the arrangement and appearance of the city correſpond not to its ſplendour when ſeen from a diſtance. The ſtreets are almoſt all narrow, dirty, and irregular; the houſes are of wood, ſlight, and ill built, and appear more like coops for birds than dwellings for men. Of the palaces built of ſtone, nothing is to be ſeen but the high walls that ſurround them. In this city, it is equally dangerous to live in ſtone and in wooden houſes. In the former, one is liable to be buried in ruins, by earthquakes; in the latter, to be burnt, by the breaking out of a fire:—Theſe two ſpecies of awful events being equally frequent at Conſtantinople.

'The ſeraglio of the Grand Signior is a vaſt but very irregular edifice. I was not permitted to approach farther into it than the outer court. But, what I ſaw was enough to give me a very high idea of the reſt. I could learn nothing concerning this gate *(porta)* of the ſeraglio, that might ſerve to account for the origin of the very improper denomination of *Ottoman Porte*, which is applied in Europe to the Court of the Grand Signior. *Kapu*, in the Turkiſh language, ſignifies both a gate and a palace. But, when they ſpeak of going to the *Porte* at Conſtantinople, the palace of the Grand Viſir is always meant, where all buſineſs is tranſacted, as well what regards the internal regulation of the empire, as the negociations with foreign miniſters.

'The city is plentifully ſupplied with water, from three *Beuts* or reſervoirs, ſituated at the diſtance of three German leagues. A *Beut* is a reſervoir in a valley, into which water is conducted from the higher grounds circumjacent, and there confined by a ſtrong wall. The water collected in this manner is conveyed into the town by aqueducts, which have been conſtructed at a vaſt expence, in conſequence of the ground being ſo unequal. It is not to the Greek emperors that the Turks owe theſe noble works. One of them was raiſed by Sultan *Mahmoud*; and another upon the north ſide, with the branches communicating with it, was but lately conſtructed by Sultan Muſtapha, who was on the throne when I was at Conſtantinople. As this water cannot be equally diſtributed through the whole city, on account of the inequality of the ground, water-houſes are eſtabliſhed in proper places, from which it is ſerved out to every perſon *gratis*. Oppoſite to the outer gate of the ſeraglio, is a houſe ſplendidly decorated, where perſons paid by the public, preſent water to the paſſengers, in veſſels of gilt copper.

'This capital of a great empire is almoſt deſtitute of means of defence. A double wall, and a ditch nearly filled up, are all its fortifications. The Turks truſt for the ſecurity of the city to four caſtles, built upon the two channels which terminate in the ſea of Marmora, and communicating one of them with the Archipelago, and the other with the Black Sea. Thoſe caſtles, known by the name of the Dardanelles, are but of little moment. But the channels are ſo narrow and crooked, that a fleet which were to attempt to ſail up either, even with the moſt favourable wind, could hardly eſcape being ſunk by the diſcharge of the batteries. The beſt mode of attacking Conſtantinople by ſea, would be to block up the mouth of the channels, and thus deprive the city of the ſupplies of proviſions which it receives from the Archipelago.

'The city of *Galata*, ſurrounded with a ſtrong wall, and riſing upon a ſteep height over againſt Conſtantinople, is extremely populous. All the European traders, and many of the Eaſtern Chriſtians live there. *Pera* is a ſuburb to Galata. In it reſide the ambaſſadors of ſuch Chriſtian powers as ſend public miniſters to the Porte. The deputies which come by turns from Algiers, Tunis, Tripoli, and Raguſa, lodge at Conſtantinople. But the Turks conſider not theſe deputies as ambaſſadors; nor yet the *Kapu Kinjas*, who manage the affairs of the princes of Walachia, and Moldavia.

'The Sultan has many houſes of pleaſure, both in the neighbourhood of the capital, and on the ſhores on the channel of the Black Sea. But the reigning Sultan goes no where but to *Kara Agadſch*, the gloomy, ſolitary, ſituation of which ſuits the melancholy complexion of his mind. He is ſuffering the others to fall into ruins : He has cauſed ſeveral of them to be pulled down, and the materials to be employed in building public baths and moſques.

'The Greeks have three and twenty churches in Conſtantinople, and the Armenians three; excluſive of thoſe which the two nations have in the ſuburbs. A clergyman reſides at Pera, on whom the Pope confers the pompous title of Archbiſhop, placing him at the head of a great many imaginary biſhops. By the laws, no ſtrange ſect is ſuffered to build houſes of prayer in the capital. Yet, ſeveral ſects hold their meetings there, without being checked by Government*.'

From Conſtantinople the travellers ſailed to Rhodes, and thence to Alexandria, where they arrived September 26th. There are few remains of the ancient magnificence of this celebrated city, except the *Obeliſk of Cleopatra*, the *Pillar of Pompey*, and a *Moſque*, which, in the time of the Greek Empire, was a church dedicated to St. Athanaſius. Of the trade, manners, and felicity of the Alexandrians at preſent, the author gives no very favourable account.

Roſetta was the next place to which they ſteered; and in this city they remained but a ſhort time before they ſet ſail for Grand Cairo, where they arrived in November.

'In this ſeaſon, (ſays the author,) when the country is all verdant, it is very pleaſant to ſail up the Nile. A number of villages are ſcattered along each ſide of the river. The houſes are indeed low, and built of unburnt bricks; but, intermixed as they are with palm trees, and pigeon-houſes of a ſingular form, they preſent to the eye of the ſtranger, an uncommon and pleaſing proſpect. Near ſeveral of theſe villages are ſeen large heaps of the ruins of ancient cities.

'The navigation of the Nile would be ſtill more agreeable, were it not infeſted by pirates. But, when a great number of people are on board of a veſſel, they keep on their guard; they diſcharge a few ſhots from time to time, to ſhew, that they are provided with fire arms; this keeps the robbers in awe, and renders the paſſage leſs dangerous. There is much more danger in truſting to a *Reis*, or maſter of a veſſel, with whom you are unacquainted, who may favour the robbers, and ſhare their plunder. Whole villages are ſaid to follow this trade; and for this reaſon the boats never ſtop in their neighbourhood. The inhabitants on the banks of the Nile are very dexterous in the art of ſwimming, which they frequently exerciſe in ſtealing from the boats, if not with open force, yet with a degree of addreſs and audacity worthy of the moſt noted pickpockets.'

M. Niebuhr ſpeaks of a map of the *Delta*, which he had conſtructed with great care: but this has been omitted by the tranſlator, who refers us to that of Mr. Bruce, as more complete.

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* Our readers will find curious information concerning the city of Conſtantinople in the following volumes of our Review: xv. p. 280. xxiv. p. 4. lxiv. p. 289. and lxv. p. 461.

The inhabitants of *Baheira*, between Damietta and *Ghaſſa*, ſays our author,

'Being poor and independent, are to be dreaded equally by land and by water. They rob all travellers, without diſtinction.

'Egypt ſeems at preſent quite a deſart in compariſon with what it was in the days of antiquity.—When, however, we reflect on the revolutions which this country has undergone, and upon the length of time during which it has been under the dominion of ſtrangers; we can no longer be ſurprized at the decline of its wealth and population. It has been ſucceſſively ſubdued by the Perſians, the Greeks, the Romans, the Arabians, and the Turks:—has enjoyed no interval of tranquillity and freedom; but has conſtantly been oppreſſed and pillaged by the lieutenants of a diſtant lord. Thoſe uſurpers and their ſervants having no other views but to draw as large a revenue as poſſible from an opulent province, ſcarce left the people bare means of ſubſiſtence. Agriculture was ruined by the miſeries of the huſbandmen; and the cities decayed with its decline. Even at preſent, the population is decreaſing; and the peaſant, although in a fertile country, is miſerably poor; for the exactions of Government, and its officers, leave him nothing to lay out in the improvement and culture of his lands; while the cities are falling into ruins, becauſe the ſame unhappy reſtraints render it impoſſible for the citizens to engage in any lucrative undertaking.'

In the deſcription of the city of Cairo, we have an account of a building called *Mouritan*, which 'is a large hoſpital for the ſick and mad. Thoſe of the former claſs are not numerous, conſidering the extent of the city. The ſick were formerly provided with every thing that could tend to ſoothe their diſtreſs, not excepting even muſic. From the inſufficiency of the funds to ſupply ſo great an expence, the muſic has been retrenched, but has been ſince reſtored by the charity of a private perſon:'—perhaps, on a ſuppoſition that it has healing powers. The *medicina muſica* has often been in favour; it was the grand *panacea* of Aſclepiades. We have Pſalmody indeed in moſt of our hoſpitals: but, in Italy, the famous *conſervatories*, or muſic-ſchools, of Naples and Venice were originally called hoſpitals. We formerly extracted from the Daniſh edition of this work, an account *of the muſic of the Eaſt* *, in which it appears that this art and its profeſſion are treated with ſuch contempt, that it is difficult to account for the honour done to muſic by its *expenſive* admiſſion into the hoſpital at Cairo.

The deſcription of the *Mikkias* or *Nilometer* will probably be acceptable to our readers, in addition to the particulars which we extracted from Norden, in the 15th vol. of the Review, p. 356.

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* Appendix to vol. liii. p. 580.

'Between Maſr-el-atik (or old Cairo) and Geeſh, in the middle of the Nile, is the iſle of Rodda, which formerly communicated with thoſe two cities by two bridges of boats, that no longer ſubſiſt. In the flouriſhing days of Foſtat, the iſland was covered with gardens and villas. But ſince Cairo has become the capital of Egypt, Maſr-el-atik, Bulak, and even Birket-el-Hadgi, are preferred as ſituations for gardens and villas.

'This iſland ſhews, at preſent, nothing remarkable, except, that on its ſouthern extremity, ſtands a wall, which has been built to break the force of the current. Upon this extremity ſtands alſo a moſque, in which is the famous Mikkias or Nilometer. This is well known to be a baſon having a communication with the Nile, on the middle of which ſtands a column that ſerves to indicate the height of the waters of the river. Norden has given a draught of it, finer than the original, which is mouldering faſt away; for the Turks will not lay out the ſmalleſt expence, even upon the moſt neceſſary repairs.

'I know not whether any perſon has yet meaſured the breadth of the Nile. By a geometrical operation, I found it to be 2946 feet. Without knowing this meaſure, one can form no idea of the aſtoniſhing maſs of water which this river carries down, when in its full height.

'The Nile, it is well known, begins every year to riſe about the middle of June, and continues riſing about 40 or 50 days; it then falls, by degrees, till, in the end of May, next year, it is at the loweſt. The cauſes of its riſe are now well known. During the hot months of the year, rain falls every day in *Habbeſch* or Abyſſinia, and all that rain-water is collected into the Nile, which, from its entrance into Egypt, till it reaches the ſea, runs through a wide vale.

'It does not riſe alike high through all Egypt. I durſt not meaſure it near the Mikkias, but, from obſervations made at Geeſh, I ſaw, that at Cairo the full height is at leaſt 24 feet above its ordinary level. At Roſetta and Damietta it is only four feet. But this vaſt difference is not ſurpriſing; for, at Cairo, the Nile being confined to one channel, between high banks, muſt neceſſarily riſe to a much greater height than nearer the ſea, where it is divided into two ſtreams, after running over ſo much barren ground, and forming ſo many lakes. The branch upon which Roſetta ſtands, is only 650 feet broad; and that by Damietta, not more than 100.

'As ſoon as the Nile begins to riſe, all the canals intended to convey the waters through the country, are ſhut and cleanſed. They are kept ſhut, however, till the river riſes to a certain height, which is indicated by the Nilometer in the iſle of Rodda. A Schech attends for this purpoſe, by the Mikkias, and gives notice, from time to time, of the riſing of the river, to a number of poor perſons who wait at Foſtat for the information, and run inſtantly to publiſh it in the ſtreets of Cairo. They return every day to Foſtat, at a certain hour, to learn from the Schech, how many inches the river has riſen: And its riſe is every day proclaimed in public, till it reaches the fixed height at which the canals are permitted to be unlocked; the uſual tax is then paid for the waters, to the Sultan, and a good year expected.

'The canal at Cairo is firſt opened, and then, ſucceſſively, all the other great canals down to the ſea. The inhabitants of no particular diſtrict dare draw off any part of the water of the Nile, although it has riſen to the height that beſt ſuits the inlands; for this would injure the higher grounds: and therefore every body muſt wait till the public order be given out. There are laws in Egypt, which are ſtrictly obſerved, and which determine the diſtribution of the waters, and the time when the large and ſmall canals are to be opened.

'Between the dyke of the canal of Cairo, and the Nile, a pillar of earth is raiſed, nearly of the height to which the waters of the rivers are expected to riſe. This pillar is called *Anes*, or the bride, and ſerves as a ſort of Nilometer, for the uſe of the common people. When the waters enter the canal, this *bride* is carried away by the current. A like cuſtom, which prevailed among the ancient Egyptians, has ſubjected them to the imputation of ſacrificing every year a virgin to the Nile.'

The preſent government of Egypt, as far as the author was able to inveſtigate its Arcana, ſeems at once deſpotic and popular. A governor is indeed ſent from Conſtantinople, but he is frequently depoſed by the inhabitants. The Beys, or Princes of different diſtricts, are appointed by the Sultan of the Turks, 'but the Egyptians propoſe the candidates, and he dares not reject them; his nomination is therefore mere ceremony.'

'The preſent Beys have been almoſt all ſlaves, bought for fifty or not more than a hundred ſequins.—The government of this country is frequently diſturbed by inſurrections. Cairo is conſtantly convulſed by cruel diſſentions; parties are continually jarring; and the Great retain troops to decide their differences by force of arms.

'The mutual jealouſies of the chiefs ſeem to be the only cauſes which ſtill preſerve to the Porte the ſhadow of authority over this country.—The members of the ariſtocracy are all afraid of loſing their influence under a reſiding ſovereign; and therefore agree in oppoſing the elevation of any of their own body to the ſupreme dignity.'

In the author's chapter on *Egyptian agriculture*, we have a melancholy proof of the degeneracy of the inhabitants of that country, whence Greece, and many of the great empires of antiquity, are ſuppoſed to have derived the chief part of their knowlege and inventions.

Irrigation, or the art of watering the higher grounds to which the overflowing of the Nile does not extend, and *incubation*, or the art of hatching chickens in ovens, by artificial heat, are the chief inventions of the modern Egyptians, which ſeem to merit the attention of travellers.

'I ſaw no wheeled carriages (ſays M. Niebuhr) in Egypt; every thing is conveyed backwards and forwards on camels or aſſes. When the canal of Cairo was to be cleanſed, a peaſant brought two oxen drawing a ſort of open tray upon the dry ground, and when it was filled, led them with it to the bank. Within the city, where the bottom of the canal was not dry, the perſons employed in cleanſing it, threw duſt from the ſtreet upon the mire in the canal, and then, with their hands, into paniers upon aſſes, and thus removed it to a proper diſtance. Such is the boaſted induſtry of the Egyptians.

'I have ſeen neither wind nor water-mill here. A few large mills there are, which are moved by oxen turning a poſt that forms the axle-tree of a large wheel. The poorer people have only hand-mills to grind their corn; and theſe they uſe alſo in breaking the beans with which the aſſes are fed.'

The author's chapter on *the Trade of Egypt* is curious and inſtructive; as are the ſubſequent chapters on the Copts and Coptic language; on the wild Arabians, or Bedouins, in Egypt; on the dreſs, diverſions, games, muſic, dancing, public ſhews and marriages, of the Egyptians: but from ſeveral of theſe chapters we have given extracts in former volumes of the Review already cited.

The author's reflections on, rather than deſcriptions of, *Egyptian Antiquities in general*, are valuable for their intelligence and good taſte.

As M. Niebuhr ſeems to ſpeak of the ſtupendous *Pyramids*, ſo often deſcribed, with more moderation and probability than moſt preceding travellers, we ſhall preſent his whole chapter on that ſubject to our readers:

'Of the antiquities of Egypt, the moſt aſtoniſhing, are, doubtleſs, the Pyramids. The eye, if not pleaſed, is at leaſt ſingularly ſtruck by the appearance of thoſe enormous maſſes.

'The three principal pyramids are ſeen from Cairo; and every ſtranger who arrives in that capital is tempted to approach and examine them. We have a number of deſcriptions of theſe pyramids already, and I ſhall not encreaſe the number. I ſhall only mention ſome obſervations in which I am obliged to differ from thoſe who have gone before me.

'The pyramids ſtand upon the firſt hill between Cairo and the weſtern bank of the Nile. In going thither from *Geejb*, we paſs a conſiderable arm of that river, over two beautiful bridges, conſiſting each of ten arches. Between the two bridges is a long dyke, of ſubſtantial maſon's work. Several travellers repreſent the bridges as works of the ancients. But the Arabic inſcriptions upon them, prove them to have been built by the Mahometans.

'The traveller is aſtoniſhed, and feels his imagination in ſome meaſure expanded, when he arrives at the foot of thoſe prodigious maſſes. It is from this circumſtance, I ſuppoſe, that the pyramids are thought much higher, on a firſt view, than they actually are. My firſt care was to meaſure them. This I performed with all the exactneſs poſſible, amongſt a crowd of jealous and troubleſome Arabs, by whom I was ſurrounded; and found the largeſt and foremoſt pyramid to be four hundred and forty feet. I was ſurpriſed to find the reſult of my meaſurement ſo different from what many other travellers had given out to be the height of this pyramid; and was for ſome time uneaſy about communicating it to the public. Upon my return to Europe, I found in the *Deſcription of the plains of Heliopolis and Memphis by Mr. Fourmont*, the following paſſage: "Lord Charlemont, who arrived "in Egypt, while I was there, told me, that he had meaſured the "height of the foremoſt pyramid, and aſſured me, that it was only "four hundred and forty-four feet." The agreement of this meaſurement with my own, rendered me leſs doubtful of the correctneſs of my operations.

'Thoſe enormous maſſes are built of ſoft calcareous ſtone, of the ſame nature as the rock on which they ſtand. It is preſumeable, then, that all the poliſhed ſtone has been taken from the ſame place, and wrought at a ſmall expence. The fondneſs for the marvellous, therefore, ſo common to travellers, has cauſed them to magnify the expence and labour which thoſe mountains of hewn ſtone muſt have coſt. With the help of natural philoſophy and natural hiſtory, wonders of all kinds are reduced to their true value.

'To enhance the high ideas which they hold out, of the magnificence of thoſe monuments, various writers repreſent the pyramids as having been once coated upon the outſide with marble. But, of this, I could not, by any pains, diſcover the ſlighteſt veſtige. Beſide the third pyramid, indeed, ſome pieces of granite are to be ſeen; but theſe are neither large, nor numerous enough, to afford reaſon for ſuppoſing, that even one pyramid could be covered with them. Thoſe blocks might perhaps ſerve as ornaments, and might poſſibly bear the inſcriptions, of which none are, at preſent, diſcernible on the pyramids.

'I entered the foremoſt pyramid, and examined the large chamber, with the coffer in it, of which all travellers ſpeak. But I did not ſee the ſecond chamber, which was diſcovered immediately after our departure, by Mr. Daviſon, who had accompanied Mr. Montague into Egypt. That chamber is thirty feet above the firſt, and as large, but not ſo lofty in the roof.

'The famous Sphinx is ſinking ſtill deeper in the ſand; and a great part of the body is already buried. It ſeems to be formed out of the rock upon which the pyramid ſtands; a circumſtance which confirms my conjecture concerning the place from which the ſtones for building the pyramids were quarried. I found the chin of the Sphinx to meaſure ten feet ſix inches in height; and the whole length of the countenance nearly eighteen feet.

'The memory of the authors of theſe ſtupenduous and fantaſtic monuments has been loſt ſome thouſand years ſince: the pyramids are viſibly decaying, and muſt periſh in their turn; although, if we may judge of the future by the paſt, ſeveral thouſand years muſt elapſe before their entire decay.'

The author terminates his account of Egypt by reflections *on the hieroglyphics*; theſe, however, though ingenious and intelligent, leave this myſterious ſubject in the ſame inexplicable obſcurity in which it has ſo long remained, and, in all probability, will for ever remain. The pains taken by M. Niebuhr in copying hieroglyphics and ancient inſcriptions in Egypt would ſurpaſs belief, if they had not been engraved in the German and French editions of this work.

After continuing during nearly two years in Egypt, the travellers prepared to quit Cairo, and to proceed to Arabia, the chief object of their voyage: but, as Chriſtians are prohibited from travelling thither by land with the caravans for Mecca, they with great difficulty formed a ſmall caravan of their own, with ſome private merchants and individuals, and ſet off for Suez, Aug. 28th, 1762.

In perpetual fear of being plundered by wild Arabs, they travelled through a country abſolutely deſart; where, ‘ for the ſpace of three-and-twenty leagues, neither houſes, water, nor the ſmalleſt ſpot of verdure was to be ſeen.’

Suez is a ſmall city which had no exiſtence in the end of the fifteenth century. It is firſt mentioned in the beginning of the ſixteenth century, and is therefore to be conſidered as a city of modern origin. The houſes are mean, and the inhabitants few. The ground lying around it is all one bed of rock, ſlightly covered with ſand. Scarcely a plant is to be ſeen any where in the neighbourhood. Trees, gardens, meadows, and fields, are entirely unknown at Suez.

On the 6th of September two of the travellers croſſed the Arabian Gulph, in order to viſit Mount Sinai. Their difficulties and adventures in this excurſion are amuſing; the narrative, however, contributes but little to the topographical information which former travellers have given concerning this ſacred mountain. M. Niebuhr tells us, that he meaſured the diſtances of places, by counting the ſteps of the camel, and comparing the number with the time in which they were travelled, by his watch.

This is the only mention which we recollect of ſuch an expedient of menſuration, previouſly to the publication of Major Rennel's ingenious paper in the Philoſophical Tranſactions (vol. lxxxi.) *on the rate of travelling as performed by camels; and its application, as a ſcale, to the purpoſes of geography.* See Rev. New Series, vol. viii. p. 53.

After viſiting Mount Sinai and the convent of St. Catharine, two German miles and a half up the mountain, the travellers returned to Suez, where they had left two of their companions to attend on a third who was ill. They next viſited the mountain of inſcriptions, and an Egyptian burying-ground, with little profit in reward for their dangers and fatigues. So far from being able to tranſlate the inſcriptions which they found, it is not yet ſettled in what language they have been engraved *.

October 10th, the travellers, after many difficulties and delays, quitted Suez, and ſet ſail on the Red Sea for Jidda. Here, ſpeaking of the cuſtom-houſe dues, the author informs us that 'the Engliſh are particularly favoured, even more than the ſubjects of the Sultan: they pay only 8 per cent. while others pay 12 or 15, and are ſuffered to diſcharge this in goods; whereas all others muſt produce money.' Mr. Bruce's account of the town, trade, cuſtoms, and manners of the inhabitants of Jidda, is ſo much more ample and amuſing than that of the author before us, that we ſhall give no extract from the chapter concerning that place:—but of Loheia and Mokha, and of the reſt of Arabia in general, M. Niebuhr's accounts are ſo much more ſatisfactory, that Mr. Bruce himſelf frequently refers to them.

'The territory of Loheia, (ſays M. Niebuhr,) is arid and barren. The harbour is ſo indifferent, that even the ſmalleſt veſſels are obliged to anchor at a great diſtance from the city; and, when the tide is not at ebb, laden boats cannot approach near it.—— Several of the houſes of Loheia are built of ſtone; but the greater part are huts conſtructed in that faſhion which is common among the Arabs. The walls are of mud mixed with dung; and the roof is thatched with a ſort of graſs which is very common here. Around the walls, within, are (is) a range of beds made of ſtraw, on which, notwithſtanding their ſimplicity, a perſon may either ſit or ly (lie) commodiouſly enough.'—

Of the inhabitants of Loheia, the author writes thus:

'From all that we ſaw, and from all that befel us in this city, we judged the inhabitants to be curious, intelligent, and poliſhed in their manners. All were eager to ſee the Europeans, and the wonders which they performed. After we had employed a porter, thoſe who had no other pretext upon which they might obtain admiſſion to us, pretended to conſult our phyſician. One aſked him to feel his pulſe, and to tell him what medicines or regimen he ſtood in need of; while another enquired, how it came that he could not ſleep?

'We had one opportunity of learning their ideas of the benefits to be derived from medicine. Mr. Cramer (our phyſician) had given a ſcribe a vomit, which operated with extreme violence. The Arabs being ſtruck at its wonderful effects, reſolved all to take the ſame excellent remedy; and the reputation of our friend's ſkill thus became very high among them. The Emir Bahr, or inſpector of the port, ſent one day for him; and as he did not go immediately, the Emir ſoon after ſent a ſaddle horſe to our gate. Mr. Cramer, ſuppoſing that this horſe was intended to bear him to the Emir, was going to mount him, when he was told, that this was the patient he was to cure. We luckily found out another phyſician in our party. Our Swediſh ſervant had ſerved among the huſſar troops in his native country, and in that ſervice had learned ſome knowledge of the diſeaſes of horſes.

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* See Biſhop Clayton's conjecture on this ſubject, Rev. vol. viii. June 1753. p. 417.

He offered to cure the Emir's horſe, and ſucceeded. The cure rendered him famous; and he was often ſent for afterwards to human patients. The Arabian phyſicians extend their care equally to men and horſes, and even to all other creatures.

‘ When we ſhewed our microſcopes to Emir Farhan at the cuſtomhouſe, the other Arabs were all aſtoniſhed as well as he, to ſee the ſize of the inſects ſo much magnified. A ſervant, who ſaw one of thoſe magnified inſects, ſaid that they were the growth of Europe, and that thoſe of Arabia, were, in compariſon, exceedingly diminutive. But, nothing ſurpriſed the people of diſtinction more, than when they ſaw through a teleſcope, a woman walking; they could not conceive how it happened, that although ſhe appeared topſy-turvy, yet her under garments did not turn about her ears, and exclaimed repeatedly, *Allah Akbar*, God is Great.

‘ The children, obſerving that we gathered inſects, brought great numbers, which they aſked us to buy. Thoſe who were grown up, ſhewed alſo many indications of a turn for induſtry, which, if properly directed and encouraged, might render this people a commercial nation.

‘ Two Arabs came, one day, to ſee us eat. The one was a young nobleman of Sana, who had received a good education; the other a man of ſome conſequence, from the province of *Hachtan*, where few ſtrangers are ever ſeen, and the greateſt ſimplicity of manners ſtill prevails. When we invited them to dine with us, the latter earneſtly replied, “ God preſerve me from eating with infidels “ who believe not in God.” When I aſked him ſome particulars concerning his country, he replied, “ What is my country to you? “ Do you want to conquer it?” He was aſtoniſhed at every thing he ſaw, our ſpoons, our plates, our forks. He aſked ſome ſimple queſtions which excited laughter. He then went out in a paſſion, and his companion from Sana had ſome difficulty to perſuade him back. When he came back, he ſaw whole fowls before us, which ſurpriſed the ſober Arab not a little, as he imagined that we had eaten too much before. When, at laſt, he ſaw Mr. Von Haven about to carve one of theſe fowls, he ſtepped forward, and ſeized him by the arm, ſaying, with a peeviſh tone, “ What! wilt thou eat ſtill?” He then went out in a rage, and would not return. The young man from Sana apologized for him, and begged us to excuſe the ſimplicity of his countryman.

‘ Mr. Baurenfiend and I ſometimes diverted ourſelves with playing on the violin, which led ſuch as happened to overhear us, to think us muſicians. A rich merchant ſent for us to come with our inſtruments to his houſe. We refuſed, becauſe the Arabs look with contempt upon muſicians by profeſſion. The merchant, being old, and not able to walk ſo far, mounted an aſs, and came with two ſervants ſupporting him, to our houſe, in order to gratify his curioſity, by ſeeing and hearing us. He was very polite, and aſſured us, that he had no averſion to Chriſtians; for, that a diverſity of religions was tolerated by God, the Creator of all. After ſome converſation, he expreſſed a wiſh to ſee our violins, and hear us play upon them. We played ſome ſolemn tunes, which are more to the taſte of Orientals, than our gayer muſic. He ſeemed to be pleaſed, and offered each of us half a crown at parting. The Arabs refuſe no preſents, however ſmall, and he was not a little ſurpriſed when we declined accepting his money; eſpecially as he could not conceive what inducements any perſon could have to learn muſic, if not to gain by it.

' This merchant was one of thoſe few who wear their beards dyed red; a cuſtom which ſeems to be diſapproved by the more judicious Arabs. His reaſon to us was, that a red beard was handſomer than a white one; but others told us, that he had the weakneſs to think to conceal his age by this ſilly diſguiſe. He told us, that he was above ſeventy years of age; but his acquaintance affirmed that he was not under ninety. We had obſerved of the Muſſulmans in general, however, that they ſeldom know their own age exactly. They reckon by the moſt remarkable incidents in their lives, and ſay, I was a child when ſuch an event happened, or when ſuch a one was governor of the province or city.

' This merchant often afterwards invited us to his houſe, and became at length ſo familiar, as to entertain us with a detail of his adventures. If we might believe his ſtory, he had enjoyed, one after another, near an hundred young and beautiful female ſlaves, all of whom he had ſold, given in marriage, or reſtored to liberty, after keeping them for ſome time. He had ſtill two of theſe; and he would die content, he ſaid, if he could only forget the frailty (infirmities) of old age now and then in their company; he offered to make our phyſician a conſiderable preſent, if he could reſtore him ſo much of the vigour of youth, as might qualify him for this enjoyment. Another merchant, who was fifty years of age, had promiſed our phyſician an hundred crowns, if he would give him ſome remedies to fit him for the enjoyment of ſome young and beautiful female ſlaves, whom he had in a houſe at Mecca. But he was ſo exhauſted by exceſſive indulgence, that neither Mr. Cramer's preſcription, nor yet thoſe of the ſurgeons of ſome Engliſh ſhips, whom he had before conſulted, could reſtore his genial vigour.

' The women of Loheia wear large veils in the ſtreet, which cover their countenances ſo entirely, that only one of their eyes can be diſcovered, and that but imperfectly. Yet they make no difficulty of unveiling before ſtrangers, as they paſs, eſpecially if they happen to think themſelves pretty, and are ſure that they are not obſerved by any of their countrymen. Mr. Baurenfiend made a drawing of one of thoſe females. Her brow, cheeks, and chin, were ornamented with black ſpots, impreſſed into the ſkin, and ſhe had alſo her eyes artificially blackened.'

We find frequent complaints of exceſſive heat in the author's narrative: but the tranſlator gives no thermometrical account of its degrees, though he mentions that the philoſophers were in poſſeſſion of a thermometer. The latitude of Loheia is 15° 42′. of Beit el Fakih, 14° 31′. whence M. Niebuhr ſet off to viſit the coffee mountains: of which he gives the following account:

' During my abſence, Mr. Forſkal (the botaniſt) had not been idle upon the hills where the coffee is produced, whither he had gone to proſecute his botanical reſearches. His deſcription of that part of the country had already induced Meſſrs. Cramer and Baurenfiend to follow him: I alſo reſolved to join my comrades, that I might breathe cooler air, and drink better water. The ſpace I had to travel was only half a day's journey; and, in the courſe of this, I met with nothing remarkable.

'I ſoon came within ſight of the ſmall town of *Hadie*, ſituate upon one of the foremoſt eminences. The roads are very bad: A cauſeway was indeed formed by the Turks; but it has been ſuffered to fall away, without receiving any repairs. My friends, whom I had expected to find in this town, were in the gardens upon the hill. I came up with them, after travelling two hours longer; near *Bulgoſa*, one of thoſe villages whoſe inhabitants ſubſiſt upon the profits which their crops of coffee afford. Neither aſſes or mules can be uſed here: the hills are to be climbed by narrow and ſteep paths: Yet, in compariſon with the parched plains of Tehama, the ſcenery ſeemed to me charming; as it was covered with gardens and plantations of coffee-trees.

'In the neighbourhood of Kahhme I had ſeen only one ſmall baſaltic hill; but here, whole mountains were compoſed chiefly of thoſe columns. Such detached rocks formed grand objects in the landſcape, eſpecially where caſcades of water ſeemed to ruſh from their ſummits. The caſcades, in ſuch inſtances, had the appearance of being ſupported by rows of artificial pillars. Theſe baſaltes are of great utility to the inhabitants: the columns, which are eaſily ſeparated, ſerve as ſteps where the aſcent is moſt difficult; and as materials for walls to ſupport the plantations of coffee-trees, upon the ſteep declivities of the mountains.

'The tree which affords the coffee is well known in Europe; ſo that I need not here deſcribe it particularly. The coffee-trees were all in flower at *Bulgoſa*, and exhaled an exquiſitely agreeable perfume. They are planted upon terraces, in the form of an amphitheatre. Moſt of them are only watered by the rains that fall; but ſome, indeed, from large reſervoirs upon the heights; in which ſpring water is collected, in order to be ſprinkled upon the terraces; where the trees grow ſo thick together, that the rays of the ſun can hardly enter among their branches. We were told, that thoſe trees, thus artificially watered, yielded ripe fruit twice in the year: but the fruit becomes not fully ripe the ſecond time: and the coffee of the ſecond crop is always inferior in quality to that of the firſt.

'Stones being more common in this part of the country, than at Tehama, the houſes, as well of the villages, as thoſe which are ſcattered ſolitarily over the hills, are built of this material. Although not to be compared with the houſes in Europe, for commodiouſneſs or elegance, yet they have a good appearance; eſpecially ſuch of them as ſtand upon the heights, with beautiful gardens, and trees, arranged in the form of an amphitheatre, around them.

'Even at *Bulgoſa*, we were greatly above the level of the plain which we had aſcended: Yet, ſcarcely had we climbed half the aſcent to *Kuſma*, where the Dola (Governor) of this diſtrict dwells, upon the loftieſt peak of this range of mountains. Enchanting landſcapes there meet the eye upon all ſides.

'We paſſed the night at Bolgoſa. Several of the men of the village came to ſee us; and, after they retired, we had a viſit from our hoſteſs, with ſome young women accompanying her, who were all very deſirous to ſee the Europeans. They ſeemed leſs ſhy than the women in the cities: their faces were unveiled; and they talked freely with us. As the air is freſher and cooler upon theſe hills, the women have here a finer and fairer complexion than in the plain. Mr. Baurenfiend drew a portrait of a young girl who was going to draw water, and was dreſſed in a *ſhirt* (ſhift) of linen, chequered blue and white. The top and the middle of the *ſhirt*, as well as the lower part of her drawers, were embroidered with needle-work of different colours.

'On the 10th of March, we returned downwards as far as *Hadie*; a place well known to the Europeans; who come hither from Beit el Fakih, to paſs ſome time occaſionally in this little town, where the air is cool, and the water freſh and pure. It is, however, but ill-built, and has nothing elſe of conſequence, except its trade in coffee, which the inhabitants of the hills bring down upon certain days in the week. After the duties are paid to the Dola, the coffee is packed up and conveyed upon camels, either to Beit el Fakih or directly to Hodeida.

'We enjoyed a ſingular and beautiful proſpect from the houſe of the Sub-Dola at Hadie, and returned in the evening to Beit el Fakih, by the ſame way by which we had gone, in our journey up the mountains.'

In the travellers' journey from Loheia to Mokha, their fatigues and hardſhips were but ill repaid by diſcoveries of any kind; except by correcting the erroneous ideas which they had probably formed of *Arabia Felix* from its name: for in a journey of more than two months, neither antiquities, arts, ſciences, agriculture, nor any kind of cultivation, except the ſingle article coffee, appeared in their whole route. So ignorant are the inhabitants of this part of Yemen reſpectiug the moſt common knowlege of clowns and peaſants in Europe, that they have yet diſcovered no better method of felling a tree, than by burning the roots.

M. Niebuhr has given a detail of the adventures and miſfortunes which happened to him and his companions at Mokha. It was here that theſe philoſophical travellers loſt the firſt of their companions who died during the voyage; this was M. Von Haven, whoſe department ſeems to have been Antiquities and Oriental literature.

'He had been ill (ſays M. Niebuhr) at Beit el Fakih, and became much worſe here (at Mokha). After walking out in the cool of the evening, he was tolerably well through the night; but the heats of the day he was quite unable to bear. At laſt, he ventured to ly for ſeveral nights ſucceſſively upon the roof of the houſe in the open air, and with his face uncovered. On the night of the 24th of May, he caught cold, and was ſo ill in the morning, that it was neceſſary for two ſervants to carry him down into his apartment. His fever was become doubly violent, and he was delirious by the evening. He then ſunk into a deep lethargy, and expired in the night.

'He had paid more attention than any other of us, to oriental literature. The public have loſt, by his death, ſome very intereſting diſcoveries, and ſome curious collections of this ſort, which he had made.

'The cuſtom of interring the dead in a coffin, is unknown in Arabia. We had one made, however, for our deceaſed friend, in order to preſerve his remains from any accident. The Captain of an Engliſh ſhip lent us ſix of his ſailors to bear the body to the European burying place. All the Engliſh in Mokha attended at the funeral; and the obſequies were performed with more decency, and with leſs interruption, than thoſe of a Conſul at Cairo, which were diſturbed by the crowding of the people to witneſs the ſolemnity, and by the robbery of the audacious Bedouins. On this occaſion, the Arabs of Yemen ſhewed themſelves reaſonable and humane.'

The travellers, quitting Mokha on the 6th of June 1763, arrived on the 13th at Taœs, in their way to Sana, the capital of Arabia Felix. This is a conſiderable city, and has a garriſon of 600 men.

Mohammedans have their ſaints as well as the Chriſtians:

'The ſaint who has been aſſumed as the patron of the city of *Taœs*, (ſays our author,) is the famous *Iſmael Mulk*, who, according to tradition, was once king of this country. His remains are buried in a moſque which bears his name. But none have been permitted to approach his tomb, ſince once that the ſaint thought proper to perform a miracle which gave diſſatisfaction to the rulers. This marvellous event was related to us with the following circumſtances: Two beggars had aſked charity from the Dola of Taœs; but only one of theſe had taſted of his bounty. The other went, upon this, to the tomb of Iſmael Mulk, to implore his aid. Iſmael, who, when alive, had been very charitable, ſtretched his hand out of the tomb, and gave the beggar a letter, containing an order on the Dola to pay the beggar an hundred crowns. Upon examining this order, with the greateſt care, it was found that Iſmael Mulk had written it with his own hand, and ſealed it with his ſeal. The governor could not refuſe payment; but, to avoid all ſubſequent trouble from ſuch bills of exchange, he had a wall built, incloſing the tomb.'

At Jerim, a ſmall town, about fifty miles from Taœs, the travellers had the misfortune to loſe their companion, M. Forſkal, the botaniſt. The curious circumſtances of his death and burial are related in a ſhort but intereſting chapter.

On July 16th they arrived at Sana, the capital of Yemen: here we have an entertaining account of their reception; of the audience granted to them by the Imam; of their viſit to the Vizier, Fakih Achmed; with a deſcription of the city of Sana and its environs; pomp of the Imam's return from the moſque, audience of leave, and departure from Sana.

They now returned to Mokha by a different route from that by which they had travelled to Sana.

'On our way (ſays M. Niebuhr) we met a wandering family, the firſt of this character that I ſaw in Yemen. They had no tents, but lived under trees with their aſſes, ſheep, dogs, and fowls. I forgot to aſk the name of this horde. But their mode of life is perfectly like that of our European gypſies. They are confined to no place, but go about the villages begging and ſtealing; and the poor peaſants often give them ſomething voluntarily, to remove them from their neighbourhood. A young girl of this company came to aſk alms from us: Her face was uncovered.'

After deſcribing the city of Mokha, which is built on a very dry and barren ſituation, and is ill fortified, we have a circumſtantial account of its trade: but for this we muſt refer to the end of the firſt volume, where it is inſerted.

[*To be continued in our next Review.*]

Art. XVII. *A Narrative of the Campaign in India*, which terminated the War with Tippoo Sultan, in 1792. With Maps and Plans illuſtrative of the Subject, and a View of Seringapatam. By Major Dirom, Deputy Adjutant General of his Majeſty's Forces in India. 4to. pp. 296. 1l. 1s. Boards. Faden, &c. 1793.

THIS volume contains a very diſtinct and amuſing detail of the operations which cloſed the late Indian war; and the principal events of which appeared from time to time in the public prints, and muſt be freſh in the memories of moſt readers.

The intelligent author informs us that the drawing up of the narrative occupied his leiſure during the voyage home from India; and ſurely he could not have found a more profitable method of beguiling the tedious time during ſuch a period of inactive confinement, nor a ſituation more abſtracted from interruption than in the ſecluſion of a cabin. It was an intereſting profeſſional undertaking to record the circumſtances attending tranſactions in which he was perſonally engaged. Several officers, paſſengers in the ſame ſhip, contributed their ſhares of information; and his labours may be eminently uſeful to officers who may be called into future ſervice in the ſame climate and among the ſame people.

In his introduction, the Major prefaces his narrative with a ſuccinct retroſpect of the two prior campaigns of the war with Tippoo Sultan; and though the events of the third, which ended in the peace concluded under the walls of Seringapatam, may be too recent to intereſt the preſent reader, beyond what the miſcellaneous circumſtances attending them may afford, yet many of theſe facts have a novelty in them which the details of European warfare do not furniſh.

The unwieldy appendages to an army are cumbrous enough any where: but in the Eaſt they riſe to an amount that muſt be as frightful to any territory which they viſit, as a ſwarm of locuſts; which may be gathered from the following account:

'The followers of an army in India, on being reckoned at *four times the number* of fighting men, will appear to be a moderate eſtimate, on conſidering the particular circumſtances and cuſtoms of the country.

'The number of black people employed in the public departments is immenſe, particularly in charge of the cattle that carry the ſupplies for the army, for which is required at the rate of *one man* for every two or three bullocks. This article, including the public and private cattle of the confederate armies, and of their brinjarries, the whole probably amounting to near half a million of cattle, may be reckoned to bring into the field *one hundred thouſand followers*. The elephants, of which there were ſeveral hundred, and the camels ſeveral thouſand, had alſo many attendants; and every horſe in the cavalry and in the army, beſide the trooper or rider, has *two* attendants, one who cleans and takes care of him, called the horſe keeper, and the other the graſs cutter, who provides his forage; and a number of bullocks with drivers, is, beſides, required to carry grain for the horſes. The palanquin and dooly bearers, for the conveyance of the ſick, are alſo a numerous claſs of followers.

'Field officers, including the people who carry or have charge of their baggage, cannot have leſs than *forty*, captains *twenty*, and ſubalterns *ten* ſervants. The ſoldiers have alſo their attendants, particularly a cook to every meſs; and the Sepoys, moſt of whom are married, have many of them, as well as of the followers, *their families* with them in camp.

'The bazar people, or merchants, and their ſervants, are alſo very numerous; nor are the adventurers few who accompany an army, with no other view than to plunder in the enemy's country; and even they, far from being a nuiſance, ſearch for and dig up the pits of grain in the fields and villages, which would otherwiſe remain undiſcovered, and bring in numbers of cattle that could by no other means be collected in the country.

'Early in the war, many of the Sepoys were prevailed upon to ſend back their families, and other arrangements were made for reducing the number of followers; but thoſe meaſures tended to create deſertion, and to increaſe diſtreſs. In ſhort, no man will carry his family to camp, who does not find his convenience and advantage in doing ſo; no perſon will pay for ſervants he does not want, nor will followers attend an army without pay, who do not earn a living, which they can only do by contributing to its ſupport. There are no towns to be depended upon for ſupplies; and an army in India, not only carries with it moſt of the means of its ſubſiſtence for ſeveral months, but alſo a variety of neceſſaries, which are expoſed daily in the bazars like merchants in a fair: a ſcene altogether reſembling more the emigration of a nation guarded by its troops, than the march of an army, fitted out merely with the intention to ſubdue an enemy.'

‘ When an army, increaſed to the extent of this immenſe model, ventures into the field, it is fortunate for it not to be oppoſed by a vigilant enemy actuated by the tactics of General Lloyd! Among other peculiarities in Indian warfare, we have adopted the practice of employing the ſtrong and bulky elephant, though we avail ourſelves of his powers more profitably than is uſually done by our Oriental enemies. We have heard much of the great number of bullocks requiſite for the army, to draw the artillery; we now, it ſeems, have found out the advantage of ſhortening the line of draught, by yoking them four abreaſt, inſtead of two: but above all, the uſe of the ſagacious elephants, (rarely employed by us in former wars,) who, marching behind the heavieſt cannon, are always ready to ſhove them on, and help them over every difficulty, has proved of ſuch evident and eſſential advantage, that they will in future be conſidered as of the firſt conſequence in all operations that require a train of heavy artillery.

‘ The great objection to elephants being employed with the army, was the difficulty of their ſubſiſtence, as it was ſuppoſed they could not live without a very large daily allowance of rice. This idea, which their keepers are intereſted and careful to inculcate, neceſſity and experience have ſet aſide. The elephant is not only the moſt powerful and moſt uſeful, but one of the moſt hardy animals that can be employed with an army. He carries a load equal to ſixteen bullocks, and without riſk of loſs or damage on the march. He ſubſiſts upon the leaves or ſmall branches of trees, on the ſugar cane or the plantain tree: in ſhort he lives upon forage which horſes and bullocks do not eat; any kind of grain will ſupport him, and he will work as long without grain as any other animal. The loſs of elephants, although they had their full ſhare of hardſhip and fatigue, was inconſiderable in proportion to that of cattle; and far from being an incumbrance, or an expedient of neceſſity to ſupply the want of bullocks, they will hereafter be conſidered as the firſt, and moſt eſſential claſs of cattle that ought to be provided for the carriage of an Indian army.' P. 113.

Having thus exhibited the equipage of the Britiſh army, as deſcribed by an officer who was in it, we will juſt take a glance at the camp of its auxiliaries:

‘ The Mahratta camp was at the diſtance of about ſix miles from ours, and on approaching it, had the appearance of a large irregular town; for the chiefs pitch their ſtandards, and take up their ground around their general, without order; and their tents being of all ſizes, and of many different colours, at a diſtance reſemble houſes rather than canvas. The ſtreets too, of their camp, croſſing and winding in every direction, diſplay a variety of merchandize, as in a great fair. There are ſhroffs [bankers], jewellers, ſmiths, mechanics, and people of every trade and deſcription, as buſily employed in their occupations, and attending as minutely to their intereſts, as if they were in

Poonah, and at peace. The Bombay detachment, advanced always at ſome diſtance in their front, ſerved as a piquet to their camp; and they had ſome outpoſts of their own, eſtabliſhed more with a view to cover the ſupplies coming into their army, than to guard againſt a ſurprize from the enemy.

'The park of artillery where all their guns are collected, made an extraordinary appearance. The gun carriages, in which they truſt to the ſolidity of the timber, and uſe but little iron in their conſtruction, are clumſy beyond belief; particularly the wheels, which are low, and formed of large ſolid pieces of wood united. The guns are of all ſorts and dimenſions; and having the names of their gods given to them, are painted in the moſt fantaſtic manner; and many of them, held in eſteem for the ſervices they are ſaid to have already performed for the ſtate, cannot now be diſpenſed with, although in every reſpect unfit for uſe. Were the guns even ſerviceable, the ſmall ſupply of ammunition with which they are provided has always effectually prevented the Mahratta artillery from being formidable to their enemies.

'The Mahratta infantry, which formed part of the retinue that attended the chiefs at the conference, is compoſed of black Chriſtians, and deſpicable poor wretches of the loweſt caſt, uniform in nothing but the bad ſtate of their muſquets, none of which are either clean or complete; and few are provided with either ammunition or accoutrements. They are commanded by *half-caſt** people of Portugueze and French extraction, who draw off the attention of ſpectators from the bad clothing of their men, by the profuſion of antiquated lace beſtowed on their own; and if there happen to be a few Europeans among the officers and men, which is ſometimes the caſe, they execrate the ſervice, and deplore their fate.

'The Mahrattas do not appear to treat their infantry with more reſpect than they deſerve, as they ride through them without any ceremony on the march, and on all occaſions evidently conſider them as foreigners, and a very inferior claſs of people and troops. Indeed the attention of the Mahrattas is directed entirely to their horſes and bazars, thoſe being the only objects which immediately affect their intereſt. On a marching day, the guns and the infantry move off ſoon after day-light, but rarely together; the bazars and baggage move nearly about the ſame time, as ſoon as they can be packed up and got ready. The guns and tumbrels, ſufficiently unweildy without further burden, are ſo heaped with ſtores and baggage, that there does not ſeem to be any idea of its ever being neceſſary to prepare for action on the march. As there are no pioneers attached to the Mahratta artillery to repair the roads, this deficiency is compenſated by an additional number of cattle, there being ſometimes a hundred or a hundred and fifty bullocks, in a ſtring of pairs, to one gun: the drivers, who are very expert, ſit on the yokes, and paſs over every impediment, commonly at a trot. The chiefs remain upon the ground, without tents, ſmoking their hookas, till the artillery and baggage have got on ſome miles; they then follow, each purſuing his own route, attended by his principal people; while the inferiors diſperſe, to forage and plunder over the country.'

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* Half-caſt, a mixed race, between Europeans and natives of the country.

A review of the Britiſh troops, by the chiefs of the native forces, is ſtill more characteriſtic of each:

'The army of the Soubah or Nizam, having encamped with the Mahrattas, a few miles in the rear of the Engliſh army, Lord Cornwallis went to pay a viſit to the Prince, and invited his Highneſs, and Hurry Punt *, to ſee the Britiſh troops under arms on the following day.

'On the 31ſt of January the line was ordered to be drawn out at noon for the reception of the Eaſtern chiefs, when Lord Cornwallis and General Medows went to meet them on the right of the encampment.

'Great pains had been taken to explain to the Prince and Chiefs the neceſſity of their coming at the time appointed; and in order to make the compliment ſatisfactory to them, who were more deſirous of being ſeen by our army in all their ſtate, than of ſeeing the troops to advantage, it was agreed that they ſhould come on their elephants.

'The Chiefs, notwithſtanding all that had been ſaid to them on the ſubject of punctuality, did not approach the right of the line till near three o'clock.

'The camp was pitched in a valley cloſe to Hooleadroog, and, from the nature of the ground, could not be in one ſtraight line, but was formed on three ſides of a ſquare, with a conſiderable interval on account of broken ground between the diviſions, which were thus encamped each with a different front.

'The reſerve, conſiſting of the cavalry, with a brigade of infantry in the centre, formed the diviſion on the right of the line, and the two wings of the infantry formed the two diviſions of the encampment; the battering train being in the centre of the left wing fronting Hooleadroog. The extent of the line, including the breaks between the diviſions, was above four miles.

'The Prince, the Miniſter, Hurry Punt, and the tributary Nabobs of Cuddapa and Canoul, who had accompanied Secunder Jau from Hyderabad, were on elephants richly capariſoned, attended by a numerous ſuit of their beſt horſe, and preceded by their Chubdars †, who call out their titles; ſurrounded, in ſhort, by an immenſe noiſy multitude.

'The Prince was in front, attended by Sir John Kennaway on a howdered [canopied] elephant, near enough to anſwer ſuch queſtions as might be aſked by his Highneſs reſpecting the troops. On his reaching the right of the line, a ſalute of 21 guns was fired from the park, while the cavalry, with drawn ſwords and trumpets ſounding, received him with due honours as he paſſed their front. He returned the officers' ſalute, and looked attentively at the troops. The 19th dragoons, of

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* This perſonage is a Bramin of the firſt order, and of great conſequence in the Mahratta ſtate.

† Officers, attendant on a Prince, &c. diſtinguiſhed by carrying a ſilver ſtaff.

which they had all heard, attracted their particular notice as they paſſed through the corps of the reſerve.

'Having ſeen a regiment of Europeans, beſide the dragoons in the firſt diviſion, the chiefs were not a little ſurprized to find a brigade of three regiments on proceeding a little farther in the centre of the ſecond diviſion. They had paſſed the Sepoys at rather a quick pace, but went very ſlow oppoſite to the European corps, and ſeemed much ſtruck with their appearance. The troops, all in new cloathing, their arms and accoutrements bright and glittering in the ſun, and themſelves as well dreſſed as they could have been for a review in time of peace; all order and ſilence, nothing heard or ſeen but the uniform ſound and motion in preſenting their arms, accompanied by the drums and muſic of the corps, chequered and ſeparated by the parties of artillery extended at the drag-ropes of their guns: the ſight was beautiful even to thoſe accuſtomed to military parade; while the contraſt was no leſs ſtriking between the good ſenſe of our generals on horſeback, and the abſurd ſtate of the chiefs looking down from their elephants, than between the ſilence and order of our troops, and the noiſe and irregularity of the mob that accompanied the Eaſtern Potentates.

'After paſſing the right wing, the road leading through ſome wood and broken ground, the Chiefs, on aſcending a height, were not a little aſtoniſhed to diſcover a ſtill ſtronger line than the two they had paſſed, and which, in this ſituation, they could ſee at once through its whole extent. But for the battering train, which occupied a mile in the centre of this diviſion, at which they looked with wonder; but for the difference of the dreſs and muſic of the Highland regiments in the 2d European brigade, and the ſtriking difference of ſize and dreſs between the Bengal Sepoys on the right, and the Coaſt Sepoys which they now ſaw in the left wing; but for theſe diſtinctions which they remarked, ſuch was the extent of ground which the army covered, and the apparent magnitude of its numbers, that the Chiefs might have imagined a part of the ſame troops were only ſhewn again upon other ground; an expedient not unuſual among themſelves whenever they have it in view to impreſs ſtrangers with a falſe idea of the ſtrength of their forces.

'It was five o'clock before the Chiefs reached the left of the line, when having expreſſed themſelves highly gratified with all they had ſeen, they accompanied Lord Cornwallis to his tents. After a ſhort viſit, and fixing the time and order of their march for the following day, they returned, about ſunſet, to their own camps.'

Oriental pride, we imagine, muſt have felt ſome degree of mortification when the Chiefs returned to their own troops, after witneſſing the military order of the Britiſh camp. Superiority of diſcipline is indeed the only circumſtance which has given us an influence among the Eaſtern powers; and the loſs of this advantage is little to be apprehended, while a diſcordance of intereſts keeps them diſunited; and while an hereditary ſuperſtitious ſtamp of *barbarous effeminacy* excludes the improvements of reaſon and knowlege. May our uſe of this influence juſtify the acquiſition of it!—Major Dirom obſerves:

> 'It was under the operation of a ſyſtem ſo well calculated for the maintenance of diſtant provinces in times of danger, that the forces of our eſtabliſhments in India were for the firſt time called forth and led on by the Governor General; ably ſeconded by the exertions of the Governors of the two other preſidencies, and ſupported by diſtinguiſhed zeal and merit in the officers and troops which compoſed thoſe armies. Thus a hope was realized, which, though ſometimes indulged, was conſidered rather as chimerical at the commencement of the war; namely, that the three Governors would meet with the forces of their reſpective preſidencies at Seringapatam: and not only did this event take place, but the native powers on the peninſula were brought forward to witneſs and aſſiſt in the ſubjugation of the common enemy.'

The reſult of the united operations, which reduced Tippoo to relinquiſh half his dominions to the powers allied againſt him, and which muſt circumſcribe his future ability to injure his neighbours, is univerſally known; the expected advantages are thus briefly epitomized:

> 'Finally, this war has vindicated the honour of the nation; has given the additional poſſeſſions and ſecurity to the ſettlements in India which they required; has effected the wiſhed-for balance among the native powers on the peninſula; has beyond all former example raiſed the character of the Britiſh arms in India; and has afforded an inſtance of good faith in alliance, and moderation in conqueſt, ſo eminent, as ought to conſtitute the Engliſh the arbiters of powers, worthy of holding the ſword and ſcales of juſtice in the Eaſt.'

All this may be very true according to preſent circumſtances: but does not Major Dirom preſume on a permanency of political intereſts in India, which is rarely to be found even in Europe?

The volume cloſes with a copy of the definitive treaty concluded with Tippoo in March 1792; and ſome other curious ſtate papers.—On the whole, we cannot finiſh this article without thanking Major Dirom for the information and entertainment which his very reſpectable publication has afforded us.

With regard to the engravings, their accuracy muſt, *by us*, be taken for granted. They certainly are, excluſively of their *utility*, a conſiderable embelliſhment to the work.

Art. XVIII. *Poems.* By Lady Burrell. 8vo. 2 Vols. 12s. Boards. Leigh and Sotheby. 1793.

The Muſes of the preſent day ſeem too much inclined to offer ſound for ſenſe, to adopt the tinſel of poetry for the gold, and to ſacrifice to *Obſcurity* as the great parent of SUBLIMITY. So much, indeed, has this mode of compoſition prevailed, that, had we not been fully ſatisfied that authors were ſerious, we ſhould have viewed their rhiming lucubrations as intended for burleſque. Diſappointed have we too often been; and we have conſequently exclaimed from our Ariſtarchal chair, "*Tragicus boatus!—vox et preterea nihil.*" We do not mean to involve in this cenſure the poems of Lady Burrell, which are poſſeſſed of perſpicuity, eaſe, and vivacity. We confeſs that we have peruſed ſome of them ſeveral times, and are pleaſed to *recollect* them; a circumſtance which confers fame, if the aſſertion of Monſieur Malherbe be true, *que la pierre de touche des beaux vers etoit quand on les apprenoit par cœur.*

The firſt poem in this collection is 'Ellen Irvine,' taken from a ſtory in Mr. Pennant's Tour through Scotland, wherein he ſays, "Her tomb and her lover's is now in Kirkconnel church-yard, with this ſimple inſcription, *Hic jacet Adam Fleming*, and a croſs and ſword engraved on it."

The poem is *ſomewhat* in the Scottiſh dialect, and is verſified with ſimplicity and elegance. We ſhall ſelect a few ſtanzas from the beginning:

'The morrowe graie did o'er the hills appeere,
The lyttel byrds yſang fra everie ſpraye:
It was the pleſaunt ſeaſoun of the yeere,
When Nature is moſt beutifull and gaie:

It was when Averill clad the trees wi grene,
And ſtraw'd her primroſys o'er mead and dale,
When eke the daiſie 'mong the graſſe was ſene,
And airly herſdmen wander thro' the vale:

It was when everie greve was ſpreynt wi dewe
That Edgar left hys bedd, and ſaught the wode;
Edgar! a lordinge, chief among the fewe
Of high eſtate, yet valourous and gode.

Beſide the Kirtle's flourie banks he rov'd,
Benethe the covert of the fragraunt ſhade,
(For moche was Edgar's ſoul wi pleaſure mov'd,
To ſee the workes of Nature's honde diſplaied;)

But grones deep fetch'd, and lab'ring fra the harte,
Big wi' the ſounde of paine, aſſail'd his eare;
The voice he followes, ready to imparte
His generous ayde, inſenſible to feere!

Juſte in the centre of a lyttel woode,
Shrouded by Nature's charitable gloome,
Conceal'd from publick obſervatione, ſtoode,
Of marbre, (unadourn'd by wordes,) a toombe.

Atour its baſe the deadlie nightſhade ſprang,
And there the melancholy cypreſs grewe,
Upon whoſe boughes the robin redbreſte ſang,
And o'er whoſe heade the bodinge raven flewe.

Athwart the toombe, immerſed in anguiſh, hung
He, fra whoſe buſom burſte ſic heavie ſigghes;
He ſeem'd a comelie ſwayne, baith faire and young,
And teeres deſcended fra hys downcaſt eyes.

Sable hys veſture, and hys flewinge haire
Fell o'er hys ſhoulders, wi diſhevell'd grace;
Majeſtic pryde was in hys manlie aire,
But pale deſpayre was peinted on his face.—

(Sik have I ſeene, methinks, a blyghted tree
Some feint appearance of itſelf retain;
The ſtem preſervinge all its dignitie,
The wither'd branches droopinge tow'rds the plaine.)'

The addreſs to Kenwood, the ſeat of the late Earl of Manſfield, is a pretty poetical tribute to friendſhip:

' Ye happy ſcenes! by taſte improv'd,
By all the friends of virtue lov'd,
Who reverence Mansfield's name:
Whilſt wiſdom, learning, worth, receives
That praiſe the mind diſcerning gives,
Thy groves will merit fame.

For oft by yon pellucid ſtream,
The great inſpirer of my theme
Has been obſerv'd to ſtray.
There pour'd inſtruction on the ear,
Or mourn'd with thoſe who penſive were,
Or laugh'd among the gay.

His brow was never ſeen to frown,
Save when ſuch glaring deeds were known,
As wore a fraudful dye.
Then did the wretch, appal'd with fear,
Behold him as a Judge ſevere,
And dread his piercing eye.

He temper'd dignity with eaſe,
Knew how to awe, and how to pleaſe,
How blend reſpect with love;
He cheer'd the timid with a ſmile,
The ſad could of their cares beguile,
The guilty wou'd reprove.

Again he ſeeks yon tranquil ſhades—
Ah haſten, ye Aõnian maids!
And tune the lyric ſtring,
With ſounds harmonious ſooth his ear;—
Ye flowers! with gayer tints appear,
Ye birds more ſweetly ſing!

Yet vain is all the bloom of ſpring,
In vain the choral warblers ſing
To thoſe with pain oppreſt.
Hear then, oh! hear the muſe's prayer!
Hygeia! haſte to meet him there,
And long remain his gueſt.'

The epiſtle from Elvira to her lover is tender and intereſting. The lady ſeems to have *looked* at Ovid, as well as at Pope and the plaintive Hammond; the latter of whom, in ſpite of the illiberal cenſure of the late Dr. Johnſon, will be quoted as a model of poetic eaſe and ſimplicity.—Be it however remembered, that we do not allude to *all* the ſtanzas of Hammond; who, in his imitations of Tibullus, by an injudicious introduction of a meaſure of Roman and Britiſh cuſtoms, has deſtroyed the intended effect.

The Field Mouſe, in the ſecond volume, may be given as another pleaſing ſpecimen:

' A Mouſe, the ſleekeſt of the train
That ever ſtole the farmer's grain,
Grew tir'd of acorns, wheat, and peaſe,
And long'd to feed on ſavoury cheeſe.
A travell'd ſir, a mouſe of ſpirit,
Endow'd with wit, but little merit,
In evil hour a viſit paid,
And turn'd his inexperienc'd head
With ſtories of I know not what!
The comforts of the ſhepherd's cot,
The plenty of the farmer's barn,
And granaries replete with corn;
But moſt the luxury and waſte
Of houſes own'd by men of taſte,
Where a man-cook conſumes the meat,
Yet leaves enough for MICE to eat,
And in whoſe pantry, cheeſe and ham
Invite a colony to cram.

The longing mouſe the ſtory hears,
He feels alternate hopes and fears,
His friend's advice he dares purſue,
And bids his rural friends adieu.

When night her ſable curtain ſpread,
And all was ſilent as the dead,
Our hero crept along the way
His friend had pointed out by day,
And entering at the cellar door,
Aſcended to the pantry floor.
Behind a table there he lies,
And thinks himſelf ſecure and wiſe:
At morn a plenteous ſcene appears,
Enough to ſerve him many years;

(The reliques of a ſumptuous dinner
Are tempting to a young beginner;)
He peeps, and thinks he may come out
To taſte a bit, and look about;
No foe appears, and bolder grown,
He ſwears the treaſure is his own;
Then ſallying forth in open day,
Eats all that comes into his way.

But ſoon the greaſy COOK is ſeen—
The mouſe looks pitiful and mean;
Scouts from the dreſſer in a fright,
Yet does not 'ſcape his watchful ſight.
The gnaw'd remains of viands rare
Are taken from the ſhelf with care,
And in their place a TRAP is ſet,
To make the thief repay the debt.

The mouſe at evening dares to peep,
And thinks his foe is faſt aſleep,
The ſavoury cheeſe his fancy draws
Within the TRAP's unfeeling jaws,
He finds too late his error there,
And dies upon the fatal ſnare:
(A martyr unto bad advice;
A leſſon to imprudent mice,
Who, diſcontented with their home,
To gayer ſcenes deſire to roam.)'

Such are the ſpecimens of Lady Burrell's poetical talents; which, we will venture to ſay, do honour to her pen. Some of the lines, it muſt be confeſſed, are too proſaic to be called poetical: but, as they are poſſibly attempts at ſimplicity, (for Lady B. has, in a number of places, diſcovered powers of energy,) what critic can be ſo faſtidious, and ſo deſtitute of taſte, as not to forgive the failure? *Ubi plura nitent, non ego paucis offendar maculis*, is a maxim with Horace, and muſt ever be with the Monthly Reviewers. Lady Burrell has alſo attempted the *ludicrous* and the *ſatirical*, not without ſucceſs; and, in ſeveral ſketches from Nature, ſhe has ſhewn herſelf a poetical Teniers.

ART. XIX. *A Tranſlation of all the Pythian, Nemean, and Iſthmian Odes of Pindar,* except the Fourth and Fifth Pythian Odes, and thoſe which have been tranſlated by the late Gilbert Weſt, Eſq. By the Rev. James Baniſter. 8vo. pp. 244. 5s. Boards. Wilkie, &c.

THE merits and demerits of the old Theban Bard have formed a frequent ſubject of literary contention. Ælian, with much ſolemnity, informs us that Pindar, when a child, being turned out of doors and left to ſtarve by his unnatural parents, a ſwarm of bees, conſcious of his future ſweetneſs, and actuated by a congeniality of diſpoſition, ſupported the infant poet with their honey.

Philoſtratus, who pretended to know more of this important matter than Ælian, inſiſts that the child was in his *cradle* when the bees alighted on his lips, exhibiting an undoubted preſage of future celebrity in ſong; a preſage, however, not confined to Pindar alone, as it has been as ſtrongly authenticated that Plato and others were paid the very identical compliment.

Some moderns, attempting and wiſhing to tarniſh his poetical crown, ſuſpect the fact; concluding it to be all a fable, invented by ſome idle enthuſiaſt, who was incapable of diſtinguiſhing between ſenſe and ſound, noiſe and ſublimity, the bold thunder and the rumbling wheel-barrow. So momentous a queſtion is not at preſent to be decided even by *us* grey-beards; incompetent, therefore, *tantas componere lites*, we waive the diſcuſſion, and proceed to Mr. Baniſter's tranſlation; a work which we think he has executed with fidelity and elegance. We ſhall produce an example, by an extract from the ſecond Pythian Ode:—' STROPHE I.

' Cities of Syracuſe, the lov'd abode
Of thund'ring Mars, the warrior's god!
The fruitful nurſe of generous ſteeds,
And youths, whom love of glory warms,
Whoſe ſouls delight in feats of arms,
And high heroic deeds!
From Thebes proud walls, to you I bring
The ſweetly-ſounding lyric ſtring;
The glorious ſubject of my ſong,
The rapid chariot, borne along
By courſer's ſwift, beneath whoſe bound,
Groaning heaves the trembling ground,
And Hiero, ſkilful to obtain
The victor's prize on Pythia's plain.
Ortygia glories in the crown,
Which on her iſle refulgent beams
The ſplendor of deſerv'd renown,
For chaſte Diana in thy ſtreams
Delights to bathe, *and* there her temple ſtands:
Without her aid, in vain with ſkilful hands
Would men attempt th' unmanag'd ſteeds to train,
And guide them grac'd with trappings o'er the plain.'

In this ſtrophe, Mr. B. has an uncouth line, by means of an expletive monoſyllable, which might be altered for the better:

' Delights to bathe, *and* there her temple ſtands.'——

' ANTISTROPHE I.

' For thou, bright goddeſs, ſkill'd to trace
The windings of the woodland chace,
And Hermes who o'er games preſides,
Around the victor *Hiero*'s head,

Refulgent beams of glory ſhed,
When to the chariot's poliſh'd ſides,
Obedient to the reins, he join'd the force
Of the fleet and generous horſe,
Invoking oft with ardent prayers,
The god, whoſe arm the trident bears;
The awful majeſty of kings to raiſe,
And give to virtue deathleſs praiſe;
Bards of every age and clime,
For this have fram'd the verſe ſublime:
In ſtrains ſonorous, poets vie
Thy fame, O Cynyras, to ſing;
The woods, and echoing vales reply,
Proud to applaud the Cyprian King,
His ſubjects glory, and by all approv'd,
And by Apollo dearly lov'd;
Apollo, graceful with his golden hair,
The favourite too of Venus, heavenly fair.

‘ Epode I.

‘ Impell'd to this by heav'n-born gratitude,
With eyes of kindneſs to behold the good;
Sweetly Hiero in thy ears,
Sounds the Locrian virgins' voice,
When to Heaven they pour their prayers,
And in thy glorious acts rejoice;
Preſerv'd by thee from dire alarms,
From the fierce victor's power, and dreadful din of arms.
'Tis ſaid, that in the dark abodes,
Ixion, whilſt with horrid ſound,
Turns the giddy wheel around,
Commanded by the avenging gods
Exclaims—Let gratitude inſpire
Each worthy breaſt; with liberal hand reward
Favours receiv'd; and friendſhip's holy fire,
Pure from the taint of vice and intereſt guard.

‘ Strophe II.

‘ Theſe awful truths Ixion now relates,
Chain'd down for ever by his adverſe fates;
For once in Heaven's ſerene abodes,
A calm and happy life he paſs'd,
Receiv'd by Jove among the gods;
But ah! theſe bleſſings could not laſt,
For by his frantic paſſions fir'd,
To Juno's bed the daring chief aſpir'd,
And vainly hop'd the joys to prove,
The joys divine reſerv'd for Jove:
Such crimes by Heaven unpuniſh'd did not go,
Deſtin'd to paſs his days in endleſs woe,
The wretch now groans in agonizing pain,
Laments, and ſheds repentant tears in vain.

By two black crimes to dire perdition driv'n,
Offended Juſtice arms the hand of Heav'n.
For firſt his hands with kindred blood he ſtain'd,
And thus by fraud his father's wealth detain'd.

' ANTISTROPHE II.

' And next by wild deſires miſled,
He ſtrove to violate the awful bed
Of Juno, Jove's imperial bride.
Loſt to the ſenſe of all that's good and great,
He ſaw not, blinded by his impious pride,
The torments which ſuch horrid crimes await:
Ah what calamities do mortals prove
From the ſad impulſe of unlawful love!
For with a painted cloud he fill'd his arms,
And vainly thought he claſp'd immortal charms:
For Jove had deck'd the cloud with every grace,
Reſembling Juno, in her air, her face,
And well-proportion'd limbs; obedient to command
Roſe the light form, beneath the ſkilful hand.
Deceiv'd by Beauty's lure, Ixion ran
To claſp thoſe charms, by which he was undone:
Now to the wheel his hands and feet are bound,
And in perpetual circles whirl'd around.

' EPODE II.

' Art would exert its utmoſt powers in vain,
His limbs to looſen from the galling chain;
Through the wide gloom his words are heard,
Mingled with many a piteous groan,
In bitterneſs of grief to Heav'n prefer'd,
Warning the wicked, crimes like his to ſhun.
But from his curſt embrace, the teeming cloud
Produc'd a monſter, inſolent and proud.
Both gods and men the wretch diſclaim'd,
The Graces ne'er beheld with joy,
Or ſmil'd upon the luckleſs boy,
The father of the Centaurs nam'd.
For mingling with the mares in Pelion's groves,
The ſavage Centaur race appear'd,
Sad fruit of his prepoſterous loves,
Whoſe double form their parentage declar'd.

' STROPHE III.

' By this example taught, we feel
The wide extent of Jove's almighty will;
That God who ſwifter than the light,
Outruns the rapid eagle's flight,
O'ertakes the dolphins, as they ſweep
With eager fins the wat'ry deep;
Makes the proud man his native weakneſs know,
O'erwhelm'd with anguiſh, penitence, and woe.
Raiſes the humble, and the virtuous name
Crowns with a wreath of never-fading fame.

My

My Muſe delights heroic worth to praiſe,
And ſcorns to tread in Satire's thorny ways.
See in Archilochus, unhappy bard,
Of envious humour, the deſerv'd reward,
Poor, and diſtreſs'd, an anxious care he feeds,
And pines at noble and ſucceſsful deeds;
Great is the power of riches, when combin'd
With wiſdom, virtue, and a generous mind.'

In this extract, a peccadillo againſt grammar occurs:

' Deceiv'd by Beauty's lure, Ixion *ran*.'

Ran is not the præterite of the verb to run; ſuch violations ought not to be indulged for the ſake of a rhime.

Other inſtances might be ſelected, in which Mr. B. has ſacrificed grammar to rhime or metre: but we will only add the following:

' To him of Peleus, *frequent* ſhe complain'd,
And ſaid, the youth, by impious paſſion led,
Had ſtrove by force to violate her bed.' (P. 124.)

We ſhall now exhibit Mr. Baniſter's powers of tranſlation, in an extract from the fifth Nemean Ode.

' STROPHE I.

' Unſkill'd the power of beauty to impart
To poliſh ſtone, or ductile braſs,
And with a ſculptor's imitative art
To animate the glowing maſs;
For ſtatues labour'd by the ableſt hand,
Fix'd to their baſe, and without motion ſtand:
Not ſo th' inſpiring ſongs of bards renown'd,
Whoſe rapid flight, not earth itſelf can bound;
Then go my Muſe, and o'er the pathleſs main
In ſome light bark, the joyful tidings bear,
And to Ægina's happy iſle repair,
And tell that Pytheas on the Nemean plain,
Obtain'd by virtuous toils the wreſtler's crown,
Tho' yet a youth! and ſcarce the tender down
Blooms on his cheeks; as firſt on vines appear
The budding promiſe of a fruitful year.

' ANTISTROPHE I.

' By noble acts he emulates a race
Of brave progenitors rever'd of old,
Who from Saturnian Jove their lineage trace,
And Nereus' daughters bright with waving gold,
And brings new honours to his native town,
Which glories in the virtues of her ſon;
A town which hoſpitable virtues bleſs,
Fond to relieve the ſtranger in diſtreſs,
For arms, for arts, and naval ſtrength renown'd;
Peleus and Telamon the city plan'd,
And Phocus join'd, in labour and command,
And with a wall the work ſtupendous crown'd.

With hands uplifted to the realms above,
They firſt implor'd the majeſty of Jove,
To bleſs their toils, and fertiliſe the plains
With kindly ſeaſons, and refreſhing rains.

'Epode I.

'The azure goddeſs Pſamathia bore
The royal Phocus, on the rocky ſhore;
Horror and grief at once unchain my tongue,
While the due courſe of my hiſtoric ſong
Leads me to tell the cauſe unfortunate,
Which from their native iſle the brother heroes drove.
What ills, alas, unhappy mortals prove,
From the ſad demon of revenge and hate!—
Silent I ſtand, unwilling to diſcloſe
Facts, which muſt wound the warm and feeling breaſt;
A narrative of anguiſh, toil, and woes,
Is by the modeſt poet beſt ſuppreſt;
The wiſe, by ſilence cautiouſly conceal
Truths, which the weak imprudently reveal.'

'Strophe II.

'But their auſpicious fortunes to relate,
Their ſtrength of arm, their courage undiſmay'd,
In all the iron toils of war diſplay'd;
My Muſe delighted with a theme ſo great,
Her utmoſt powers employs to deck the ſong;
And as the active racer with a bound,
Leaps o'er each fence which parts th' adjacent ground,
Thus by my daring genius borne along,
Undaunted I purſue my rapid flight!
Swift as the eagle, failing from the height
Of Heaven, his pinions ſtretches bold and free.
And meaſures a vaſt tract of earth and ſea;
On Pelion's hill, amid the woody ſhades,
The choir of Muſes, heaven-deſcended maids,
This race enobled with their tuneful tongue,
And whilſt their high heroic deeds they ſung,
Plac'd in the midſt, Apollo ſtruck the lyre;
And as acroſs his careleſs hand he flings,
In quick vibrations move the obedient ſtrings,
And ſpeak the maſter's ſkill, and poet's fire.'

Euphoniæ gratiâ, we wiſh an alteration in the following line:

'Is by the modeſt poet *beſt* ſuppreſt.'

From the above ſpecimens, the reader will, probably, not entertain a mean idea of Mr. Baniſter's verſion. Eaſe and perſpicuity pervade it; and if the tranſlator manifeſts any deficiency, it is on the ſide of ſimplicity. A feeble proſaic line now and then limps into a ſtanza; which, for the Ode, requires vigour and inverſion.

Mr. B. expreſſes, in his preface, a timidity at appearing before the awful tribunal of the public, after Gilbert Weſt: let him be comforted; for if *we* are in poſſeſſion of any powers of deciſion on the ſubject, Mr. B. will ſuffer little diminution of fame by a compariſon.

Before we conclude this article, we would adviſe Mr. B. to be more moderate in his praiſe of a favourite author. In his note on the ſecond Pythian Ode, is the following expreſſion: 'Mr. Warburton, who had the happy art of *illumining*, by the irreſiſtible powers of his genius, every ſubject on which he wrote.'

This is far from a faithful portrait of Dr. Warburton. *Amicus Plato, amicus Socrates, ſed magis amica* VERITAS. That he was a man of claſſical erudition, will not be denied; that he poſſeſſed ſome critical *acumen*, muſt be alſo confeſſed: but that he ſometimes darkened inſtead of illumining the text of an author, will be as eaſily granted by the diſcerning and the impartial.

The famous Canons of Criticiſm, by Edwards of Lincoln's Inn, (written in a juſtifiable ſpirit of revenge for the aggreſſor's inſolence,) prove what little dependance is to be placed on the Biſhop's ſkill in the art of illuſtration. It will be no deviation from truth to aſſert, that his taſte was generally cold, phlegmatic, and ſometimes vulgar; and that he was by no means qualified for being the *Petronius* of literature. That he was far from the firſt, or even a firſt-*rate* ſcholar of the day, his dreaded antagoniſt, the late learned and worthy prelate, Lowth, *threatened* to *prove:* but, from a motive of candour, though amply juſtified by his opponent's provoking conduct, he deſiſted. In all the pride of authority, Dr. Warburton deemed himſelf *nulli ſecundus*; a few, however, *knew* him to be *pluribus impar*. Could haughtineſs, intolerance, and ſelf-ſufficiency have conferred a claim to univerſal homage, he would have been the deity of his time. The conſtitution of letters had been voted a republic until the appearance of this Hyder Ally in literature; who ſeemed immediately reſolved, in virtue of his own arbitrary claim, to erect his *throne*; and, with all the overwhelming ſpirit of an Eaſtern deſpot, he wiſhed to *beſtride* the *world* of opinion. His triumph continued for a time; his ſlaves admired, feared, and crouched; until one or two daring little Davids courageouſly encountered, and brought to the ground, the Giant of Gath! The mighty ſound of DIVINE LEGATION is lowered by the interpoſition of a few years to the mere echo of an echo — The noiſe which he made, when in the zenith of his powers, aſtoniſhed and deceived the multitude; which miſtook a ſudden guſt of wind for the majeſty of A STORM.

MONTHLY CATALOGUE,

For AUGUST, 1793.

LAW.

Art. 20. *The Juſtice of the Peace and Pariſh Officer,* by Richard Burn, LL. D. late Chancellor of the Dioceſe of Carliſle, continued to the preſent Time by John Burn, Eſq. his Son, one of his Majeſty's Juſtices of the Peace for the Counties of Weſtmoreland and Cumberland. The *Seventeenth Edition,* including the Statutes of the laſt Seſſion of Parliament, (32 Geo. III.). To which is added an Appendix, containing the Act reſpecting Aliens; and ſuch others as have paſſed in the preſent Seſſion. 8vo. 4 Vols. 1l. 8s. Boards. Cadell. 1793.

THE merit of this publication is ſo well known to the profeſſion, and has been ſo long and ſo univerſally acknowleged by thoſe for whoſe uſe and benefit it was compiled, that it is become unneceſſary *now* to inſiſt on it.—Mr. Burn, in the additions made to the preſent work, treads in the ſteps of his celebrated predeceſſor; and, as he obſerves in his preface to the ſixteenth edition, "the many and very early opportunities given him by his father to obſerve the method he purſued in making the neceſſary alterations and additions to every new edition, and ſelecting from the reports ſuch adjudged caſes as ſeemed beſt to explain the laws on which the determinations of the courts were founded, and his more particular inſtructions to him to make extracts from the new acts of parliament, and in forming other neceſſary collections for the work," have in an eſſential degree qualified him for this undertaking.—In addition to the improvements enumerated in the title-page, the editor has inſerted, under their proper titles, all the caſes which have been determined in the courts, applicable to the ſubject of the work, and which have been given in the Term Reports, from the year 1788, in which the ſixteenth edition appeared, to Trinity Term, 32 Geo. III. incluſively.—No pains, indeed, ſeem to have been ſpared to render the preſent edition as valuable as the nature of the deſign would admit.

Art. 21. *A General Abridgment of Law and Equity,* alphabetically digeſted under proper Titles; with Notes and References to the whole. By Charles Viner, Eſq. Founder of the Vinerian Lecture, Oxford. The Second Edition. 8vo. 24 Vols. Robinſons.

The difficulty of procuring this immenſe body of law, and the certain expence attending the purchaſe of it, have induced the proprietors to reprint it in its preſent more commodious and leſs expenſive form. Two volumes, at half a guinea each, to ſubſcribers, are delivered out at the beginning of every term, and will continue ſo to be till the whole is completed. The only alteration made in the preſent edition conſiſts in an enlargement of the Tables of Contents and of the *Indices,* which, in a work of this nature, require particular attention.

Eighteen volumes of this edition have already appeared.

Art. 22. *A general Abridgment of Caſes in Equity, argued and adjudged in the High Court of Chancery,* &c. with ſeveral Caſes never before publiſhed, alphabetically digeſted under proper Titles; with Notes and References to the whole; and three Tables, the firſt of the Names of the Caſes; the ſecond of the ſeveral Titles, with their Diviſions and Subdiviſions; and the third of the Matter under general Heads. By a Gentleman of the Middle Temple. Vol. I. The fifth Edition, with Corrections and Additions. Fol. pp. 417. 1l. 5s. bound. Butterworth. 1793.

The firſt edition of this valuable work was publiſhed in the year 1732, and Mr. Pooley, a Barriſter of great eminence in his time, was its reputed author.—The profeſſion have uniformly conſidered it as a publication of great merit and utility, ſo that various editions have been found neceſſary at different periods.—To the preſent, which is the fifth, the editor has added an abridgment of nearly two hundred new caſes; he has alſo illuſtrated the former caſes with pertinent references; and he has enlarged and improved the index of principal matters.

Art. 23. *A Hiſtory of the Law of Shipping and Navigation.* By John Reeves, Eſq. Author of "The Hiſtory of the Engliſh Law." 8vo. pp. 547. 8s. Boards. Brooke. 1792.

The intention of the author in the preſent publication will be beſt collected from his own words on the ſubject:

'The increaſe of ſhipping, and the improvement of navigation, are objects that have frequently engaged the attention of the Legiſlature; and various proviſions have been made from time to time, by which it was endeavoured to confine, as much as poſſible, the trade to and from this country, the employment of the fiſheries, and the conveyance coaſtwiſe, to the ſhipping and mariners of this country alone. The Hiſtory, therefore, of Shipping and Navigation includes in it the hiſtory of the different branches of foreign and domeſtic trade, and of the fiſheries carried on either upon our coaſts or abroad; and we ſhall accordingly, in purſuing this inquiry, be led to conſider the laws that have been made for better regulating thoſe various objects of commercial policy.

'But this, underſtood in its largeſt extent, opens to us a field of more ſpace and greater variety than is neceſſary for our preſent purpoſe; ſome limit muſt therefore be ſet to our reſearch: in ſo doing, it is meant to confine ourſelves merely to ſuch matters as belong to *ſhipping* and *navigation* in the ſtricter ſenſe of thoſe words, or at leaſt in the parliamentary ſenſe which they have acquired from the uſe and application of them in different acts of parliament. Thus, whatever relates to a *ſhip*, and its qualifications of *ownerſhip*, or *built*, the maſter who commands, and the ſeamen who *navigate* it, the *goods* and *commodities*, and the *places* from which it may import by virtue of ſuch qualifications; all theſe are peculiarly ſubjects of the preſent hiſtory, and will of themſelves bring before us the trade and commerce of the whole world. But any incidents and circumſtances relating to that trade and commerce, and not originating from, or belonging to, the preciſe nature of ſuch qualifications of the *ſhip* and its *navigation*, are extraneous and foreign. Thus the whole concern of cuſtoms and duties being merely regulations of revenue; the detail for collecting and ſecuring ſuch revenue, including the numerous proviſions about ſmuggling; with an infinitude of other matters lying within the department of the cuſtom-houſe, are all excluded, as no part of this work. In ſhort, it is intended to touch upon thoſe topics, and thoſe only, which compoſe the famous *Act of Navigation* made in the 12th year of King Charles the Second, and which has in its title the ſame words in the ſame ſenſe in which they are here to be underſtood: *An Act for the Encouraging and Increaſing of* SHIPPING *and* NAVIGATION.'

The work is divided into three parts; the firſt contains the earlieſt laws enacted on the ſubject, down to and including the Act of Navigation paſſed in 1651. The ſecond begins with the famous Act of Navigation paſſed in the 12th year of the reign of King Charles the Second, and contains an account of all the laws from that period to the making of the peace in 1783. The third commences after the peace, and ſtates and examines the laws made down to the year 1792.—The different caſes determined in the courts of law, on the ſubject of ſhipping and navigation, are correctly given, and ably illuſtrated and diſcuſſed; and as thoſe caſes are few in number, not exceeding ten, the opinions of various law-officers at different periods are here preſented to the reader, and form a valuable addition to the work.—So much information is contained in this volume, and ſo much ability and diligence are ſhewn by the writer in the courſe of it, that we can with perfect confidence recommend it to public notice.

Art. 24. *Hiſtory of the Government of the Iſland of Newfoundland.* With an Appendix containing the Acts of Parliament made reſpecting the Trade and Fiſhery. By John Reeves, Eſq. Chief Juſtice of the Iſland. 8vo. pp. 283. 6s. Boards. Sewell. 1793.

We are here preſented with a ſhort and comprehenſive hiſtory of Newfoundland, from the time of granting the firſt charter to Sir Humphry Gilbert in the year 1578, to the appointment of a court of judicature in the year 1791.—The volume contains an account of the injuries committed at different times by the merchants and adventurers on the natives and inhabitants of the place, and of the various, and, in moſt caſes, ineffectual expedients adopted by the latter to remedy and prevent them.—Admiral Milbanke eſtabliſhed a court of common pleas in the year 1789: but as it was doubted, by the law-officers in this country, whether he was inveſted with ſufficient authority as Governor for that purpoſe; and as the meaſure was attended with conſiderable advantage in redreſſing the injured, and in puniſhing the oppreſſors; 'the ſubject was taken up by the Committee of Trade in the year 1791; and a bill was preſented to parliament, under their direction, for inſtituting a court of the ſort they had recommended in the repreſentation made in 1790. This bill paſſed into a law; and being intended as an experiment of a new judicature, it was to endure for one year only. The reſult of that experiment was to propoſe another bill in the ſeſſions of 1792, for inſtituting a court ſomewhat different from that of the preceding bill. This alſo was only for a year. It is now for the conſideration of parliament finally to determine what courts are to be eſtabliſhed in the iſland for the adminiſtration of juſtice in future.'

The profits of this work are appropriated ‘ to the relief of the ſuffering clergy of France, refugees in the Britiſh dominions:’ but the merit of this volume reſts not on its charitable intention alone, as the author has throughout collected and arranged much entertaining and uſeful knowlege on the ſubject of the hiſtory of Newfoundland.

MEDICAL, CHEMICAL, &c.

Art. 25. *An Eſſay on Generation.* By J. F. Blumenbach, M. D. Aulic Counſellor to his Britannic Majeſty, and Profeſſor of Phyſic in the Univerſity of Gottingen, &c. Tranſlated from the German[*]. 12mo. pp. 84. 2s. ſewed. Cadell. 1792.

He who wiſhes to enter into ſpeculations on this curious ſubject, will find amuſement in Profeſſor Blumenbach's eſſay: he will find too a ſucceſsful refutation of the favourite doctrine of the evolution of pre-exiſting organic germs. If he ſhould expect to make farther progreſs, and to obtain a perfect theory of the matter, he will be diſappointed: he will find the ‘ *formative niſus*’ of the Profeſſor, like the attempts of his predeceſſors, very unſatisfactory. In alleviation of this diſappointment, we can only obſerve, that the knowlege of the *modus operandi* is perhaps of no great importance; and ſo, adopting the advice of Julian, we can only ſay in his words,

Ἐσθιε θαρσος ἐχων, ζωε, φιλιυε γενος.

Art. 26. *New Experiments with Mercury in the Small-pox,* by which is demonſtrated its ſpecific Virtue in that Diſeaſe. By P. Van Woenſel, M. D. tranſlated from the French by W. Fowle, M. D. 8vo. 1s. Crowder. 1793.

The author of this little pamphlet informs us, that the advantage of Mr. Sutton's method of preparing his patients for inoculation appeared to him to be entirely owing to the ſmall doſes of mercury which he exhibited. Such an hypotheſis will, we apprehend, be conſidered in this country as a guide by no means likely to lead to any diſcovery of importance. It induced Dr. Van Woenſel, however, to give two thirds of two grains of mercury in a day, and ſometimes two entire grains, to each patient whom he was about to inoculate; this courſe was begun ten days before the operation, and was continued to the commencement of the eruptive ſymptoms. The effect aſtoniſhed Dr. Van Woenſel, and all who ſaw his patients; ‘ at a time when the worſt ſpecies of ſmall-pox raged at Peterſburgh, and when the heat was exceſſive .... not one of ſixty-five patients had any ſickneſs, confinement to his bed, or indiſpoſition, in any ſtage of the diſeaſe.’—So much we learn from the firſt part. We ſhould have been glad if the author had given us ſome farther information concerning his patients,—for inſtance, what was the number of puſtules, the numerical ſtate of the pulſe, &c. This would have pleaſed us more than his digreſſive declamation againſt complicated preſcriptions.

In the ſecond part, Dr. Van W. deſcribes the experiments, which he undertook with a view to aſcertain the direct action of mercury on variolous matter. In three children, inoculated in both arms with this matter, intimately mixed with a *ſmall portion* of calomel, no infection took place. The event was the ſame when two children were inoculated with recent pus, expoſed for two minutes to the ſteam of mercury.

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[*] The tranſlator's preface is ſubſcribed, A. Crichton, Spring Gardens.

Theſe two children afterward received the diſeaſe from unmixed pus.—When one arm was inoculated with pus, mixed with calomel, and the other with unmixed pus, the inciſion in the latter dried up without inflammation: that in the former communicated the diſeaſe in the uſual manner. Mercurial plaiſters applied to the inciſion, even when evidently inflamed, and ſurrounded with ſmall puſtules, cauſed the inflammation to ſubſide, and prevented infection; except in caſes where the inciſion in the other arm was left to its natural progreſs. The infection was not communicated by lint ſteeped in variolous matter, which had been expoſed to *a cold* of 20° of Reaumur's ſcale, *i. e.* about 13° below *0* of Fahrenheit's ſcale. This experiment was only once made.

The author concludes by pointing out the uſe of theſe facts. He thinks it almoſt impoſſible that any one ſhould die in conſequence of inoculation, *if* the plan which he recommends be purſued. He adviſes mercurial applications to the eyes, in order to prevent the injury which they ſometimes ſuſtain from the ſmall-pox.

We may add, that the tranſlation appears to have been accurately made. It is, as the tranſlator alſo obſerves, a remarkable, and indeed a ſuſpicious circumſtance, that Dr. Van W. ſhould ſpeak of a ſtrong *ſolution* of calomel. To ſolve the difficulty, he ſuppoſes Dr. Van W.'s calomel to have approached near to corroſive ſublimate. We are almoſt diſpoſed to believe, ſince he preſcribes calomel of the ſeventh ſublimation, that he has inaccurately confounded *diffuſion* with *ſolution*—provided we may aſſume, that his experiments were actually attended with the reſults which he deſcribes. Should they receive the confirmation which they require before they can obtain entire credit, they will prove that mercury has more power over the variolous than it probably has over the ſiphylitic virus; and they will doubtleſs, in their application to the practice of medicine, be beneficial to mankind.

Art. 27. *A Treatiſe on the Mineral Waters of Harrogate.* Containing the Hiſtory of theſe Waters, their Chemical Analyſis, Medicinal Properties, and plain Directions for their Uſe. By Thomas Garnett, M.D. Phyſician at Harrogate, &c. 8vo. pp. 168. 2s. 6d. Johnſon. 1792.

After having given a pleaſing hiſtory of the Harrogate waters, Dr. Garnett proceeds to their analyſis; and here he confines his attention to the principal ſulphur ſpring, called The Drinking Well; and to two chalybeate ſprings—the Old Spaw, and the Tewit wells: of the Creſcent water, in which both theſe ingredients are contained, he has given a ſeparate account in a former pamphlet. The analyſis of theſe waters, according to the nomenclature of the French chemiſts, is as follows:

A wine gallon of the ſulphur water from the Drinking Well contains,

	oz.	dwt.	gr.
Of muriat of ſoda, or common ſalt, -	1	5	15,5
Muriat of lime, - -	0	0	13
Muriat of magneſia, - -	0	3	19
Carbonat of lime, - -	0	0	18,5
Carbonat of magneſia, -	0	0	5,5
Sulphat of magneſia, or Epſom ſalt,	0	0	10,5
	1	11	10

Of aeriform fluids.

	cubic inches.
Carbonic acid gas, or fixed air, -	8
Azotic gas, - - -	7
Sulphurated hydrogen gas, or hepatic air,	19
	34

A wine gallon of the Old Spaw water contains,

	grains.	Of aërial fluids,	cubic inches.
Of carbonat of iron, -	2	Carbonic acid gas, -	15,75
Sulphat of ſoda, -	3	Azotic gas, -	4,25
Sulphat of lime, -	1,5		
	6,5		20

A wine gallon of the Tewit Well water contains,

	grains.	Of aërial fluids,	cubic inches.
Of carbonat of iron, -	2½	Carbonic acid gas, -	16
Sulphat of lime, -	4	Azotic gas, - -	5
	6½		21

The medicinal properties of theſe waters are afterward judiciouſly explained, and the neceſſary directions and cautions are given for their uſe.

EAST INDIA AFFAIRS.

Art. 28. *Letter from Mr. Francis to Lord North, late Earl of Guildford.* With an Appendix. 8vo. pp. 107. 2s. Debrett. 1793.

Art. 29. *Heads of Mr. Francis's Speech in reply to Mr. Dundas,* on the 23d of April 1793, in a Committee of the whole Houſe, to conſider of the Government and Trade of India. Mr. Beaufoy in the Chair. 8vo. pp. 19. 6d. Debrett.

The cloſe connection between theſe two publications induces us to claſs them together. Mr. Francis's letter to Lord North is dated from Calcutta, Sept. 17, 1777, and is now publiſhed to ſhew the correſpondence between the reaſoning in his late ſpeech and in that of his former letter. His idea of our Eaſtern adminiſtration, at the time of his writing this letter, is implied in the following paſſage: 'The ſame principle of government, if it deſerves that name, which unites the ſovereign and the merchant in the ſuppoſed perſon of the company, naturally extends through every branch of their commercial adminiſtration,

ſtration, and communicates ſome portion of their own arbitrary power to the loweſt agent or factor in their ſervice. The abuſes that follow are minute in their operation, and ſpare nothing. They reach to perſons and property, to which no other ſyſtem of power could deſcend, but which cannot eſcape the penetrating eyes of men acquainted with all the little channels, through which the loweſt order of manufacturers derive their ſubſiſtence.'

In this letter, Mr. F: propoſed to his noble correſpondent a variety of objects of inquiry into the management of our Eaſtern territories, and into the tendency of meaſures purſued; which, we may ſuppoſe, by the diſtance of time ſince they were pointed out, and the ſtation of the party to whom they were addreſſed, have had their weight in ſubſequent regulations. In propoſing theſe objects of diſcuſſion, and in his reaſoning on the then ſtate of affairs in Bengal, the letter-writer deplores on one ſide, as Mr. Haſtings has repeatedly done on the other, the diviſions in the council, and the fluctuation of meaſures. It is much to be lamented that, when both agreed in the fact, and in its injurious tendency, their endeavours did not unite to remove an evil ſo completely within their power: but we are ſorry to add that no ſuch conciliating ſpirit is diſcoverable in the recent ſpeech.

Mr. F. in his reply to Mr. Dundas, introduces his obſervations with a 'general preliminary declaration,' which poſſeſſes the merit of having nothing obſcure or equivocal in it.—'Namely, that the meaſure he propoſes, the principles he maintains, the facts he aſſerts, and the arguments with which he ſupports his propoſitions, appear to me to ſtand in direct oppoſition to truth, to reaſon, to policy, to experience, and to juſtice, and to be as dangerous in their application and effect as they are falſe and abſurd in their conception. I do not apply this language perſonally to the right honourable gentleman, but to the monſtrous ſcheme he recommends, and the aſtoniſhing reaſons he aſſigns for it. As to himſelf, I am, and have been at all times, ready to do him juſtice, and to allow him the degree of merit that belongs to him. I wiſh he would furniſh me with more frequent opportunities of commending his conduct.'

This ſpeech, in common with others, has been looſely abſtracted in the newſpapers; thoſe who wiſh to read it more at large, and on better authority, will here find the propoſed plan for renewing the Eaſt India charter controverted with much addreſs, and poſſibly here and there with ſome truth: but it behoves us to accept party repreſentations with a degree of caution and diffidence, proportioned to the boldneſs of aſſertion, and the aſperity of language.

As we have produced part of the exordium of this ſpeech, we ſhall alſo give the concluſion of it, which is equally curious, to ſhew how much ſenatorial elocution is enriched by the rhetoric of a well-known academy ſituated more to the eaſtward; truth or falſehood out of the queſtion; farther than an old obſervation will warrant, which infers weakneſs of argument from angry language:

'*I have given you my opinion of as many of the particulars of the honourable gentleman's propoſitions, as I have been able to recollect. If the plan of continuing the government of ſo great a territory in the hands of a trading company were real and effective, if it ſeriouſly*

meant

mean what it profeſſed, I ſhould think it liable to the moſt ſerious and ſolid objections. But, when I know that directly the reverſe is the fact, when I ſee the name of the Company held up as a maſk and a ſtalking horſe to ſhelter the operation of a real power which ſkulks behind it, that this power engroſſes every thing, while it pretends to take nothing, I ſhould be afraid of uſing unparliamentary language, if I permitted myſelf to ſay what I think of the whole meaſure. I mean therefore to expreſs myſelf with caution, with reſerve and moderation, when I ſay, that it is a dangerous compoſition of bad principles with worſe practice, of abſurd theories carried into execution in the moſt ſuſpicious form of fallacy and deluſion from beginning to end. As an operation pretending to genius or contrivance, what is it but a poor, flat, pitiful concluſion from premiſes that announced and demanded ſome grand meaſure, ſome capital arrangement, the reſult of deep inquiry and penetration, conducted with induſtry, and enlightened by experience, and fit to be propoſed by a ſtateſman, to the legiſlature of a great kingdom, for the better government of another? I cannot believe it poſſible that this can be the plan which the right honourable gentleman has hitherto had in view. If it be, I am ſure that all his oſtenſible labours and inquiries about Indian affairs have been completely thrown away.'

From the opening and the cloſe, our readers may gueſs the complection of all that occurs between, to form the connexion.

MARITIME AFFAIRS.

Art. 30. *Some Account of the Inſtitution, Plan, and Preſent State of the Society for the Improvement of Naval Architecture:* with the Premiums offered, Liſt of Members, and the Rules and Orders of the Society. To which are annexed ſome Papers on the Subjects of Naval Architecture, received by the Committee. 8vo. pp. 81. 1s. Sewell. 1792.

As naval architecture is a national concern to a maritime people, it might be expected to be cultivated in a royal academy, after the example of the late government of France: but becauſe we have had no profeſſed college for the cultivation of the principles of ſhip building, it will not follow that we are ignorant of the art: for however we attained the knowlege, it is certain that we underſtand and practiſe enough of it to rank with any of our neighbours either in commerce or in war. The truth is, the firſt rudiments of mechanical arts are acquired by practice and experience; and then ſcientific rules are applied to the ſupply of defects, and to the correction of principles. Certainly, when royal profeſſorſhips are inſtituted, with comfortable ſalaries, they may ſoon be filled; the officers will endeavour to recommend themſelves by the parade of buſineſs, and will be of ſervice in the line of patronage: but we have enough of ſuch miniſterial conveniences already. Under a free government, as we underſtand this to be, the genius of a people exerts itſelf freely in all ſhapes, at the call of their collective or individual intereſts; and when patrons are wanted, they riſe up in public-ſpirited aſſociations. Such an aſſociation was formed in 1791, for the improvement of naval architecture; and the liſt of the members is highly encouraging both in number and reſpectability, with the Duke of Clarence at their head.

The inſtitution is yet too young to effect great things: but the papers that are now communicated relate to ſome important points, and are an earneſt of what may be expected when the ſociety has arrived at more maturity.—See our former notices of the inſtitution of this laudable ſociety, and of ſeveral publications to which it has given riſe, Rev. October 1791, p. 191, and May 1792, p. 96.

GEOGRAPHY.

Art. 31. *A Gazetteer of France*, containing every City, Town, and Village in that extenſive Country, ſhewing the Diſtances of the Cities and great Towns from Paris; and at the End of the ſmall Towns and Villages noting the Poſt Offices through which Letters, &c. are conveyed to each. With a deſcriptive Account of every Country; Boundaries, Extent, and Natural Produce. Including the chief Harbours, Bays, Rivers, Canals, Foreſts, Mines, Hills, Vales, and Medicinal Springs. The whole including above Forty Thouſand Places. Illuſtrated with a Map, divided into Departments. 12mo. 3 Vols. 10s. 6d. Boards. Robinſons. 1793.

At an æra when the eyes of all Europe are directed toward the unhappy convulſions of France, a particular Gazetteer of that country will frequently be wanted by theſe who intereſt themſelves moſt in its affairs. In this work, ſituations are deſcribed according to the antient diviſion into provinces, while the map conforms to the modern circles and departments; and an alphabetical liſt of the preſent departments, compared with the provinces and diocèſes, is prefixed. Recent events have rendered ſuch additions neceſſary; and it will be no diſ-recommendation of theſe volumes to inform our readers, that they are profeſſed to be little more than a tranſlation of the *Dictionnaire Geographique Portatif de la France.*

PHILOSOPHY.

Art. 32. *Philoſophical Eſſays on Various Subjects*; viz. Space, Subſtance, Body, Spirit, the Operations of the Soul in Union with the Body, Innate Ideas, Perpetual Conſciouſneſs, Place and Motion of Spirits, the Departing Soul, the Reſurrection of the Body, Production and Operations of Plants and Animals. With ſome Remarks on Mr. Locke's Eſſay on the Human Underſtanding. To which is ſubjoined a brief Scheme of Ontology, or the Science of Being in general, with its Affections. By Iſaac Watts, D. D. The fifth Edition, corrected*. 8vo. pp. 410. 5s. Boards. Murgatroyd. 1793.

As a republication of a valuable old work is a matter of uſeful information to the literary world, we ſhall not depart from our province in announcing this new edition of one of the philoſophical productions of a writer, concerning whom Dr. Johnſon juſtly ſays, "his mind was capacious, his curioſity excurſive, and his induſtry continual." If, in his metaphyſical writings, Dr. Watts ſometimes fancifully indulged himſelf in conjectures, and took up opinions on ſlight grounds, they have always ſufficient ingenuity and originality to excite the ſtudent's curioſity, and to repay his attention. One trait in the character of Dr. Watts, overlooked by Dr. Johnſon, and not perhaps ſufficiently known, we ſhall particularly mention; namely, that his mind was always open to conviction, and that, toward the latter end of his life, he abandoned many of the prejudices of his younger days. When he wrote his Lyric poems, he found it neceſſary to invoke the "Siſter of Faith, fair Charity," to enable him to allow the heretical Mr. Locke a place in heaven: but, in the preface to theſe philoſophical eſſays, he acknowleges himſelf indebted to this great man for the enlargement of his own conceptions, and bears the following grateful teſtimony to his merit:

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* We are aſſured that this edition is printed verbatim from that which laſt preceded it.

'Mr. Locke is another illuſtrious name. He has proceeded to break our philoſophical fetters, and to give us further releaſe from the bondage of ancient authorities and maxims. I acknowledge the light and ſatisfaction which I have derived from many of his works. His admirable letter of toleration led me as it were into a new region of thought, wherein I found myſelf ſurpriſed and charmed with truth. There was no room to doubt in the midſt of ſun-beams. Theſe leaves triumphed over all the remnant of my prejudices on the ſide of bigotry; and taught me to allow all men the ſame freedom to chuſe their religion, as I claim to chuſe my own. Bleſſed be God that this doctrine has now taken ſuch root in Great Britain, that I truſt neither the powers nor the frauds of Rome, nor the malice, pride, and darkneſs of mankind, nor the rage of hell ſhall ever prevail againſt it.'

We ſhall be forgiven for ſtepping a little out of our way, in order to pay our homage to the great name of Mr. Locke—a name which will always be dear to the friends of ſcience and of freedom.

EDUCATION.

Art. 33. *Grammatical Inſtitutes of the French Language*, deſigned for the Uſe of Schools. By Mr. Des Carrieres. Part the Firſt. A Guide to the French Pronunciation. 12mo. pp. 145. 1s. 6d. Boards. Elmſley. 1793.

The rules for pronouncing the French language are here brought within a narrow compaſs, and illuſtrated by a variety of examples, diſtinctly arranged. A ſecond and a third part are promiſed, to complete the author's plan.

POETRY *and* DRAMATIC.

Art. 34. *Sight, The Cavern of Woe*, and *Solitude*. Poems by Mrs. Mary Robinſon, Author of *Poems*, &c. *Ainſi va le Monde*, a *Monody to the Memory of Sir Joſhua Reynolds*, *Vancenza*, &c. &c. 4to. pp. 32. 2s. 6d. ſewed. Evans, and Becket. 1793.

Having recently had ſeveral opportunities of drawing the attention of our readers to this ingenious lady's poetical performances, little remains for us to add, with reſpect to this publication.

Of the three poems, above mentioned, in the title page, the firſt is addreſſed to John Taylor, Eſq. (Oculiſt) in compliment to his profeſſional ſkill.—In deploring the dreadful misfortune of thoſe who have to lament the loſs of SIGHT, that chief of human bleſſings! this poem manifeſts great pathos, feeling, and tenderneſs in the fair writer; with ſome ſtrokes of ſublimity, which ſtrongly confirm the opinion that we entertained of her genius, on the peruſal of ſome of her earlieſt compoſitions.

The Cavern of Woe abounds with proofs of a glowing and fruitful imagination: Fortitude, Melancholy, Horror, Envy, &c. &c. are well perſonified and characterized. The painter will here meet with imagery and forms, which the pencil might ſeize with advantage.

Solitude is a ſubject which ſeems to ſuit the native turn of this lady's mind: it furniſhes many ideas on which ſhe dwells with rapture: but, ſurely, they are all,—or moſt of them,—drawn from the airy regions of romance!

The following reflection, which concludes the laſt mentioned poem, may be given as a ſpecimen of the writer's moralizing and penſive diſpoſition:

'Ah! Who can tell the various pangs that wait
On SPLENDID MISERY? the hidden woes,
That thronging round the canopy of gold,
Pernicious, moth-like, feed upon the wretch
Who groans beneath the PAGEANTRY OF STATE!
Who can deſcribe the agonizing throbs,
The thirſty fevers, or the languid hours,
That ſated luxury is doom'd to own?
Who can avert the ſtrongly-poiſon'd ſhaft
Of ENVY, glancing from the recreant ſoul?
Or who can bear the ſlow-conſuming touch
Of unrequited LOVE; the ſubtle ſmile
Of inſolent DISDAIN; or the fell graſp
Of keen INGRATITUDE, "the Child of Hell!"
Or who, but thoſe, the WORST of human kind,
Who batten on the miſeries of MAN,
Would, robbing nature of her ample means,
Crouch the baſe knee, or prompt the fawning tongue
To gain applauſe from IGNORANCE and PRIDE?

* * * * * *

Then, welcome, SOLITUDE! The ſphere is THINE,
That gives the pureſt paſſions ample ſcope!
That bids the ſoul beam with exterior grace
Of light reflected from the ſource within!
And when its eſſence ſhall evaporate,
Fann'd by the deſolating wing of TIME;
When this dull ſcene of tranſitory life,
And all its SORROWS, all its JOYS, are o'er;
One ſparkling ATOM, from its priſon clay,
Shall ſoar, to MINGLE WITH ITS NATIVE HEAV'N!'

Although we have unreſtrainedly, however briefly, expreſſed our favourable opinion of the general merit of theſe poems, we feel ourſelves obliged, by that reverence for TRUTH, to which all other regards muſt give way, to confeſs that we do not think them, on the whole, ſuperior, if equal, to ſome of this lady's former productions.

Art. 35. A *Poetical Epiſtle* to the Hon. Thomas Erſkine. 4to. 1s. Parſons.

It appears, to us, that Mr. Erſkine has incurred the penalty of this lampoon, by his having acted as counſel for T. Paine, at his late trial,

trial. See M. R. for January laſt, p. 89.—There is in this performance leſs poetry than virulence;—in brief, we ſee a wren of Parnaſſus pecking at the eagle.—Perſonal abuſe is the tax which, in theſe Billingſgate days, men of abilities (eſpecially *public* men) pay for being eminent,—whether they rank with the *Ins* or the *Outs*.

Art. 36. *The King's Houſe at Wincheſter*. A Poem, in Two Parts. By the Rev. John Wooll, B. A. Fellow of New College, Oxon. 4to. pp. 34. 3s. Robinſons. 1793.

The author of this poem, in a ſtrain of decent verſification, pays a tribute of applauſe to the united committees for the relief of the French refugee clergy; and, at the ſame time, endeavours to preſerve, by the balm of rhime, the remembrance of the building called the *King's Houſe* at Wincheſter. Thrice lucky houſe! for what but *ſong* is competent to thine immortality?

Vixêre fortes ante Agamemnona
Multi; ſed omnes illacrymabiles
Urgentur, ignotique longâ
Nocte, carent quia VATE SACRO! HOR.

Yet are we induced to propheſy that thou wilt outlive the preſent panegyric. The reverend author will pardon us, for we do not intend to *unſay* what we have ſaid in commendation of his performance: we only mean to hint that authors of *mediocrity* labour for oblivion.

Let the poet, however, ſpeak for himſelf:—

'On that ſame ſite, where once the caſtle ſtood,
With many a Gothic arch and turret proud,
How chang'd* the ſcene, that meets the exile's eyes!
How proud the new creation ſeems to riſe!
Thy hand, O Wren†! pourtrays the vaſt deſign,
And its ſtupendous beauties all are thine.
'Yet, ah! in vain th' ingenious maſter plies
His happieſt ſkill, and each glad labour tries;
In vain the eager ſculptor boaſts his art,
And proud mechanicks, ardent, take a part,
To ſwell the triumphs of the royal dome,
Above the patterns of immortal Rome,
Death‡, unrelenting, breaks th'illuſive ſpell,
And drags the Monarch to an humbler cell.
'Here might have ſhone, in each returning ſport,
The gay profuſion of a vicious court,
Minſtrels and muſic, poetry and play,
The ball by night, and coſtly feaſt by day,
The ſportive maſk, friend to the hidden fire,
And aſſignation, fruit of fond deſire;

'* On or near the ſite of the original caſtle, Charles the Second, ann. Dom. 1683, laid the foundation of a magnificent Royal Palace, the ſhell only of which was finiſhed, and which ſtill retains the name of the King's Houſe.'

'† Sir Chriſtopher Wren.'

'‡ The death of the king, Feb. 6. 1684-5, prevented the progreſs and execution of this moſt noble plan.'

Here from the cupola [*] the wedded dame,
Whoſe roving heart had felt a newer flame,
And, from a maiden's timid caution free,
Had yielded to ſome witling debauchee,
(While the brave huſband dar'd his country's foe
And gather'd laurels for his luckleſs brow,)
Fearful, might trace, with microſcopic eye,
Each waving ſail, each flaming beacon high,
With joy diſſembled the mourn'd moments count,
And, Catharine [†], watch the lightnings of thy mount.
'So when, with honours crown'd and regal ſpoil,
Return'd Atrides from a ten years toil,
From hill to hill the blazing comet roll'd,
And Nauplia laſt th' approaching triumph told,
While at Mycenæ the adultreſs Queen [‡],
The tale of growing infamy to ſkreen,
In vain repreſs'd the brow of conſcious ſhame,
And ſicken'd at the once-lov'd victor's name.'

NOVEL.

Art. 37. *The Emigrants*, or the Hiſtory of an Expatriated Family, being a Delineation of Engliſh Manners, drawn from real Characters. Written in America, by G. Imlay, Eſq. Author of the Topographical Deſcription of the Weſtern Territory. 12mo. 3 vols. 9s. ſewed. Hamilton. 1793.

In a novel written by the intelligent and lively author of the topographical deſcription of the weſtern territory of America, the public will naturally look for ſomething more than a ſentimental tale; and we can aſſure our readers that they will find in theſe volumes many things which are not commonly to be perceived in writings of this claſs. Not that the author is incapable of unfolding the tender paſſion, and of expreſſing its enchanting emotions. He frequently pours forth high and almoſt idolatrous encomiums on the fair ſex; and he deſcribes the riſe and progreſs of love with all the ardour of youthful ſenſibility:—but he comprehends within the plan of his work many other objects, which will render it intereſting to the philoſopher, as well as to the lover. Several lively deſcriptions of American ſcenes, both natural and artificial, are introduced. The characters of the piece are ſo diſtinctly marked, and ſo perfectly conſonant to the preſent ſtate of manners, that we can eaſily credit the writer's aſſertion, that the principal part of his ſtory is founded on facts, and that, in every inſtance, he has had a real character for his model. Reflections frequently occur, in the courſe of the narrative, which diſcover a mind inured to philoſophical ſpeculation. On the general ſubject of politics, Mr. Imlay expreſſes himſelf with the freedom of an enlightened philoſopher, and advances ſentiments which will be generally approved by thoſe, who are capable of diveſting themſelves

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'[*] A cupola was deſigned thirty feet higher than the roof, which would have been ſeen at ſea.'

'[†] The beacon on the top of St. Catharine's Hill in the Iſle of Wight.'

'[‡] Clytemneſtra.'

of the powerful prejudices ariſing from ſelf intereſt :—but the principal deſign of the work appears to be to turn the public attention toward the preſent ſtate of ſociety with regard to marriage. It is an opinion, which this writer ſeems to think it of great importance to communicate and ſupport, that the female world is at preſent, in conſequence of the rigour of matrimonial inſtitutions, in a ſtate of oppreſſive vaſſalage ; and that it would greatly increaſe the happineſs of ſociety, if divorces could be more eaſily obtained. Several of the characters and incidents of theſe volumes are introduced for the purpoſe of illuſtrating and confirming this obſervation ; and the queſtion, in different parts of the work, is expreſsly diſcuſſed.

After all, however, that Mr. I. has advanced on the ſubject, it may, we apprehend, be maintained that the inconveniencies, which have flowed from the exiſting laws reſpecting marriage, have proceeded more from the depraved manners of the age, than from the nature of the inſtitutions themſelves ; and that the perpetuity and inviolability of the marriage contract contribute eſſentially toward the virtue and the general happineſs of ſociety,—however unfortunate may be the lot of individuals, many inſtances of which, it is confeſſed, we have known, without being able to afford relief to the guiltleſs ſufferers ;—and can there be a more diſagreeable ſituation for a man of feeling, than to witneſs the diſtreſſes which he cannot alleviate ?

POLITICAL *and* COMMERCIAL.

Art. 38. *The Caſe of Officers of Exciſe* ; with Remarks on the Qualifications of Officers ; and on the numerous Evils ariſing to the Revenue, from the Inſufficiency of the preſent Salary. Humbly addreſſed to the Hon. and Right Hon. the Members of both Houſes of Parliament. By Thomas Paine, Member of the National Convention of France, and Author of the Works entitled "Rights of Man," "Common Senſe," &c. &c. 8vo. 1s. Jordan. 1793.

We are ſorry to remark that this title page, which is evidently manufactured by the "putter forth" of the work, is calculated to deceive ; for it induces the reader to believe that it is a pamphlet recently written. He is indeed undeceived by turning over the leaf, where, in the preface, he is informed that

'This little piece, which is totally confined to the ſubject mentioned in the title, appears to have been the firſt literary attempt of Mr. Paine, and to have been publiſhed when his ſituation in life was obſcure, and his means of information very ſcanty: yet, under all the diſadvantages attending on ſuch circumſtances, "his virgin effort" diſcovers a great ſhare of that vigour and ſubtlety of mind, which, in his more mature works, he has invariably diſplayed. It made its appearance when an application to parliament in behalf of the inferior officers of the revenue was in contemplation ; and, if we conſider the very able manner in which the peculiar difficulties in the ſituation of that uſeful body of men are exhibited, and the benefits which would accrue to the revenue by granting them relief, are diſplayed, we muſt conclude, that the impreſſion it made on the public mind muſt have been very conſiderable.

'The obſervations contained in this little pamphlet, are remarkably ſhrewd and acute, and the ſtyle is conciſe and pointed : the author poſſeſſes in a high degree (which is the gift only of men of powerful genius) the happy talent of ſtriking out new and uncommon reflections, of exhibiting the different views of a ſubject, and placing it in ſudden and unexpected lights. This is performed in a ſurpriſing manner in this little compoſition. Every reader of judgment will admire that invention by which the writer, on a ſubject ſo barren and deſtitute of matter, has produced ſuch new and ſtriking obſervations, without degenerating into triviality or common-place.'

We agree with the author of the preface that Mr. Paine, on this ſubject, though in itſelf infinitely trifling when compared to thoſe on which he has ſince treated, diſplays the ſame active, energetic, and diſcriminative powers, which have raiſed him to the notice which he has recently attracted. The arguments employed in behalf of his brother officers, for he was himſelf at that time in the exciſe, are, that the ſcanty proviſion made for them, which, deductions included, amounted only to one ſhilling and ninepence farthing per day, was a ſum not equal to the gain of many of the loweſt mechanics; that the office was an office of truſt; that conſequently it was the intereſt of government to place thoſe who exerciſed it above temptation; that actual corruption did widely exiſt, becauſe of the parſimony of government; that negligence of duty was likewiſe a ſource of loſs to the revenue; and that men capable of the employment would either not accept it, or, having accepted it, would ſoon find it their intereſt to ſeek a better profeſſion.

Art. 19. *Club Law*; or the Conſequences of a Reform in the Repreſentation of the Commons of Great Britain, exemplified in a ſhort Deſcription of what has followed a Reform in the Repreſentation of the *Tiers Etat*, or Houſe of Commons, in France. By the Author (—— Francklyn, Eſq.) of "*A Candid Inquiry into the Nature and Origin of Government.*" 8vo. 1s. Owen, Piccadilly. 1793.

In our Review for July 1792, p. 350, we reported the "Candid Inquiry, &c." written by the author of the preſent pamphlet. What we ſaid reſpecting the merits of that work, will, in a great meaſure, apply, characteriſtically, to his "Club Law;" which is, for the moſt part, a warm declamation againſt all perſons, ſocieties, &c. that have been diſtinguiſhed as advocates for a reform of the Britiſh Parliament: a meaſure which is here repreſented as pregnant, in its nature, and probable conſequences, with all the horrors and miſeries in which our neighbours on the continent have recently involved their country, by their unhappy attempts at a reformation of *their* government.—On this ſingular ſubject, (ſingular, we mean, as to the late revolution in France,) we have not yet met with a juſt and true parallel, though comparative ſtatements and deductions have been often attempted by our political inveſtigators: ſo widely diſſimilar are the circumſtances, ſituations, and views of the two nations!—Admitting, however, the principles of this author, and making every candid allowance for his ſtrong attachment to one ſide of the queſtion, as well as for the violence of his manner, he muſt, certainly, be regarded as poſſeſſing conſiderable literary abilities,—ſo far, at leaſt, as ſtyle and diction are concerned.

Art. 40. *A Friendly Addreſs to the Members of the ſeveral Clubs, in the Pariſh of St. Ann, Weſtminſter,* aſſociated for the Purpoſe of obtaining a Reform in Parliament. By William Knox, Eſq. 8vo. pp. 36. 1s. White, &c. 1793.

The argument, or, rather, the doctrine, of this pamphlet may be expreſſed in algebraic characters, by +a—a; as one part completely deſtroys the other. At the beginning, it is maintained that the Houſe of Commons is not a Houſe of Repreſentatives, nor was ever ſuppoſed to be; yet, at the end, it is laid down that, on the inherent indefeaſible right of the freeholders of England to ſit in parliament, either themſelves, or by knights elected by them, as their repreſentatives, reſts the whole fabric of our conſtitution. Mr. Knox admits that the conſtitution, in its primitive ſtate, included a repreſentation of the trading or mercantile intereſt, as well as of the landed property: to recommend, therefore, a more particular attention to this principle in the formation of our preſent Commons Houſe cannot be termed innovation. Indeed Mr. K. does not ſay that it is; he approves of granting to *certain* inhabitants of Birmingham, Mancheſter, and Sheffield, and the opulent inhabitants of other towns who have the ſame claim, a ſhare in the legiſlature; but, on the principle of the repreſentation of mercantile property, thoſe places, whence ſuch property is departed, ſhould loſe the power of ſending burgeſſes to parliament, as well as the flouriſhing towns acquire it. Mr. K. muſt admit that to allow thoſe places to ſend burgeſſes to the Commons Houſe, where there is now (though it were otherwiſe formerly, when they were inveſted with this privilege,) no trading nor mercantile intereſt to repreſent, does not accord with the antient ſpirit of the conſtitution. In order to juſtify the raſh attempt to tax America, the idea of repreſentation, as neceſſary to the legality of taxation, was ſcouted: but, by the 25 Charles II. which is *an act to enable the county palatine of Durham to ſend knights and burgeſſes to ſerve in parliament,* (extracted by Mr. K.) the inhabitants being equally liable to all payments, rates, and ſubſidies, with other counties, is urged as the reaſon why they ought to be alſo repreſented. The doctrine of repreſentation is unqueſtionably the baſis of our conſtitution:—how far it ought to extend, is a point on which politicians are much divided.

Art. 41. *Authentic Report of the Debate in the Houſe of Commons* on the 6th and 7th of May 1793, on Mr. Gray's Motion for a Reform in Parliament; containing the Speeches of

Mr. Grey,
The Hon. R. B. Jenkinſon,
Mr. Powys,
Mr. Windham,
The Hon. T. Erſkine,
Mr. Chancellor Pitt,
Mr. Stanley,
Mr. Buxton,
Mr. Duncombe,
Sir William Young,
Sir William Milner,
Mr. Francis,
The Earl of Mornington,
Mr. Whitbread, jun.
Mr. Anſtruther,
Mr. Sheridan,
Mr. Adam, and
Mr. Fox.

To which is added, a correct Copy of the Petition of the FRIENDS OF THE PEOPLE. 8vo. pp. 150. 2s. 6d. Debrett. 1793.

'The following report, extracted from the Parliamentary Regiſter, gives the fulleſt and moſt accurate account of the debate above mentioned.—The editors of that work have, at the requeſt of ſeveral noblemen and gentlemen, been induced to publiſh it ſeparately, in order more completely to gratify the curioſity of the public, and enable them to decide on the merits of a queſtion which, from its great importance, the particular circumſtances under which it was brought forward, and the diſtinguiſhed talents of the ſeveral ſpeakers, has excited the moſt general attention?'

ADVERTISEMENT PREFIXED.

This is a very valuable publication.

Art. 42. *The Conduct of the King of Pruſſia and General Dumourier inveſtigated.* By Lady Wallace. 8vo. pp. 156. 2s. 6d. ſewed. Debrett. 1793.

Difficult as it is to develope the motives of kings and ſtateſmen, writers will be continually attempting the taſk. Shrewd gueſſes may be made, and ſometimes they gueſs rightly. Lady Wallace, who undertakes to inveſtigate the conduct of the King of Pruſſia in joining with the Emperor in the late invaſion of France, attributes what ſhe calls that *ſham* campaign to a deſire of diminiſhing the formidable power of the Houſe of Auſtria, of correcting the diſcontent and bad diſcipline that had crept into his own troops during their idleneſs at home, and of concealing his ambitious ſchemes on Poland. Neither of theſe reaſons can juſtify invaſion, nor do honour to the King of Pruſſia. Lady Wallace does not produce them for any ſuch purpoſe. It is evident that ſhe thinks meanly of him, and of La Fayette, whom ſhe pronounces a victim to the tears of his lovely Queen:—but not ſo of General Dumourier. This 'wonderful little hero,' as he is here called, only four feet ten inches high, Lady W. highly applauds, and warmly vindicates. She contends that he was uniformly attached to the original conſtitution, that he always avowed his loyalty, and was always an enemy to republicaniſm. Lady W., from her intimate acquaintance with the General, may be ſuppoſed to know his political creed: but how this can be made to accord with ſeveral of his letters during his campaign in the Netherlands, it is difficult to prove. His female advocate alſo aſſerts, in juſtification of his integrity, that he has not appropriated a farthing of the public-money, with which he was entruſted, to his own uſe. Againſt this aſſertion, the clerks of the Bank may find reaſon, on turning over their books, for placing a *Query?*

The greateſt part of this pamphlet contains an amuſing account of Lady W.'s late travels on the continent, during which ſhe was introduced to Gen. Dumourier, the Miſſes Fernick, young Egalité, Baptiſte, &c. She bears teſtimony to the good conduct of the French army toward the inhabitants of the Netherlands, and aſſerts that, at the battle of Jemmappe, Dumourier had no more than 30,000 effective men.

This pamphlet alſo names many perſons to whom Dumourier was introduced during his late ſhort ſtay in this country. It is a haſty publication, written on the ſpur of the occaſion, in eight days; and, in this view, it ſolicits ſome indulgence. Among the typographical errors, we find the *Sea* of Rome, for the *See* of Rome.

Art. 43. *Authentic Copy of a Petition praying for a Reform of Parliament,* preſented to the Houſe of Commons, May 6, 1793. Publiſhed by the Society, The Friends of the People, aſſociated for the Purpoſe of obtaining a Parliamentary Reform. 4to. pp. 15. 3d. Stuart.

The fate of this petition is well known.—When petitioners come forward with their officious offers to demonſtrate a ſtring of unpleaſant truths, what can they expect?—Without doors (and here the caſe is altered,) it may be thought to be drawn up with much ability, to contain *matters of great pith and moment,* and to merit attention. An octavo edition is publiſhed at the price of 1d.

Art. 44. *A Letter from John Cartwright, Eſq.* to a Friend at Boſton, in the County of Lincoln; and to all other Commoners who have aſſociated in Support of the Conſtitution. 8vo. pp. 68. 2s. Ridgway. 1793.

Mr. [late Major] Cartwright is ſo well known to the public as a zealous advocate for the reform of parliament, that the deſign and ſpirit of his letter will be eaſily imagined. Having been, as he apprehends, the firſt who made the defects in parliamentary repreſentation, together with a ſyſtematic and conſtitutional reform, the ſubject of a diſtinct treatiſe, he exults in the proſpect that the triumph of the cauſe in which he is embarked is not far diſtant. Though, for reaſons aſſigned in this pamphlet, Mr. Cartwright declined ſigning the declaration of the Aſſociation at Boſton, he declares himſelf a faſt friend to the conſtitution, who has watched over it for years, while the preſent aſſociators were ſleeping, and that he is ſtill as zealouſly as ever its defender. On what grounds, and in what manner, he means to defend it, will beſt appear from an extract:

'The aſſociations having effectually chaſed away the phantom republicaniſm, thoſe who were affrighted at that ſpectre may now reſt in peace. As the intereſts of the *crown* and the *nobility* are therefore in perfect ſafety, the aſſociators have now full leiſure to turn their attention to *the remaining branch of the conſtitution.* Here, there is reaſon to believe, they will find, not merely, (as in the other caſe) a phantom of the imagination, but a diſeaſe that threatens the very ſprings of life. If danger to the other branches of the government did in truth exiſt, it muſt have been in mere embryo; and, as appears to me, within their own unaided means to have averted. No man will ſay that incroachment *had actually been made* upon them; or that the ſlighteſt violation of the leaſt of their privileges *had* even been attempted. What privilege had the nobles loſt? What prerogative of the crown had been wreſted from it? Or were any of *their* rights undermined by unconſtitutional acts of parliament? Or were any of the benefits of thoſe rights defeated by any impoſition, or fraud, or corruption practiſed by the people? No: Nothing of all this had happened. Not one tittle of the long catalogue of their honours, their rights, their privileges, their powers or prerogatives *had been* touched. They were, and they ſtill are, in the poſſeſſion and enjoyment of them all. In their reſpective ſtations, they have, therefore, the full benefit of the conſtitution. To them, it is indeed a conſtitution deſerving of all praiſe. They have no complaint to make. What the conſtitution intended them to be, *that they are.* The king is, in his own perſon, *one component part* of the legiſlature, with undivided majeſty, and an independent will. The peers, in like manner, have *a ſecond ſhare* in the legiſlature to themſelves, independent and uncontrolled. None can partake with his Majeſty in *his* ſhare of enacting laws. That power he exerciſes either in perſon or by repreſentatives* of *his own chuſing*; and to *the duration of their power he ſets what bounds he ſees fit.* Neither can the power of the lords, or the limitation of the proxies who occaſionally *repreſent* them, be partaken or invaded. *It is not poſſible for the commons to foiſt into the ſeats of the nobles a ſingle creature of their own.* If then, ſo far as his *Majeſty* and the *nobles* are concerned, all is honeſty and fair dealing: if, reſpecting them, the letter and the ſpirit of the conſtitution are in perfect harmony; ſhall we not demand that, with regard to the COMMONS, the ſame honeſty and fair dealing, the ſame literal interpretation, and the ſame ſubſtantial enjoyment ſhall take place!—Here, my worthy friend, let us pauſe.——The enquiry on which we are about to enter, is awful and momentous. On the iſſue muſt depend the ſalvation, or the ruin of our country.—Here it is, that will be ſhewn who are they that beſt underſtand that conſtitution, which is the object of our ſolicitude; and who are they that truly ſeek to eſtabliſh a government by *king, lords*, and *commons.* It is on all hands admitted, that the people are not made for the government, but the government for the people. It muſt therefore be alſo admitted, that ſuch is the tranſcendent ſuperiority of the *commons* or *people*, to the other two branches of the government, that it is merely for the ſake of THE PEOPLE that *royalty* and *nobility* make parts of the conſtitution at all. If this be true, with what a ſacred regard to the rights of the people, ought their branch of the legiſlature ever to have been preſerved! Its purity ſhould be as ſnow; its freedom, and its independence unſuſpected. Theſe qualities it can only receive by emanating ſpontaneouſly from *the whole people*, by being a fair, an equal, and a complete repreſentation of them; and renewable at their pleaſure.—Here then, my dear Sir, I conjure you and every aſſociator, not to ſhrink from a painful duty; but to have the courage to look into the ſtate of the repreſentation of your country; and honeſtly to examine it by *the line and the rule of the conſtitution.* If it would ſquare by that line and that rule, all would be well; and happy would it be for Britain. But if it ſhall be found out of all ſhape, and form, and rule; if, at the ſight of it, your ſenſe of juſtice ſhall recoil; and your regard for decency be ſhocked; and if you ſhall ſee in it the latent, and not very diſtant, ſubverſion of our liberties, unleſs that repreſentation be reformed; then am I confident that there will be but one ſentiment amongſt us. With one voice we ſhall ſay, "Render unto Cæſar the things that be Cæſar's;" and UNTO THE PEOPLE THE THINGS THAT BELONG TO THE PEOPLE.'

In the ſame firm and manly tone, the author proceeds, through the remainder of the letter, to aſſert the neceſſity of a parliamentary reform, and to maintain that the preſent is the moſt proper time. The neceſſity is thus forcibly ſtated:

' * His Commiſſioners for giving aſſent to acts of parliament.'

' To ſay that a reform in Great Britain ought to be reſiſted, were as much as to ſay, that ſerious, well-founded, diſcontents ought to remain; and that, how fully ſoever the *king* and the *lords* ought to be made eaſy reſpecting *their* rights under the conſtitution, *the people* ought to have ſolid ground of diſſatisfaction and complaint remaining amongſt *them*. But this will not be the language of any conſcientious aſſociator who has undertaken to ſupport the conſtitution, and who has repreſented it, that is, in theory, as a model of political perfection, worthy of the people's warmeſt attachment. No: between the *king*, the *lords*, and the *commons*, every upright aſſociator will hold a ſteady, even balance; and do ſtrict juſtice to each. At the ſame time that he, *being one of the people*, means to act fairly by *royalty* and *nobility*, he cannot mean to give them *more* and the people *leſs* than their reſpective ſhares in the government; and he will ſpurn at the thought of being himſelf cajoled into a dupe, for undermining that part of the conſtitution where his own rights, and all that is dear to him are depoſited. While he ſo affectionately ſteps forward to guard the rights of the *crown* from even the very apprehenſion of attack; will he ſhut his eyes to the criminal exiſtence of *treaſury boroughs*, and to the violation of decency, in a long liſt of members of the people's Houſe of Parliament holding enormous emoluments under the *crown*[*]? While the aſſociator *who, as one of the people*, ſo honourably, and ſo diſintereſtedly interpoſes his ſhield to protect the ungrateful *peerage* from the darts of republicaniſm, can he without indignation hear, that *eighty-eight* ſeats in the Houſe of Commons, are become mere appendages to the eſtates of certain *noblemen*, while *ſeventy-two* more, by means of influence, are notoriouſly at their command; making together ONE HUNDRED AND SIXTY SEATS filled by the creatures of the lords[†]! and under what other claſs than that of the ariſtocracy, will reaſon and fact permit him to arrange thoſe wealthy borough-holding commoners, who equally command ONE HUNDRED AND THIRTY-NINE SEATS MORE[‡]? While you, my dear ſir, of the aſſociations, tell us how perfect and how excellent our conſtitution is, are you aware that it has ſuſtained ſo alarming a violation—a violation which in effect deſtroys its eſſence and defeats its end? Will you by your language invite the whole

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' [*] The vote in the Iriſh Houſe of Commons for a committee to enquire into the State of the Repreſentation, has been accompanied with leave to bring in a Place Bill, a Penſion Bill, and a Reſponſibility Bill.'

' [†] There is reaſon to believe that this account is ſeveral ſhort of the real number.'

' [‡] —" Seeing themſelves already approaching, or at leaſt in a ſituation of being one day incorporated in the rank of nobility, they muſt diſcover their own intereſt in defending its rights." See *Science of Legiſlation*, p. 157.

' If to the word " rights," this writer added " and uſurpations," perhaps he would have done no violence to truth. Within the laſt ten years, nine of ſuch borough-holding commoners have been created peers; and theſe nine place no leſs than *twenty-four* members in the Houſe of Commons. See *Report* on *Repreſentation*, p. 29.'

fraternity of the borough-brokers to turn you into ridicule? Will you refuſe to hear, or to ſee, when boroughs are hawked about, or put to auction? Or will you connive at the golden ſons of the Eaſt, when they buy up ſeats of legiſlation in parcels? And if your Houſe of Commons have been by its forms compelled quietly to enter upon its very journals, the Petition of an intrepid man *, ſtating that the ſeats in that Houſe "are as notoriouſly rented and bought as the ſtandings for cattle at a fair †;" will you, I aſk, who aſſociate in ſupport of our excellent conſtitution, think it a time to let ſuch things paſs without enquiry? Theſe, my friend, are the flagitious practices, the true ſeditions, conſpiracies and treaſons againſt the conſtitution, which Mr. Pitt *ought to have proclaimed* through the land; and which, in moſt ſerious truth, now demand the vigilance of our aſſociations.'

. The only effectual remedy for public grievances, in this author's opinion, is that *the people ſhall have the chuſing of their own parliament, and for their own time*:—but, for what he advances on this important political topic, we refer our readers to the pamphlet.

MISCELLANEOUS.

Art. 45. *Hiſtorical Memoirs of the Town and Pariſh of Tiverton, in the County of Devon*, collected from the beſt Authorities, with Notes and Obſervations; by Martin Dunsford, Merchant. 4to. pp. 466. 12s. 6d. Boards. Marſh.

This volume, publiſhed by ſubſcription, is dedicated to the *virtuous* and *induſtrious poor* of Tiverton; becauſe it was originally undertaken to advance their intereſt. A diligent inquiry into charitable donations, at the ſame time that it was productive of utility to the pariſh and its indigent members, farther gave riſe to ſeveral hiſtorical anecdotes, which 'induced the author to extend his plan; to collate, arrange, and publiſh them, for the general information of the inhabitants of Tiverton, and thoſe in any manner connected with them, intermixed with as many general obſervations as could with propriety be admitted.'—The author does not pretend to elegance of compoſition.

The volume is divided into ſix departments, under the following heads—Conciſe general hiſtory;—Accounts of the Lords of the hundred, manor, and borough of Tiverton;—Chronological liſt of the public donations;—Remarkable occurrences;—Deſcription of the pariſh and town, antiquities, public buildings, &c. with ſome biographical anecdotes;—Copies and extracts of original papers and records.

Under each of theſe heads we meet with particulars worth our notice.—The public benefactions ſurprize us; as the writer remarks, ſo extraordinary a liſt few pariſhes of equal extent and population in the kingdom can boaſt;—he adds that, by wiſe and virtuous management, it *might be* productive of great advantages to the community at large, and to the poor inhabitants in particular:—it is to be hoped that ſo important a hint will be received with attention.

The original name of the place was *Twyford, Twoford*, and thence Twoford-*ton*, from its ſituation between two rivers. It appears to have

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'* Mr. Horne Tooke.'

'† Jovis 9 Die Decembris, 1790.'

have been a village, on a little hill, and the capital of the hundred which bears its name, in the reign of Alfred, A. D. 872 and 890. About the year 1370, the woollen manufactory was introduced, which was fully eſtabliſhed in 1500, and became very profitable.

The hiſtory of manufacturing places will generally furniſh an argument in favour of liberty, civil and religious. Deſpotiſm and oppreſſion weaken and injure, while rational freedom foſters and advances it.—The feudal power, with reſpect to Tiverton, appears to have ended about the year 1756.—Whether the town received any ſolid advantages from being conſtituted a borough and corporation, we preſume not to determine. In the reign of James the Firſt, a charter was thought to be, *politically* or really, requiſite, on account of ſome calamities which the town had ſuſtained;—and a charter was obtained, which, if it conveyed any benefit of another kind, was aſſuredly limited and oppreſſive in reſpect to the rights of electing repreſentatives in parliament. On ſome occaſion, this charter was forfeited: great aſſiduity was employed to perſuade the inhabitants to apply for a renewal; and it was inſinuated for this purpoſe that what had been objectionable in the former would now be removed. It was at length, under this apprehenſion, procured; and endeavours were uſed that it might be received with great appearances of joy: but the people ſoon afterward found that they were deluded, particularly as to the right of election, which remained on the ſame footing as before*.

Mr. Dunsford writes with a greater degree of liberality than we ſometimes diſcover in works of this kind: he ſeems to give a juſt account of his motives and views when, in the preface, he declares, that ‘ the author is not conſcious of retaining unjuſtifiable partialities: he has not written a paragraph intentionally to offend, nor ſuppreſſed any he judged important, to gratify the prejudices of any perſons, ſects, or parties.’—At the ſame time that he diſclaims ſelfiſh inducements, partial repreſentation, or whatever might detract from the good-will which he profeſſes to entertain for all mankind—‘ he expreſſes his hope that if his plan ſhould not be ſo ſatisfactorily executed, as the curious reader might deſire or expect, it will be attributed to the ſcarcity of materials, and the few ſources from whence authentic information could be attained.’

Beſide two engraved views of the pariſh and of the town of Tiverton, drawings are given of—the caſtle, or rather its remains, firſt erected in the reign of Henry I.;—St. Peter’s, the pariſh church, a reſpectable gothic pile, the work of different and diſtant ages, but more regular than might, from that circumſtance, have been expected;—Blundell’s free grammar ſchool; a handſome building, well endowed, and productive of great utility. Peter Blundell, once in the loweſt circumſtances, raiſed himſelf by induſtry and virtue to conſiderable fortune, of which he made a benevolent and honourable uſe; he died in 1601.

We do not find in this work any account of Druidical, Roman, or Saxon antiquities, nor have we obſerved many remarks of the agricultural or botanical kind, &c.; yet it is, on the whole, an acceptable and entertaining volume.

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* A petition on this ſubject, very nearly unanimous, was preſented to the Houſe of Commons in the year 1782, but it does not appear to have produced any valuable effect.

THEOLOGY, &c.

Art. 46. *Opuſcule, ou Eſſai,* &c.—An Eſſay, attempting to reform injurious Prejudices, and to produce Men of Virtue and Underſtanding. By a Friend of the Human Race. 12mo. pp. 286. 3s. ſewed. Fowler, Covent Garden.

This work is an attack on the authority of holy writ, and on the character of the prieſthood. Of the validity of the author's reaſoning, and of the vice or virtue of his incredulity, we muſt ſuffer the world to judge. It is our buſineſs to announce books and opinions, and, on ſubjects of liberal criticiſm, to exerciſe ſuch talents as we poſſeſs, for the ſatisfaction of thoſe who think our judgment worth conſulting. Free inquiry being at once the ſource and teſt of truth, we conſider it as our duty to indulge no anger nor reſentment againſt opinions, though they ſhould be oppoſite to our own; and, when the ſpirit of the writer is evidently warmed by an ardent wiſh to benefit mankind, whatever his miſtakes or his doctrines may be, we regard his intention with complacency. With reſpect to the preſent eſſayiſt, were we to give any extracts from his performance, we might ſubject ourſelves to the charge of aiding, however unintentionally, the deſign of an infidel writer, by promoting the circulation of anti-ſcriptural notions. Before this apprehenſion ſtruck us, we had actually proceeded to tranſlate, by way of ſpecimen, part of his ſevere attack on the character and conduct of Moſes, both as a legiſlator and as the leader and commander of his people: but the ſeverity of his invectives on the Hebrew CHIEF ſoon obliged us to cloſe the book; leaving the writer to the divines, whoſe office and duty it more immediately is, to guard the ſheep-fold, and to keep out the wolves;—like the faithful dog, we give due notice of their approach.

FAST SERMONS, April 19. *Continued.*

Art. 47. *Two Sermons* preached in the Pariſh Church of Chiſlehurſt in Kent. The firſt on Friday April 19th, 1793, being a Day appointed for a general Faſt. The ſecond on Sunday June 2, upon reading his Majeſty's Letter in behalf of a Collection for the French Clergy. By Francis Wollaſton, Rector of the Pariſh. 8vo. pp. 47. 1s. Wilkie.

The remarks of this liberal preacher, as a divine, are judicious and candid; and if, as a political theologian, he errs in extending the charge of atheiſm to the French nation, or to their Convention, farther than facts ſeem to warrant, (for their conſtitutions have each been promulgated and declared *in the preſence and under the auſpices of the Supreme Being,*) he has erred with many, who have expreſſed a noble abhorrence of the principles which *ſome* of the French have avowed. Mr. W. keeps, for the moſt part, to his own proper province, and indulges himſelf but ſparingly in political obſervations. In the firſt ſermon, he reminds his pariſhioners of the conſtant mode of his preaching, and recapitulates the general topics of his diſcourſes; after which he takes a brief view of the prophecies, and cautions his hearers againſt a haſty application, to any preſent event, of thoſe that are unaccompliſhed. He conſiders the deſcription in 2 Peter, ii. 12, as applicable to the French: but he does not venture to ſay whether this prophecy has any relation to them; he only contends that the horrid ſcenes diſplayed by them before our eyes may be conſidered as a *warning to mankind*, and that the leſſon which we ſhould learn from them is, to *beware of the errors of our neighbours*.

As it is one thing to ſhew kindneſs, and another to depart from the truth, previouſly to pleading the cauſe of the French clergy, in the ſecond ſermon, the preacher gives a conciſe hiſtory of popery, expoſes its errors, and juſtifies the proteſtant faith. His zeal for truth, however, does not abate the ardour of his charity. He recommends the French clergy, as perſecuted men, to the compaſſion and benevolence of his hearers; and he concludes with hoping that the kindneſs of proteſtants may induce the Roman Catholic clergy attentively to weigh the ſubſtantial arguments on which Proteſtantiſm is founded.

Art. 48. In the Pariſh Church of St. Leonard, in Bridgnorth. By William Corſer, A.B. 4to. 1s. Rivingtons.

'Our young men, (ſays Mr. C.) are called on to go and fight againſt the enemies of their country, their laws, and religion. *We wiſh them good luck, in the name of the Lord:*'—but though he deems the war a juſt one, he thinks it at the ſame time a viſitation for our ſins. It ſhould ſeem, from his picture of the French nation, that they are much greater ſinners than we are; which accounts for their having by much the greateſt ſhare of this *ſin-purging* viſitation. Mr. C.'s prayer, with which this ſermon concludes, is truly a Chriſtian's prayer.

Art. 49. At the Chapel in Stourbridge. By the Rev. J. Pattiſon, A.M. 4to. 1s. Rivingtons.

Atheiſts cannot be ſaid to obey the precept (1 Peter, ii. 19.) which commands us to *fear God*; nor can regicides be ſaid to *honour the king*; nor can perſons, to whom theſe epithets apply, be included in the *brotherhood* to whom we are commanded to extend our *love*:—*ergo*——Moſt excellent demonſtration!

CORRESPONDENCE.

*** We have received a letter from Colcheſter, ſigned R. R. N. in which the writer refers us to an extract, given in our Review for April, from Mr. Trye's pamphlet on the ſwelling of the lower extremities, &c. Mr. Trye there propoſes a copious adminiſtration of bark previouſly to the opening of large abſceſſes, and adds, that he fears he is the firſt in propoſing this practice. To diſpel this fear, our correſpondent ſays that 'for more than theſe twenty years paſt, Dr. George Fordyce has conſtantly inculcated this doctrine in his lectures.' In proof, he quotes the following ſentence from a manuſcript copy of the Doctor's lectures, taken in 1773: "And therefore we ſhould be ſolicitous, before we open the abſceſs, to uſe bark very freely, and ſuch other medicines as tend to promote good ſuppuration, and to ſupport the ſtrength; and this muſt be done before the ulcer is made, as afterwards too frequently ſymptoms come on which will not allow of its uſe."

In the remaining part of his letter, R. R. N. obſerves, that we are ſometimes rather dilatory in announcing medical and chirurgical works; and he mentions two books of this claſs which we have not yet noticed. He might eaſily have increaſed his liſt; and he might alſo have obſerved, among the number, many which, having been publiſhed before thoſe that he has ſelected, had a prior claim to our notice, which they have by no means forfeited by inferiority or want of importance.—The remark quoted by him from one of the pamphlets in queſtion may be juſt: that "every improvement of the healing art ought ſpeedily to be communicated to the public, ſince, by its practice, the ſufferings of the afflicted may be relieved, and their lives prolonged:"—but this refers more to original publications, than to our review of them; and it affords an excuſe, which we are frequently inclined to admit, for inaccuracies and miſtakes which ought otherwiſe to have been avoided.

In fine, we wiſh to remind thoſe writers who are urgent for the ſpeedy notice of their works, that we can only bring them forward by thruſting others back: as our pages are always full, the appearance of any one work muſt cauſe another's excluſion; and as in the court of literature there is no proper officer appointed for the purpoſe, we muſt be allowed to make out for ourſelves a table and order of precedence.

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‡*‡ 'A Conſtant Reader' is very right. We do not approve the ellipſis which he has cited: but ſuch *incuriæ* will ſometimes appear in compoſitions which are written in haſte; and the ſentence is intelligible.

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†‡† P.B.'s information is received: but we do not apprehend that we ſhould do any ſervice to Mr. K. by communicating it to our readers.

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‡‡‡ In our number for June, when reviewing Dr. Darwin's *Botanic Garden*, we noticed that ingenious gentleman's bold conjecture concerning the origin of the Earth, Moon, &c.—We have ſince received a letter, ſigned T. B., the writer of which informs us, that the ſame conjecture occurred to the late Earl of Orford, three or four years ago; and that, in a letter to the editor of the Annals of Agriculture, publiſhed in that collection in the year 1789, the Earl advanced the ſame theory. We have not this work at hand to conſult: but it is not unlikely that ſimilar ideas, on any philoſophical ſubject, ſhould occur to different learned men, without any inter-communication of ſentiments.

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‡ We can, with pleaſure, aſſure *Amicus* that meaſures are taking to anſwer the purpoſe for which he is ſo obligingly ſolicitous. In a very few months, he will probably hear more on this ſubject; and he will ſee that his friendly hints are not entirely thrown away.

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‡*‡ We thank 'A Borderer' for his obſervation on line 39. p. 175. and line 5. p. 176. of the Review for June, that *to girne* is a metatheſis in common uſe among the Scots for *to grin*; and not a derivative from the A. S. *girran*, to make a noiſe like birds, as the writer of that article appears to have ſuppoſed.

APPENDIX

TO THE

ELEVENTH VOLUME

OF THE

MONTHLY REVIEW

ENLARGED.

FOREIGN LITERATURE.

Art. I. *Memoires de l'Academie, &c.* Memoirs of the Royal Academy of Sciences and Belles-Lettres of Berlin, from the Acceſſion of Frederic William II. to the Throne, in Auguſt 1786, to the End of the Year 1787. With the Hiſtory of the Academy during this Period. 4to. 748 Pages. Berlin. 1792.

In the hiſtorical part of this volume, we find very little that can be intereſting to our readers; moſt of whom would doubtleſs be as much diſguſted as we were with the ſervile and extravagant adulation of the king, which abounds in all the ſpeeches of the academicians. Under the government of their abſolute monarchs, the literati of France have often been juſtly reprehended for the profuſion of this fulſome incenſe, which they offered at the ſhrine of royalty: but the Pruſſians ſeem reſolved to excel all others in this contemptible conduct. Were the object of their hyperbolical admiration the moſt perfect of mortals, yet would the perpetual repetition of it be diſguſting. The late King of Pruſſia was certainly a man of talents and abilities, which, when compared with thoſe of contemporary monarchs, were ſplendid and reſpectable: but with many great qualities, he united many abſurd prejudices; and his conduct was often capricious, and very far from being always juſt. We are therefore ſorry to ſee that M. Bode has been ſo mean and injudicious, as to feign a conſtellation repreſenting the ſword of this monarch. This piece of flattery might have paſſed uncenſured amid the mythological abſurdities of the antients, among whom the little knowlege which they poſſeſſed concerning the heavenly bodies was ſubſervient to the purpoſes of political ſuperſtition: but that, in an age enlightened by ſcience, aſtronomy ſhould be proſtituted to pamper the groſs appetite of individual vanity, is a real diſhonour to mankind. We hope that the aſtronomers of other countries will treat M. BODE's curious invention with the ſame diſregard, with which foreigners of ſcience, and he among the reſt, treated Dr. *Herſchel's* courtly appellation of his newly-diſcovered planet. However, for the praiſe aſcribed to Frederic II. ſome excuſe may be offered; it is only to the extravagance of it that we object; we are ſorry to ſee the laurels juſtly due to him defaced by the creeping weeds, which the ſervility of courtiers would entwine among them: but what has the preſent King of Pruſſia done to deſerve the applauſe, of which theſe gentlemen are ſo very profuſe? He may perhaps have all the virtues that can adorn the human, and that ought to decorate the regal, character; if, as we hope, this be the caſe, we muſt admire his modeſty in not having oſtentatiouſly diſplayed them in his political conduct; we only wiſh that he would carry this modeſty a little farther, and repreſs the fulſome panegyrics of his academicians.

The only article in this part of the volume which deſerves to be mentioned, is a ſpeech by the ſecretary; who here takes a brief view of the revolutions of literary taſte, as influenced by faſhion. We are told that the celebrated *La Bruyere* uſed to frequent the ſhop of a bookſeller, named *Michallet*, where he amuſed himſelf with reading the new pamphlets, and playing with the bookſeller's daughter, an engaging child, of whom he was very fond. One day taking the manuſcript of his *Characters* out of his pocket, he offered it to *Michallet*, ſaying, "Will you print this? I know not whether you will gain any thing by it: but, ſhould it ſucceed, let the profits make the dowry of my little friend here." The bookſeller, though doubtful with reſpect to the reſult, ventured on the publication; the firſt impreſſion was ſoon ſold off, ſeveral editions were afterward printed, and the profits of the work amounted to a very large ſum;—and with this fortune, Miſs *Michallet* was afterward very advantageouſly married.

In this diſcourſe we find the Abbé *Terraſſon's Sethos* mentioned with great praiſe. We read it with pleaſure above twenty years ago; and we remember that we were particularly ſtruck with the account of the initiations, as being a much more pleaſing illuſtration of the ſixth book of the *Æneid*, than that by Biſhop Warburton.

The memoirs, as uſual, are diſtributed into four claſſes; of each of which we ſhall give ſome account.

EXPERIMENTAL PHILOSOPHY.

Memoir I. *Obſervations on Barometers and Hygrometers.* By M. ACHARD.

We find, from his introduction, that the deſign of this academician is to confute what he conceives to be vulgar errors concerning theſe inſtruments. Nothing, he contends, can be more falſe than the common notion, that the elevation of the mercury in the barometer indicates the weight of the atmoſphere; for it is the effect of two cauſes combined, the weight and the expanſibility of the air. If M. ACHARD means only to ſay that the mercury in the barometer is affected by the temperature of the air, the diſcovery is certainly not new: but he expreſſes himſelf with ſo little accuracy, that it is difficult to determine what his deſign really is:—he ſoon after tells us that the riſe of the mercury in the barometer is not a conſequence of the gravity of the air, and that this is proved by incloſing the lower part of a barometer in a veſſel filled with common air, and hermetically ſealed; in which caſe, though the weight of the air acting on the mercury be always the ſame, the height of the column in the tube will be liable to the thermometrical variations. This is very true, but it is nothing to the purpoſe; becauſe the inſtrument, thus confined, is no longer a barometer, but becomes, to all intents and purpoſes, a thermometer, or rather a manometer.

Change of temperature is not, ſays M. ACHARD, the only cauſe of variation in the elaſticity of the air; this fluid being alſo affected by its combination with water, and with different volatile ſubſtances, which it is able to contain in a ſtate of ſolution; the degree of elaſticity thus occaſioned is various, according to the nature of the ſeveral ſubſtances diſſolved, the degree of ſaturation to which the ſolution is carried, and the temperature to which it is expoſed. In order to prove this, M. ACHARD confined the lower part of a barometer in a jar full of air, which, by means of the fixed cauſtic alkali, was rendered as dry as poſſible: the jar was cloſed with a ground ſtopper, to which was ſuſpended a ſmall thin glaſs bubble full of water, and hermetically ſealed. He then ſhook the apparatus, till, by ſtriking againſt its ſides, the glaſs bubble was broken; when he obſerved that, while the water thus diſperſed was abſorbed by the air, the mercury roſe in the barometer. Hence he concludes that, *cæteris paribus*, the air becomes more expanſible in proportion to the number of aqueous particles with which it is combined. By expoſing air of different degrees of dryneſs to various degrees of temperature, he found that the dilatation by heat, of air perfectly dry, correſponded exactly with that of mercury in Reaumur's thermometer: but that the expanſion of air impregnated with water is much more rapid in its progreſs.

All this may be very true: but it is no new diſcovery: it has long been known that all ſolvents are increaſed in bulk by the matter which they hold in ſolution; and, that a given quantity of air, when impregnated with aqueous particles, will be augmented in volume, none, we believe, will diſpute. The grand queſtions in meteorology are concerning the proportion which obtains between the augmentation of volume and that of maſs; or in other words, whether air becomes ſpecifically lighter when thus impregnated, and whether the power of air, as a ſolvent of water, be increaſed by its denſity. This has been ſuppoſed, and, in our opinion, with great probability: but it has not yet been ſatisfactorily proved by experiments: for, could this be done, we do not think that any valid objection could be offered againſt that theory of evaporation, which ſuppoſes a chemical ſolution of water in the atmoſphere. The academician adopts this theory, but attributes the variations of this ſolvent power of the air ſolely to changes of temperature; which, as the only cauſe, does not appear ſufficient to explain, in a ſatisfactory manner, the phenomena which occur. Be this as it may, it is very certain that our author's obſervations are not new, nor do they prove the theſis with which he ſet out: becauſe the immediate effect of the dilatation of the confined air on the ſurface of the mercury muſt be preſſure; and, with reſpect to the barometer when expoſed to the atmoſphere, it is well known that the elaſticity of the air is in direct proportion to its denſity, and that, by its expanſibility, it cannot act on the mercury, unleſs it be compreſſed by the weight of the ſuperincumbent atmoſphere.

Equally unimportant are M. ACHARD's obſervations on the hygrometer; he attempts to ſhew, what has long been known, that it is affected not by the water which the air contains in a ſtate of ſolution, but only by that which the atmoſphere cannot diſſolve, and which is ſeparated from it.

Mem. II. *Obſervations on Terreſtrial Electricity.* By the ſame.

Having obſerved that the pith balls of an electrometer, communicating with an inſulated pointed conductor, diſplayed ſigns of electricity when the ſky was perfectly ſerene and without a cloud, and that their electricity ſeemed to increaſe when he touched the outſide of the inſulated glaſs, in which they were ſuſpended, M. ACHARD very ſhrewdly concludes that they derived this electricity, not by means of the pointed conductor from the air, but from the earth. He informs us that this obſervation would enable him to explain many phenomena, for which no cauſe has ever hitherto been aſſigned : but that want of time, (a complaint which this good gentleman makes in all his memoirs,) prevents his entering on a ſubject ſo extenſive : he therefore confines, for the preſent, the application of his curious theory of terreſtrial electricity to elucidate the riſe of vapour, and the fall of dew.

M. ACHARD has here fallen into an error, not uncommon among thoſe who are much ſtraitened for time ; he has made more haſte than good ſpeed. If, inſtead of being in ſuch a hurry to put pen to paper, he had beſtowed a few minutes in attending to the circumſtances which he has recorded, he would have ſeen that his hypotheſis, however ingenious, had one trifling fault ; that of being contrary to fact ; and thus would have ſaved himſelf the trouble of writing this memoir. He ſays that, when the balls appeared electric, ſparks might be drawn from the wire, by which they were connected with the conductor ; and that, when this connection was removed, they were not at all affected on his touching the glaſs in which they hung. Hence it is plain that the electricity was conveyed by means of the conductor, to the internal ſurface of the glaſs : but, this being inſulated, the charge was increaſed by any conducting ſubſtance coming in contact with the outſide.

Mem. III. *On a very advantageous Method of making Ceruſe.* By the ſame.

The method here recommended is to triturate litharge with a ſolution of common ſalt. Of the advantages reſulting from this proceſs we cannot preſume to judge ; as we have not had an opportunity of ſeeing the experiment tried. M. ACHARD ſays that it ſaves much time, labour, and expence : but we have ſeen ſo many inſtances of this gentleman's inaccuracy, that we cannot yield implicit faith to his aſſertions.

Mem. IV. *On Abſorption.* By M. WALTER.

In our Review for June 1787, the reader will find an account of Mr. Cruikſhank's *Anatomy of the Abſorbing Veſſels*, againſt which this memoir is levelled. M. WALTER combats the opinion that all the parts of the living body are impervious, except by veſſels, and that tranſudation takes place only after death. He contends that, though the lymphatics be really abſorbing veſſels, they do not exerciſe this function excluſively, except in the abſorption of the milk in the breaſts of women ; that, wherever there is a cellular ſubſtance, abſorption is performed by the veins and lymphathics jointly : but that, in all other parts of the body, whether internal or external, it is effected by the veins alone.

In the courſe of this memoir, M. Walter informs us of his having had an opportunity, ſimilar to that which occurred to *Ruyſch*, of diſſecting the body *mulieris ſtatim poſt coitum interfectæ*. The appearances were ſimilar to thoſe deſcribed by that anatomiſt; *invenit enim tubas et ovaria ſanguine diſtenta, illarum fimbrias hæc fortiter amplexas, et tubas ſemine maſculino repletas*.

Mem. V. *On the Rupture of Banks.* By M. Silberschlag.

After a declamatory deſcription of the dreadful calamities occaſioned by theſe accidents, this academician conſiders thoſe inundations of the Rhine, which have been cauſed by the ice accumulating in the river and choaking up the channel. The remedy, which he propoſes, is to make embraſures, or openings, in the banks, that the water, when at a certain height, may be drained off in thoſe low lands where it will do the leaſt miſchief, and which it may fertilize by the mud that it depoſites.

Mem. VI. *A Theory of the Inclination and Declination of the Magnetic Needle.* By M. J. E. Silberschlag

This memoir is written in Latin, and in a moſt pompous ſtyle, which is ill ſuited to the modeſt inveſtigator of the ſecrets of nature. M. Silberschlag ſays he prefers this language, becauſe his philoſophical terms cannot, without ambiguity, be expreſſed or explained in any other. He accounts for the phenomena of the magnet by the hypotheſis of certain immaterial elements, or primordial powers, or ſubſtances, which have an underived efficacy in themſelves. Theſe act, not by mechanical impulſe, but by a communication of *niſus*, and thus are the cauſes of all changes in the external ſtate of the adjacent ſubſtances: for the viſible world is nothing more than the mere phenomena of theſe elements. To our author we muſt ſuppoſe that theſe terms are of ſingular utility; for he is continually enlarging with rapture on the important diſcoveries to which they lead him: but we muſt lament that the relation of *our* minds to the univerſe is ſuch, that to us they ſuggeſt no diſtinct idea, that his demonſtrations leave us unconvinced, and that, after peruſing all which he has written concerning the *niſus* and *reniſus*, and concerning the anterior, poſterior, and intermediate niſus, all concurring in one point, we do not think the matter fully explained; nor can we exclaim with him, '*En habemus ſtellam polarem magnetis expoſitam, qualem habere cupimus.*'

To account for the inclination and declination of the needle, M. Silberschlag ſuppoſed a ſpherical magnet within the earth, and told us that we muſt deſcend into the abyſs, as Æneas did into Avernus. He did not even allow us time to prepare for the journey; for he added, *Nulla datur mora, delabamur ergo ad inferos, non quidem aureo iſto ramo Dardanii herois, ſed virga trigonometrica inſtructi. Agedum!* Thus hurried away, we followed our philoſophical ſibyl (we beg our author's pardon for comparing him to an old woman,) to the regions below; and we found that the diſtance of the North pole of this ſubterraneous magnet from that part of the earth's ſurface under the thirtieth parallel of latitude, where the inclination is 65°, is 0,622 of the radius of our globe. It was dreadfully dark in theſe infernal regions. M. SILBERSCHLAG himſelf ſeemed diſconcerted; he ſaid that, if our farthing candle went out, he knew not how he ſhould get a ſingle ſpark of light; and complained of having been deceived by ſome people, who had aſſured him that there was a central ſun in the middle of the earth*. We ſuppoſe, however, that he had taken care to provide himſelf with a tinder-box; for, when we expreſſed our anxiety leſt we ſhould never be able to find our way back to our garrets, and pleaded the well-known authority of Virgil's ſibyl as an excuſe for our apprehenſions, he bad us diſmiſs our fears, and mind our buſineſs; ſaying, *Nobis quidem neve deſcenſus noſtri Averni, neve revocatio gradûs et evaſio ſuperas ad auras multum moleſtiæ faceſſit: ſed viſere globum ingentem magneticum, ejuſdemque diametrum, diſtantiam, et ſitum emetiri, hoc opus, hic labor!* We were therefore obliged to attend him during his operations; the reſult of which we ſhall communicate to our readers, expreſſed in decimal parts of the earth's radius: but it is proper previouſly to obſerve that, though the centre of gravity of this magnetic ſphere muſt be ſuppoſed to correſpond with that of the earth, its magnetic centre does not; hence the magnetic meridian and equator do not coincide with the circles of this name on the ſurface of the globe. The diſtance of the north pole of this ſubterraneous magnet from the centre of the earth, M. SILBERSCHLAG found to be 0,509, the length of its axis 0,924, and the diſtance of the magnetic centre from that of our earth 0,2056. The reader may be aſſured that theſe meaſures are as accurate as any that can be taken in the dark.

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* Leſt our readers ſhould think we exaggerate M. SILBERSCHLAG's fears, we will give them his own words: *Dolendi profecto ſumus, quod in tanta feralis abyſſus caligine oberrantes, vix unam alteramve datorum pauciſſimorum ſcintillulam evocare nobis liceat, ad quam facem pæne extinctam iterum accendere poſſumus. Heu! quam falluntur, qui in meditullio terræ lumen ceu ſolem centralem nobis ſpoponderunt, ubi nox intempeſta per totum Erebum dominatur.*

Mem. VII. *Chemical Inquiries concerning the Adamantine Spar.* By M. Klaproth.

The firſt ſpecimens of this ſtone, known in Europe, were brought from China and Bengal, and were depoſited in the collection of Sir Charles Francis Greville. It acquired its name from its extreme hardneſs; on which account the Chineſe lapidaries make uſe of it, when pulverized, inſtead of diamond duſt. According to M. *Le Sage*, it is granite, compoſed of felt-ſpar, black ſchorl, and quartz: that which comes from Bengal is white; and of a more diſtinct ſparry texture than the Chineſe, which is grey, and generally in the form of hexagonal priſms, about an inch in length, and three quarters of an inch in thickneſs. Its fragments are opake, except when they are reduced to very thin lamellæ: it is generally ſurrounded with *a coating* of ſilver mica, the particles of which adhere very cloſely to the ſtone, and are intermixed with red felt-ſpar. It contains iron diſſeminated throughout its ſubſtance in the form of cryſtallized grains, which, when the ſpar is reduced to powder, are eaſily ſeparated from it by the magnet. Its ſpecific gravity was found to be 3710. After being kept an hour in a red heat, it had loſt $\frac{11}{300}$ of its weight, and was conſiderably whiter than before. On analyzing 300 grains of this foſſil, M. Klaproth obtained 60 grains of iron, and 144 grains of alumine, or aluminous earth; the remainder was a white earth, which our author could not decompoſe, and which he conſiders as a new, ſimple, element, the properties of which he could not determine.

Mem. VIII. *A Chemical and Mineralogical Account of Uranium.* By the ſame.

The foſſil, from which this new metal is obtained, is found at Johangeorgenſtad in Saxony, and at Joachimſtal in Bohemia, and is, by the miners, called Pechblend. M. *Werner*, a German Mineralogiſt, being convinced that it was not a blend, gave it the name of *Ferrum Ochraceum Piceum*, and thought it contained the tungſtic acid combined with iron: but M. Klaproth is of a contrary opinion, and maintains that it is very different from Wolfram. There are, he ſays, two varieties of Pechblend: the one is of a dark grey colour, with very little brilliancy, the particles of which have the form of a flattened conchoid; it is not very hard, and, when triturated, becomes a black powder: its mean ſpecific gravity is 7, 5. The other is diſtinguiſhed by its black colour, though it ſometimes aſſumes a reddiſh tint: its ſurface is more brilliant than that of the former, and reſembles pit-coal; it is alſo leſs hard; and the black powder, to which it is reduced by trituration, has a greeniſh hue. This kind is generally diſcovered in compact maſſes, lying between ſtrata of a micaceous ſchiſt, which is found to be decompounded. In the internal parts of this ſtone, it is not uncommon to meet with veins of a peculiar yellow metallic earth.

The Pechblend is ſoluble in the nitric and in the nitro-muriatic acids, partially ſo in the muriatic, but not at all in the ſulphuric. From theſe ſolutions, the unſaturated ferruginous pruſſiat of potaſh, or phlogiſticated alkali, precipitates the metallic ſubſtance, which then reſembles Kermes mineral in colour. This, when it does not unite in flakes, but is uniformly diffuſed in the ſolution, may be conſidered as one of the moſt diſtinguiſhing characters of the Pechblend; another is, that the precipitates, effected by the volatile and fixed alkalies, are yellow; the fixed cauſtic alkalies giving it a lemon colour, the aërated a light yellow. This yellow oxyd, or calx, cannot be fuſed with alkalies.

As this foſſil cannot be claſſed either among the zinc or iron ores, and is very different from tungſtein, M. Klaproth propoſes to give to it the appellation of *Uranium*; and he diſtributes it into the following ſpecies:

1. *Uranium ſulphuratum.* (*a*) Dark gray, often exhibiting traces of Galena. (*b*) Black, reſembling pit-coal.

2. *Uranium Ochraceum.* Brimſtone colour, lemon colour, deep yellow, reddiſh brown.

3. *Uranium Spathoſum.* (*a*) Tinged with green by copper. (*b*) Yellow. This is the green mica or chalcolithe.

Mem. IX. *Extracts from the Meteorological Journals kept at Berlin, during the Year* 1787. By M. De Beguelin.

Mathematics.

Mem. I. *On Euclid's Manner of demonſtrating the Properties of Parallel Lines.* By M. De Castillon.

This memoir may be conſidered as a panegyric on Euclid. The author ſeverely reprehends the moderns for preferring algebra to geometry, and the analytic to the ſynthetic method. He maintains that the antients had alſo their analytic method, which they applied to the ſolution of problems; the only circumſtance, he ſays, in which algebra is of uſe. In ſupport of this aſſertion, he appeals to the work of Apollonius, *de Sectione rationis*, and to Pappus; particularly to the preface with which this writer introduces the ſeventh book of his collections. M. De Castillon then enters on a defence of Euclid's definition of parallel lines, and of the theorems relative to them. To the majority even of mathematicians, this ſubject will not be very intereſting; and we cannot help thinking that, by undervaluing algebra, the writer falls into an extreme, the oppoſite of that which he reprehends in the moderns: for though we allow that, in communicating and demonſtrating truths to others, the ſynthetic method is far the moſt eligible, yet the analytic is much more convenient and advantageous to the mathematician himſelf, in his purſuit of farther diſcoveries.

Mem. II. *Concerning the ſecular variations of Herſchel's planet, occaſioned by the action of Jupiter and Saturn, together with the periodical variations of its motion, depending on its heliocentric diſtances from theſe planets.* By M. Du Val Le Roi.

This paper was preſented to the academy by M. *De la Grange*; who obſerves that it may be conſidered as a ſupplement to his memoirs, publiſhed in 1782 and 178¼, which contained an application of the theory of the ſecular and periodical variations to the principal planets. As this memoir conſiſts almoſt entirely of differential equations, it does not admit of any abſtract. We ſhall only mention that the author adopts M. De La Grange's hypotheſis, that the denſities of the planets are reciprocally as their diſtances from the ſun. According to this rule, after eſtimating the diameter of the new planet, expreſſed in parts of that of our globe, to be 4,43763, he calculated its maſs to be to that of the earth, as 4,57965 to unity.

Mem. III. *Obſervations on the Tranſit of Mercury over the Sun, on the 4th of May* 1784. By M. Beitler.

This obſervation was made at the Academical Obſervatory at Mittau in Courland, the difference of meridians between which and Paris M. Beitler determines to be 1ʰ 25′ 32″,5, and the latitude 56° 39′ 6″,5.

Hence the longitude of the deſcending node of mercury is calculated for Paris to be -	7ˢ 15° 48′ 10″,9
In M. *De la Lande*'s tables, it is computed at - - -	7 15 48 30
Difference	19″,1

Mem. IV. *Eſſay on the true elliptic and parabolic Horary Motion of the Planets and Comets.* By the ſame.

M. Beitler here gives a particular account of the method by which, in the preceding memoir, he had calculated the horary motion of Mercury. For this purpoſe, he made uſe of the general theorem, which Euler has laid down in his *Inſtitutiones Calculi Differentialis, Parte Poſteriori, Cap. III.* It is here illuſtrated by ſeveral examples.

Mem.

Mem. V. *General Obſervations on the Situation and Diſtribution of the Orbits of the ſeveral Planets and Comets, hitherto diſcovered and aſcertained.* By M. Bode.

The object of this memoir is to point out the circumſtances of analogy between the orbits of the comets and thoſe of the planets: the obſervations for this purpoſe are deduced from the phenomena of the ſeventy-two comets, the orbits of which have been aſcertained, and of which a table is added to this article.

It is obſerved, firſt, that moſt of the comets have their perihelia nearly in the ſame region of the heavens with thoſe of the planets: thoſe of the latter are ſituated between the ſecond degree of Piſces and the ſeventeenth of Virgo: of the comets hitherto diſcovered, 46 have their perihelia nearly within the ſame limits, or between Aquarius and Virgo. This analogy induces M. Bode to think that the greater number of comets having their perihelia in the northern ſigns is not a fortuitous circumſtance, owing to our accidental advantages for obſerving them. It is remarkable, he tells us, that near each pole of the ſun only one comet has its perihelion; whereas a greater number approach neareſt to this luminary in the ſigns of Gemini and Scorpio, which are oppoſite to the nodes of its equator. Hence he is tempted to conclude that the poſition of the ſolar axis has ſome influence with reſpect to the approximation of the comets, and that this is moſt frequently made in a perpendicular to it. We leave theſe conjectures to the judgment of our readers; to us they appear highly vague and uncertain; as, of the comets which we do know, 26 form an exception to the former; and, if the latter were juſt, how muſt we account for the two perihelia which are near the poles of the ſun? beſide, on looking into the table, we find that, of the ſeventy-two perihelia, 15 fall in Leo and Aquarius, and are therefore not far from the ſolar axis, 7 in Piſces and Virgo, and, though there be 15 in Gemini and Scorpio, there are not leſs than 16 in Cancer and Capricorn:—but how can we pretend to form general concluſions from a very ſmall majority of the few phenomena which we know, when it is highly probable that there are comets yet undiſcovered, and which, like many of thoſe already known, may invalidate our conjectures?

Another circumſtance adduced, is the diſtance of the comets from the ſun in their perihelia. Of the 72 which have been obſerved, 15 paſs between the Sun and Mercury, 32 between the orbits of Mercury and Venus, 13 between Venus and the earth, and 12 at a ſtill greater diſtance. That the greateſt number of the known comets ſhould have been ſeen between the orbits of Mercury and Venus, M. Bode aſcribes to their being then in the moſt favourable aſpect for obſervation; for he ſeems inclined to adopt M. *Lambert*'s hypotheſis, that the number of comets increaſes as the ſquares of the diſtances of their perihelia from the ſun.

A third obſervation is that 45 comets have their aſcending nodes between the nineteenth degrees of Piſces and Virgo. Forty comets are in their perihelia nearer to their aſcending than to their deſcending nodes: two paſs the ſun in their nodes; and thirty are nearer to their deſcending nodes. We are alſo reminded that the orbits of moſt of the comets form much greater angles, than thoſe of the planets, with the ecliptic. Another particular mentioned is, that the motion of 38 comets is direct, and of 34 retrograde, with reſpect to that of the planets; this variety, our author obſerves, confutes the hypotheſis of *Deſcartes*, by whom the Sun was ſuppoſed to be in the centre of a vortex of ætherial matter. We ſhall not trouble our readers with the conjectures which M. Bode founds on theſe premiſes; becauſe, in moſt of them, he has, in his own tables, nearly as many phenomena againſt him, as he can adduce in his favour.

Mem. V. *Examination of an Analytical Paradox.* By M. Trembley.

Among the various methods of reſolving differential equations by approximation, that of ſucceſſive ſubſtitution appears the moſt obvious: but it has often been obſerved that this method introduces arcs of a circle into the integral, which it ought not to contain. Hence ſeveral mathematicians, and particularly M. *De La Grange* and M. *De La Place* have endeavoured to rectify this mode, which they effected by varying the arbitrary conſtant quantities. M. Trembley thought it might be a uſeful inquiry to examine the apparently faulty method more cloſely, and to ſee whether a legitimate ſolution might not be obtained by it. Accordingly, he found that this method appears to produce circular arcs, becauſe it gives the ſines and coſines, contained in the integral, under the form of ſeries; and indeed this form neceſſarily reſults from the method itſelf: but, as theſe ſeries are regular and may be ſummed up, they lead us directly to imaginary exponentials, and therefore to the true integrals, without needing any rectification. This M. Trembley proves by the ſolution of ſeveral problems, taken from the memoirs of the mathematicians already mentioned.

Mem. VI. *Remarks on the Method of Approximation in the Integration of differential Equations.* By the ſame.

Mem. VII. *Theory of Solids bounded by Plane Surfaces.* By M. L'Huillier.

Mem. VIII. *An elementary and direct Method of calculating Logarithms.* By M. Burja.

M. Burja conſiders all the abſolute numbers as powers of the baſe, which, in Briggs's tables, is 10, and each logarithm as an exponent, which indicates the power to which the baſe muſt be raiſed in order to give the abſolute number correſponding with it.

Speculative Philosophy.

Mem. I. *Comparative Reflections on the Pleaſures and Pains of Life, with reſpect to their Number, their Frequency, and their Variety.* By M. De Beguelin.

In the memoirs of this academy for the year 1766, M. *Merian* publiſhed an eſſay on the comparative duration and intenſity of pleaſure and pain*, in which he made the balance preponderate on the ſide of pain in both theſe reſpects. This deciſion gave occaſion to the memoir before us; which M. De Beguelin introduces with obſerving that M. *Merian* ought to have pointed out in what manner the melancholy reſult of his inquiry can be reconciled with the conſolatory perſuaſion that we owe our exiſtence to a Being of infinite goodneſs, who certainly could not intend that the ſum of evil ſhould be greater than that of good to his creatures; he ought to have ſhewn that, notwithſtanding this preponderance of pain, Providence deſigns for us, and, when we are wiſe enough to accept of it, really confers on us, a much greater ſum of good than of evil, of agreeable than of diſagreeable ſenſations.

It is juſtly obſerved by M. De Beguelin that neither great pleaſures, nor great pains, conſtitute the habitual ſtate of man, but are very thinly ſown in the path of human life. How many individuals are there who have never experienced either! The habitual ſtate of man is that of ſimple well-being; which, when a little heightened, becomes pleaſure, and, when, a little abated, is nullity of ſenſation, or the middle term of the ſcale, of which pleaſing ſenſations occupy the one, and painful ſenſations the other, ſide. By nullity of ſenſation, however, the academician does not mean a ſtate of perfect indifference; for this would be incompatible with the nature of man. From a ſtate of pain, whatever be its degree, all wiſh to be delivered; yet it is obſervable that, among a hundred thouſand perſons, ſcarcely one can be found who ruſhes out of life in order to get rid of his ſufferings; and, in this caſe, it is generally doubted whether he had at that moment the entire uſe of his reaſon:—whence M. DE BEGUELIN concludes that even the moſt painful circumſtances are not unaccompanied with ſome perceptions of good.

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* See Review, vol. xliv. page 547.

It is becauſe well-being is the habitual ſtate of man, that pleaſures appear to us leſs lively than pains of equal intenſity; and that the durations of pleaſure, and of pain, though equal with reſpect to abſolute time, ſeem very unequal when compared. We conſider as pleaſure, only that degree of good which is perceptibly greater than our habitual ſtate of well-being; whereas we include under the appellation of pain, every ſtate, in which our habitual well-being loſes any thing of its intenſity.

After theſe preliminary obſervations, the ingenious author mentions two queſtions which, though difficult to anſwer with preciſion, are highly intereſting. In the common courſe, and among the ſeveral claſſes, of human life, is the number of pains greater or leſs than that of pleaſures, ſuppoſing the intenſity of each to be nearly equal? Of the claſs of pains, and that of pleaſures, which contains the greater number of genera and ſpecies? Without preſuming to decide on theſe queſtions, the author believes that, if they could be accurately inveſtigated, the iſſue of both would be on the ſide of pleaſure; eſpecially if they were confined to thoſe pleaſures and pains which we derive from nature. In ſupport of this opinion, he obſerves that the former are friendly, and the latter inimical, to the phyſical conſtitution of ſentient beings; and this leads him, (we think, juſtly,) to ſuppoſe that infinite goodneſs has ſtrewed the path of life with a much greater number of pleaſures than of pains, and has given us a much greater diverſity of the former than of the latter. The ſupreme Being has made us ſuſceptible of ſeveral different ſenſations at the ſame time; which, by their heterogeneity, frequently weaken the continued impreſſion of pain. Time and employment are known to heal the deepeſt wounds of affliction; and even the moſt wretched find relief from converſing on the circumſtances of their diſtreſs. In ſhort, it is a conſtant law of nature, which is nothing more than the primitive regulation of the Creator, that there ſhould be an unremitting tendency to the preſervation of beings in general, and to repair whatever injuries they may receive from foreign cauſes: but can this law be ſaid to act with reſpect to mankind, if the number of their pains exceed that of their pleaſures?

In order to ſet this argument in a ſtronger light, M. DE BEGUELIN takes a more particular view of thoſe pleaſing ſenſations which enter into the habitual ſtate of moſt men: theſe ariſe from a conſciouſneſs of exiſtence,—the enjoyment, if not of perfect, yet of tolerable, health,—the alternate ſucceſſion of action and reſt,—the gratification of the appetites of nature,—curioſity,—the attachments prompted by intereſt,—the relations and affections of ſocial life,—the deſire of acquiring and of communicating knowlege,—a variety of occupations and employments, whether of buſineſs or of amuſement, which exerciſe and improve the faculties both of body and mind, together with a conſciouſneſs of difficulties overcome, and of duties performed, and laſtly, hope, which anticipates future enjoyment. All theſe ſources of pleaſure are intimately connected with our nature, and are common to the greateſt part of mankind in every period and condition of life. Our author has not mentioned factitious enjoyments, becauſe, with theſe he muſt have contraſted factitious privations, which probably exceed them in number; nor would it be fair to place that good or that evil, which derives its exiſtence ſolely from the irregularity of the imagination, in the ſame claſs with the pleaſures and pains allotted to us by the condition of our nature.

Perhaps it may be aſked, if our pleaſures be really more numerous than our pains, why are there ſo few who would be willing to recommence the career of life through which they have already paſſed? The academician anſwers this objection, by obſerving that the activity of the human mind is ſuch as to require a continual ſucceſſion of new ideas; and that nature has implanted in us a conſtant tendency to new ſtates of being, each differing from the preceding, and which gradually lead to that perfection, which finite Beings cannot attain at once. We are formed, not for a ſtationary condition, not to recommence the circumſtances through which we have already paſſed, but to be conſtantly advancing in our career toward new and higher modes of exiſtence. Another cauſe is, that the condition ſuppoſed, in the notion of recommencing our life, is that all the circumſtances, through which we muſt paſs, are already known to us. Hence neither curioſity is intereſted, nor hope excited: no new objects can be attained; nor have we the liberty of preventing or of avoiding the pains through which we know that we muſt paſs: hence the experience, the knowlege, and the abilities, which we have acquired, would be loſt on us; and we could have no other proſpect than that of being, at the end of our ſecond exiſtence, exactly at the ſame point from which we had ſet out. Remove this condition; and moſt men would be glad, for the ſake of avoiding death, to recommence a life equally, or even leſs, advantageous in point of happineſs, than that which they have experienced. From this number our author does not except thoſe pretended philoſophers, who limit exiſtence to the preſent ſtate; who are continually complaining of the miſeries of life, and yet have not the courage to put an end to it.—As to thoſe whom reaſon and religion inſpire with a well-founded hope of a future exiſtence, and of a continued progreſs toward perfection, though they have as lively a ſenſe as others of the pleaſures of this life, which they conſider as a natural preparation for a future ſtate, they would never be deſirous to recommence their career; which, whatever pleaſures it might afford, would only retard their advancement toward that perfect ſtate, for which they know they are deſtined.

Mem. II. *Reflections on the State of Nature.* By M. ANCILLON.

This memoir is intended to refute *Rouſſeau*'s repreſentation of the original ſtate of mankind: but it is a dry and prolix diſcuſſion of a trite ſubject, and is very deficient both in perſpicuity and elegance.

Mem. III. *Inquiry into Human Liberty.* By M. DE CASTILLON.

The author of this inquiry is of opinion that human liberty is one of thoſe ſubjects concerning which philoſophers ought never to have publiſhed their doubts; becauſe, by denying its exiſtence, much may be loſt, and nothing can be gained: but when the diſcuſſion has been ſtarted, the ſame reaſons, which ſhould have prevented it, render it prudent to make the queſtion as clear and perſpicuous as poſſible. Of the former of theſe obſervations we cannot approve; and though we might have expected it from an orthodox divine, or a courtly politician, we are aſtoniſhed to meet with it in the writings of a philoſopher. Free and impartial inquiry is the only way that leads to the diſcovery of truth; which may indeed ſometimes thwart the deſigns of princes and prieſts: but, to ſuppoſe it prejudicial to the virtue and happineſs of mankind, is to queſtion the wiſdom and goodneſs of Providence. It has always been found that ſcepticiſm flouriſhes moſt, when compelled to ſhrink from the public eye; for, when openly profeſſed, its triumph can ſeldom be of great extent, or of long duration; it muſt ſoon give way to the dictates of reaſon and common ſenſe. Metaphyſical opinions, however, whether in philoſophy or religion, are merely ſpeculative; they affect not the moral conduct of mankind; and moſt of the ableſt advocates for neceſſity are not leſs reſpectable for their regard to virtue, both in principle and practice, than the moſt ſtrenuous aſſertors of human liberty.

M. De Castillon thinks that the beſt way of removing the difficulties attending this queſtion, is to give a clear and diſtinct determination of the ideas which ought to be connected with the term Liberty. After obſerving that liberty ſuppoſes the faculty of chuſing, he divides it, firſt, into abſolute and relative, and then into active and paſſive. A man, for inſtance, who is perfectly indifferent whether he be virtuous or vicious, and is free from all reſtraint, has the active faculty of chuſing, or, perhaps, the faculty of actually chuſing, either moral good or evil: but endue him with the love of virtue, and he will no longer have the active, but only the paſſive, faculty of chuſing; that is, he will be prevented from exerciſing this faculty, though he be not deprived of it. This definition is a ſufficient proof that the whole is a diſpute rather concerning words than things, and that the chief cauſe of difference between the oppoſite parties ariſes from their uſing different words to expreſs the ſame ideas, and expreſſing different ideas by the ſame terms; for what our author calls the *paſſive faculty of chuſing* is not very diſtant from what ſome underſtand by neceſſity. M. De Castillon, however, does not keep this diſtinction in view in his ſurvey of moral liberty, in defence of which he adduces the common and popular arguments; among the objects of choice, he includes the motives by which we are, or may be, determined; ſo that, however powerful may be the motives to any given action, we have ſtill the active faculty of chuſing and adopting weaker motives in oppoſition to them, or even of acting without any motive. Nor is this liberty of indifference, we are told, contrary to the ſyſtem of *Leibnitz*; for, in this caſe, the faculty of chuſing, and the opportunity of exerting it, conſtitute the *ſufficient reaſon* for the action of the faculties, and this cannot act without making a choice; ſo that to ſay *I will, becauſe I will*, is only aſſerting *I will, becauſe I have the faculty of willing*. We cannot help thinking that there is ſome inconſiſtency in our author's repreſenting the liberty of indifference as an *active* faculty of chuſing to act contrary to motives, when he had before aſſerted that habits, either of virtue or of vice, deprive man of the active, and leave him only the paſſive, faculty of chuſing. On the whole, we cannot praiſe this memoir as a very ſatisfactory diſcuſſion of the ſubject. One of the beſt that we have ever ſeen, is a diſſertation by the Rev. Dr. Maclaine of the Hague, to which a medal was awarded by Teyler's Theological Society, and of which the reader will find an account in the Appendix to the ſeventieth volume of our Review.

Mem. IV. *An Elementary Treatiſe on Morals.* By M. Formey.

This worthy ſecretary, after giving us a great deal of ſmall talk about democracy, ariſtocracy, and deſpotiſm, and entertaining us with various anecdotes of monkeys, ourang-outangs, the wild beaſt of Gevaudan, nobles, kings, and empreſſes, confeſſes that he has wandered a little from his ſubject: but he ſoon makes other excurſions not leſs extenſive than the firſt, and at length concludes that *an arbitrary and unlimited monarchy is the beſt form of government.* As this concluſion is not a legitimate deduction from the author's premiſes, the reaſon of it is obvious;—ſuch is the government of Pruſſia. We are really ſorry to ſee one, whoſe age and talents we were diſpoſed to venerate, thus degrade himſelf. Of England, he ſays, that its kings are deſpiſed, only becauſe they have not legions at command: but that ſince the acceſſion of the houſe of Hanover, the venality of their parliaments has enabled them to reign. We think M. FORMEY would have conſulted his reputation, if, inſtead of committing this ſtrange heterogeneous medley to the preſs, he had attended to the advice of Horace:

Solve ſeneſcentem mature ſanus equum, ne
Peccet ad extremum ridendus, et ilia ducat.

Mem. V. *On the Reality and Ideality of the Objects of our Knowlege.* By M. SELLE.

Have the objects, which we conſider as really exiſting, in fact, a real objective exiſtence, independent of our mode of perceiving them? This queſtion, ſays M. SELLE, muſt appear uſeleſs and abſurd to a perſon endued with common ſenſe. We are really of the ſame opinion; and if this gentleman had acted conſiſtently with it, he would not have waſted his own time and that of his readers, by writing nearly forty pages of ſome of the moſt abſtruſe and unintelligible metaphyſical diſcuſſion, that ever was penned. We cannot preſume to give any account of that which we confeſs we do not underſtand.

BELLES LETTRES.

Mem. I. *Analyſis of Ariſtotle's Principles of Government, with Obſervations on them.* By M. BITAUBE.

This memoir contains an account of the firſt book of the philoſopher's work on government; and the obſervations are intended to ſhew that, however exceptionable his ſentiments concerning ſlavery may appear, they were the natural conſequence of the manners of the age in which he lived. Similar conſiderations are adduced in vindication of his notions concerning commerce and uſury.

Mem. II. *On Literary Blunders.* By M. ERMAN.

We have here a collection of little anecdotes concerning the blunders of both the learned and unlearned, which we confeſs we had not expected among the memoirs of an academy of ſciences. Like moſt other aſſemblages of the ſame kind, it is a miſcellany with reſpect to quality as well as to matter; conſiſting of good, bad, and indifferent ſtories, which have very little connection with each other. Among inſtances of the ignorance or inattention of authors, the collector mentions *Racine*'s geographical error in the following paſſage:

> *Doutez vous que l'Euxin ne me porte en deux jours*
> *Aux lieux ou le Danube y voit finir ſon cours?*
>
> MITHRIDATE, Acte I. Sc. 1.

Nor did *Boileau* diſplay greater knowlege of aſtronomy, when he deſcribed a philoſopher making uſe of an aſtrolabe, in order to determine whether the ſun revolves on its axis. That the celebrated *Salmaſius*, in a work printed at Leyden, repreſented our Saviour as born at Jeruſalem, muſt be aſcribed to inattention rather than to ignorance.

A tranſlation of Cæſar's Commentaries by Lewis XIV. was publiſhed in 1651, on which account this monarch is ranked among the learned; the juſtice of his claim may be determined by his aſking Cardinal *Fleury*, after hearing the word *quemadmodum* repeated ſeveral times in a motet which was performed before him, who this *Prince Quemadmodum* was?

We are told that *Derflinger*, a celebrated German general, ſeeing the word *raptim* at the bottom of a military report, examined all the maps which he could collect, in order to find where *Raptim* was ſituated; and that, being informed that the march of the army was impeded by a defile, he gave orders that the defile ſhould be put to the ſword. This, and ſome other ſtories here repeated, ſmell rather too ſtrongly of *Joe Miller*.

A multitude of blundering tranſlations are here recorded, ariſing from the want of a complete knowlege either of the language or of the ſubject of the original: but it would be difficult to give our readers an idea of theſe errors; which, though ſufficiently ridiculous as they are here told, would loſe all their humour by being related in another language: beſide, nothing cloys ſo ſoon as a ſeries of unconnected ſtories.

Mem. III. *On the third Year of the Reign of Frederic William II.* By Count HERTZBERG.

We cannot help ſmiling at the various means by which courtly paraſites endeavour to recommend themſelves to their governors. The worthy ſecretary of the academy, we have ſeen, has taken the direct road; and, without giving himſelf any trouble concerning the opinions of mankind, has boldly aſſerted a propoſition, which, to a royal ear muſt be peculiarly grateful, *that an arbitrary unlimited monarchy is the beſt form of government*. Count HERTZBERG ſeems to have a greater regard for his reputation; and, not daring to inſult mankind with ſo palpable an abſurdity, labours to prove that the Pruſſian monarchy is not arbitrary. This worthy ſtateſman, however, by a piece of ſophiſtry very common among courtiers, confounds two things which, in the conſideration of this queſtion, ought to be kept entirely diſtinct; the conſtitution of government, and the actual adminiſtration of it. The ſlighteſt acquaintance with political hiſtory will afford ſufficient proof that either of theſe may be very good, while the other may be bad. We do not mean to charge the King of Pruſſia with being a tyrant, nor to contradict the many flattering compliments which are paid to him by the Count: but when we are told that *the legiſlative and executive powers centre in the monarch, and are exerciſed by him alone*, we can have no other idea than that Pruſſia is an arbitrary unlimited monarchy. How the king may divide and delegate theſe powers among inferior courts and officers, is nothing to the purpoſe; becauſe all theſe regulations, however wiſe and good, he may revoke at pleaſure. We will allow that, under a good prince, who attends to buſineſs, and is well ſerved, the evils reſulting from an arbitrary form of government will be greatly diminiſhed: but it is not in the power even of the beſt monarch to prevent the oppreſſive and tyrannical conduct of thoſe to whom he is obliged to delegate his authority. It may be ſuppoſed that, from the more civilized manners and the greater ſenſe of the rights of humanity prevalent in modern times, the worſt monarch would not dare to be guilty of the public and open atrocities which blackened the characters of the tyrants of the antient world: but the hiſtory of the reigns of Lewis XIV. and of Lewis XV. ſhews how little ſecurity the people could derive from the poliſhed manners of a court, which was the hot-bed of vice, and the ſource of every thing that was licentious, infamous, and oppreſſive. In the courſe of the preſent memoir, the writer communicates an account of the king's journeys from Berlin to Charlottenberg and Potſdam, where he reviewed his troops, and of ſome other royal excurſions of the ſame nature; which, we doubt not, theſe good academicians conſidered as of infinite importance to ſcience and literature. If Pruſſian politics and faſhions ſhould be introduced into our own court, (which, from the circumſtances of the times, cannot certainly be deemed impoſſible,) ſhall we ſee an annual account of his majeſty's reviews in Hyde-park, and of his excurſions to Kew and Windſor, in the Philoſophical Tranſactions of the Royal Society?

Mem. IV. *On the fourth Year of the Reign of Frederic William II.* By the ſame.

More anecdotes of the king, not leſs important than thoſe of the preceding year, interſperſed with proper notes of admiration! To theſe is added a declamation in favour of hereditary nobility, which we greatly praiſe for its brevity.

Mem. V. *On Revolutions, External, Internal, and Religious.* By the ſame.

Count HERTZBERG may ſay to the King of Pruſſia, as a more elegant flatterer of antiquity did to his patron, *A te principium, tibi deſinet*; for this ſuperficial declamation on revolutions is intended only to introduce an aſſertion, (which, by the way, is totally void of proof,) that the Kings of Pruſſia, and eſpecially the preſent, have contributed more than any other monarchs, to preſerve the general tranquillity of Europe. On this head we muſt ſuſpend our opinion, till we ſee the reſult of his majeſty's generous efforts to give tranquillity to Poland.

Mem. VI. *On the Hiſtory of Brandenburg during the Middle Ages, and the Uſe of Coins and Medals in illuſtrating it.* By M. MOEHSEN.

Amid the ſcarcity of good materials for compoſing a hiſtory of Brandenburg, during the dark ages, this academician recommends an attention to the coins of thoſe times, and gives ſome directions for diſtinguiſhihg them.

Such are the contents of this volume, which do not give us very high ideas of the academy of Berlin in its preſent ſtate. The poverty of its publications may admit of ſome excuſe; for where little is performed, much cannot be communicated: but ſome of the phyſical memoirs fill us with aſtoniſhment. When we peruſed the papers by M. SILBERSCHLAG and M. ACHARD, we were at a loſs to comprehend how it could happen that a ſociety of men, who call themſelves philoſophers, could hear theſe articles read, without noticing their palpable abſurdity, and could afterward ſuffer them to diſgrace the publications of the academy. From this and other circumſtances in the volume before us, we were inclined to ſuſpect that many of theſe gentlemen belonged to the ſect of the *Gnathonics*.

ART. II. *De Oude en Nieuwe Conſtitutie, &c.* i. e. A View of the Old and New Conſtitution of the United States of America. By GERHARD DUMBAR, LL. D. Member of the Philoſophical Society at Utrecht. Vol. I. 8vo. 260 pages. Amſterdam. 1793.

AMID the variety of political ſubjects, to which the circumſtances of the preſent times have called the attention of mankind, we wonder that the merits of the government of the United States of America have not been more accurately diſcuſſed by European writers. It was this republic which exhibited the firſt inſtance, in the preſent century, of what could be effected by a people who were reſolved to be free; and who, by their ſucceſs, encouraged others to attempt to ſhake off the yoke by which they felt themſelves oppreſſed: but they enjoyed advantages of which the nations of Europe were deſtitute. They had long been accuſtomed to live under a popular government, and had been educated amid the enjoyment of freedom both civil and political; to them, therefore, liberty was not a ſtranger known only by diſtant report, with whoſe features they were not ſufficiently acquainted to diſtinguiſh her from the impoſtor licentiouſneſs, that ſo often aſſumes her name and counterfeits her pretenſions. Their manners were not corrupted by the contagious example of thoſe licentious courts, which conſider religion only as a political machine to keep the people in ſubjection, and force on them an uniform profeſſion of faith, while government itſelf may violate every obligation of morality. The jealouſy and ambition of princes, inſtead of operating againſt the Americans, was, by a concurrence of circumſtances, directed againſt the power with which they were at variance, and at length openly favoured their efforts. Under theſe advantages, they not only ſucceeded in vindicating their independence, but obtained leiſure to exert their abilities in planning a form of government which, if not perfect, ſeems at leaſt well calculated to promote the happineſs of a people, whoſe love of liberty is attempered with that of order and decency, and accompanied with the virtues of integrity, moderation, and ſobriety. Fortunately, ſeparated by the ocean from the preſent horrid ſcenes of war, they are undiſturbed in the enjoyment of the advantages which they ſo dearly purchaſed. Their fields are not expoſed to the irruptions of an irritated and licentious multitude; nor are they liable to ſee their country impoveriſhed, and its inhabitants, ſacrificed, by being forced into a concurrence with the wild ſchemes of ſelfiſh ambition and the luſt of power.

The conſtitution of the American States deſerves the greater attention, as it is the firſt that, ſince the improvements in the circumſtances of ſociety which ſo honourably diſtinguiſh modern times, was founded on the free deliberation of men, who underſtood the nature of liberty, and were zealous in her cauſe; who, while they deſpiſed the political and eccleſiaſtical prejudices, which are foſtered in the countries of Europe, knew the neceſſity of obedience to laws, and of a regard for religion and virtue, both in principle and practice; and who, were not fettered by that intimate political connection with foreign princes, which is always dangerous to the independence of republics. An attentive view, ſays our author, of the hiſtory of the American revolution will point out the cauſes why that of France has not been attended with more ſalutary conſequences. This conſideration led him to take a ſurvey of the circumſtances of the American proceedings, long before the preſent alliance among the powers of Europe had taken place in order to cruſh the French republic.

The volume before us is employed in a very impartial review of what Dr. DUMBAR calls the old conſtitution of the American ſtates; by which he means the thirteen articles of confederation, ſettled in congreſs on the 17th of November 1777. This ſurvey is introduced by a conciſe account of the riſe of the war, and of the events preceding the formation of the union: which is followed by a tranſlation of the articles of confederation. In his remarks on them, Dr. DUMBAR derives his information from the debates of congreſs, and from the ſpeeches and writings of ſome characters of America, diſtinguiſhed for political wiſdom and integrity; among theſe, General Waſhington and Dr. Franklin juſtly claim the preeminence.

The chief faults in theſe articles had their ſource in that jealouſy of power, which generally prevails among a people who have ſhaken off what they conceived to be an oppreſſive yoke, and have ſucceſsfully aſſerted their liberties. Having long been accuſtomed to ſee authority and oppreſſion united, they find it difficult to diſtinguiſh two ideas which they have acquired a habit of aſſociating. They confeſs the neceſſity of laws to reſtrain licentiouſneſs, as well as to regulate the proceedings of government: but they are apt to look with averſion on thoſe who are appointed to execute them, as men who wiſh to elevate themſelves above the level of their fellow-citizens, and to acquire a power independent of them. They forget that, in a republic, the magiſtrate, of whom they are thus ſuſpicious, holds his power only for a ſhort period; that when this is expired, he muſt retire to the ſtation of a private citizen; and, if he has laid any burthen on the community, muſt afterward bear his portion of it. It muſt however be acknowleged that ſome degree of this jealouſy is not more natural to republicans, than it is neceſſary to prevent their government from degenerating into an ariſtocracy: but when it is carried ſo far as to deprive the executive power of that vigour which is requiſite to enforce the laws, and to maintain the conſtitution, it is pregnant with ruin to thoſe liberties which it profeſſes to guard.

The grand vice of the American union was that which has generally attended federate governments, the want of a ſufficient ſanction to its laws, or of power to compel the ſeveral members of it to comply with the conditions under which they were united. In order to ſhew the evil conſequences of this fault, our author enters into a conciſe but judicious hiſtorical view of its effects in other inſtances of federal union. In this light he juſtly conſiders the feudal monarchies, in which the king, or liege lord, was little more than the preſident of a confederacy of petty ſovereigns, each of whom had a ſupreme authority within his own territory; hence they were frequently engaged in wars, not only with each other, but alſo with their king, who had no other means of reducing them to obedience, than the precarious expedients of violence, in which it was impoſſible always to command ſucceſs: hence the kingdoms of Europe were at that time continually involved in inteſtine and civil wars. The effects of this vice are alſo traced in a ſurvey of the Amphyctionic and Achaian leagues of antient Greece, and in an account of the Germanic body; which the Doctor juſtly obſerves would long ſince have been diſſolved, had it not been for the vaſt power and influence which the Emperors of the Houſe of Auſtria derive from their hereditary territories.— The Helvetic league, though often mentioned as an inſtance of the permanence of federal ſtates, is, in Dr. DUMBAR's opinion, equally faulty. The Cantons, he obſerves, have no common treaſury, no common army, even in time of war, no common court of juſtice, nor any one character of federal government: they are kept together by the particular circumſtances of their ſituation; by the conſciouſneſs which each has of its weakneſs as an individual ſtate; by the dread of powerful neighbours, to one of whom they were once enſlaved; and by other conſiderations of a ſimilar nature. Whatever good effects this league may have had in common events, it has always been found impotent in differences of greater importance. Diſputes concerning religion have three times occaſioned the moſt violent and bloody quarrels, and may be ſaid to have in fact diſſolved their union; for the Romiſh cantons have ſince held their aſſemblies ſeparately from the proteſtants, and very little buſineſs is tranſacted in the general diet. A view of the United Provinces concludes this chapter, and is introduced by the author to confirm the inference drawn from the whole, that a ſovereignty over ſovereignties, a legiſlation to ſtates, which does not extend to the individuals of each ſtate, is not only a political abſurdity, but is actually inconſiſtent with order and the objects of civil government, by its tendency to ſubſtitute violence in the place of law, and the deſtructive compulſion of the ſword for the mild and ſalutary coercion of the magiſtrate.

Another fault conſidered at large by our author, is that the conſtitution of each ſtate is not guaranteed by the reſt; by which he means not that congreſs ſhould interfere with the domeſtic concerns of the ſtates, nor that it ſhould prevent them from effecting, in a peaceable and lawful manner, ſuch alterations in their reſpective conſtitutions as the majority of citizens in each may deem neceſſary, but only that it ſhould guard againſt ſuch changes as may be produced by violence. The contribution of men and money to the union by *quotas* aſſigned for each ſtate; the want of a general and uniform power for regulating commerce, and of a national court of juſtice; the equality of the ſmaller with the larger ſtates with regard to the votes in congreſs; the power of each to iſſue paper currency; the too frequent change in the members of congreſs; and the whole power of legiſlation for the union being veſted in a ſingle aſſembly; are the principal imperfections which Dr. DUMBAR enumerates in what he calls the old conſtitution of the American States. The bad conſequences of theſe he ſhews by a ſurvey of what has ſince happened, both with regard to internal differences between the ſeveral ſtates, and the want of the confidence of foreign powers in a confederation, for the continuance of which there is ſo little ſecurity. On theſe heads, the author's obſervations are ſuch as diſplay great candour, as well as political information.

After all, when we conſider the circumſtances of the confederation here examined, inſtead of wondering that it has theſe faults, we are only aſtoniſhed that it has ſo few. The articles were drawn up, not in the cool hours of peace and ſecurity, when their authors had leiſure to examine all the poſſible conſequences of each, and could protract the concluſion till every difficulty could be removed: but they were planned amid the horrors of war, when immediate exertions were neceſſary againſt a common enemy; and when it was infinitely more prudent to produce, with all expedition, a plan of union, however imperfect, which might effect an immediate combination of the ſeveral ſtates, than to conſume their time in vain deliberations in ſearch of a perfection, of which their actual ſituation rendered them incapable. It was probably never intended for a laſting, and certainly not for an unalterable, conſtitution: but the American legiſlators acted judiciouſly in not producing a ſecond, before the inconveniences of the firſt had been fully experienced. Theſe inconveniences were felt, and induced the Americans, in the year 1787, to form a new conſtitution, in which moſt of the imperfections of the former were avoided; and which, though not entirely perfect, (for what can be ſo that is of human invention?) is certainly the beſt republican government hitherto known. On this head Dr. DUMBAR propoſes to offer ſome remarks in a ſecond volume, of which we ſhall take notice as ſoon as it appears.

Poſterity will do juſtice to the wiſdom and honeſty of the governors of the United States of America; who did not, like ſome politicians who could be named, make the acknowleged imperfection of all human inſtitutions a pretence for perſiſting in errors, and for perpetuating abuſes,—but were ready to prevent the wiſhes of their countrymen, by ſuch a voluntary reformation of their conſtitution, as, without departing from its ſpirit, might beſt ſecure its permanence, and promote the great ends of Government; which was ordained by Providence, not to gratify the ambition of princes, the pride of nobles, and the vanity of miniſters, but to promote the wealth, the peace, and the happineſs, of the people, from whom its powers are originally derived.

ART. III. *De Burgerlyke Vryheid*, &c. The happy Effects of Civil Freedom, and the miſchievous Conſequences of Popular Liberty, conſidered; eſpecially with reſpect to the United Provinces. By JOHN MEERMAN, J.U.D. 8vo. pp. 96. Leyden. 1793.

IF the revolution in France ought to afford an important leſſon to princes and governors, mankind in general may alſo derive uſeful and neceſſary inſtruction from contemplating the confuſion, the anarchy, and the miſery, in which that unhappy nation has ſince been involved by the jealouſy and ambition of contending parties, and by the deſperate guilt of oppreſſive and cruel demagogues. If monarchs ought hence to learn the inſtability of arbitrary power, the ruinous conſequences of a ſyſtem of adminiſtration ſupported by corruption, and the little dependence which can be placed on the attachment even of a venal army, when employed to enforce abſolute ſubjection; the people ought alſo to be taught the neceſſity of a regular conſtitution of government, and of ſubmiſſion to its laws, in order to ſecure their own happineſs as individuals, as well as that of the community. Hence too, they may be convinced that, if they be ſo fortunate as to poſſeſs a tolerable degree of freedom, they will much more conſult their own intereſt by enjoying it with peace and content, than by involving themſelves and the community in civil broils; in which they muſt neceſſarily riſk the loſs of the advantages which they poſſeſs, and incur the danger of becoming the ſlaves, either of artful demagogues, who delude them with an empty ſhew of liberty; or of ſome foreign tyrant who, under pretence of reſtoring order, uſurps abſolute dominion, and perhaps, from what he is pleaſed to call a diſintereſted regard to the welfare of the people whom he holds forth as unable to ſettle their own government, invites his neighbours to aſſiſt him in dividing and ſharing their territory.

As it is certainly the part of wiſdom to deduce leſſons of prudence from the errors of others, we cannot but applaud the deſign with which M. Meerman has penned this addreſs to the Dutch; and, though we cannot agree to all his ſentiments concerning political liberty, we ſincerely wiſh his endeavours may be ſucceſsful in perſuading his countrymen to be ſatisfied with the advantages which they really enjoy, and not to hazard the loſs of them in purſuit of others, which the jealouſy of their neighbours, and the ambition of thoſe whom, in this caſe, they muſt entruſt with power, would probably prevent them from attaining.

The author divides liberty into civil and political. The former he juſtly conſiders as the grand purpoſe for which civil ſociety was formed, and government inſtituted. With reſpect to this he maintains, that the Dutch have advantages which leave them no room for complaint; and that, however imperfect their political conſtitution may be deemed, they actually enjoy more freedom than the inhabitants of moſt other countries. This we believe to be truth; and though, with regard to the ſecurity of our rights, we greatly prefer the Engliſh conſtitution, yet we always admired the ſpirit of moderation with which the government of the Dutch republic is generally adminiſtered, and the reſpect which it commonly pays to the privileges of the people. Some of theſe are ſuch as even Engliſhmen might wiſh to enjoy; for the houſe of a Dutch burger may with much more propriety be termed his caſtle, than that of a Britiſh ſubject can be. No ſheriff's officer, no exciſeman, nor even any inferior officer of juſtice, can paſs his threſhold without his permiſſion; nor can he on any account be taken out of his habitation, except by the judges themſelves, who, for this purpoſe, muſt accompany the conſtables. M. Meerman very properly dwells on the equity of the courts of judicature, and on the inviolable ſecurity of private property. The taxes, he allows, are heavy: but this muſt in a great meaſure be aſcribed to the nature of the country, the preſervation of which from inundation requires a very great expence:—but he obſerves that theſe taxes are impoſed,—not by an arbitrary monarch, who demands them to ſupply the ſplendid luxury of his court, or who employs them in ſupporting numerous armies in order to extend his tyrannic ſway; not by a rapacious miniſter, who plunders the people in order to fill his own coffers, to enrich his friends, or to execute his plans of perſonal revenge: but by the repreſentatives of the nation, for ſuch, ſays our author, are the deputies of the ſtates: theſe muſt conſent to the tax in the name of their fellow-citizens, and, when they have done this, muſt bear their own ſhare of the load which they have impoſed on the public. In general, we muſt acknowlege that taxation in the United Provinces is conducted with great wiſdom; in no country do the inhabitants pay greater ſums to government, but, from the manner in which they are collected, the burden is ſcarcely perceived; and great care is taken, eſpecially in extraordinary impoſitions, to ſpare the lower claſs of citizens as much as poſſible. Even from the heavy tax of two per cent. on all property, whether real or perſonal, exacted to carry on the preſent war, all thoſe are excepted, who can ſwear that they do not poſſeſs two thouſand five hundred florins, excluſively of houſehold furniture, linen, and cloaths.

It may eaſily be preſumed that M. MEERMAN has endeavoured to give as favourable a repreſentation of the Dutch government, as it will bear. In this we are far from blaming him; as we think every advocate has a right to make the beſt of his cauſe, provided it be not maintained at the expence of truth:—but all this might have been done without introducing a reflection, no leſs unjuſt than depreciating, on the adminiſtration of juſtice in Great Britain, and on that moſt valuable privilege of Engliſhmen, to be publicly tried by a jury of their peers. Our author's miſapprehenſions on this ſubject were evident in a former work, on which occaſion they were pointed out in our Review *; they were alſo very completely refuted in a Dutch review of his *Account of Great Britain and Ireland*; in which it was juſtly obſerved, that "he who can hold ſuch privileges cheap, or refuſe to acknowlege their value, muſt be either ignorant of their nature, or be totally blinded by his prejudices." This reflection of our author is the more injudicious, as the private and inquiſitorial mode of trial in criminal caſes, and the uſe of torture to extort confeſſion, are glaring defects in the Dutch government; for which no apology can be admitted. To ſay that theſe modes are never abuſed to the prejudice of the priſoner, is aſſerting what no man can prove, and what is in fact nothing to the purpoſe; for every accuſed perſon has a right to ſome farther ſecurity than what reſults merely from the perſonal character of his judges.

The liberty of the Dutch Preſs does not, in our opinion, exiſt in that high degree in which M. MEERMAN repreſents it: by religious bigotry, as well as by political jealouſy, it is reſtrained within much narrower limits than public tranquillity neceſſarily requires, or than is compatible with the progreſs of knowlege. As an inſtance, we may mention the proſecution of a bookſeller and printer a few years ago, for publiſhing a tranſlation of Dr. Prieſtley's *Hiſtory of the Corruptions of Chriſtianity*. This exertion of power however depends much on the perſonal character of the magiſtrates; if they happen to be liberal and ingenuous, they will diſcourage frivolous and vexatious reſtrictions: but this is a precarious foundation of liberty; and if the Bench of Burgermaſters ſhould at any time be filled with men infected with methodiſtical ſanctity, and with a violent zeal for Calviniſtic orthodoxy, they may almoſt annihilate all freedom of the pen. What renders them ſo exceedingly formidable in this and many other reſpects, is the power which they claim of proceeding extrajudicially in ſome caſes; in conſequence of which they can order a Burger to leave his city within twenty-four hours, without aſſigning any reaſon, or laying any crime to his charge. A magiſtrate of Amſterdam, who was well verſed in the laws of his country, being aſked whether the burgermaſters have really a right to act thus, fairly confeſſed that it was exceedingly doubtful; and he obſerved, that, for this reaſon, they were very careful in the exertion of the power: but he added that it would be very difficult, if not impoſſible, for a perſon thus baniſhed to procure redreſs; becauſe the States, to whom he muſt addreſs himſelf, are very unwilling to interfere in any thing relative to the cities.

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* See Review, vol. lxxx. p. 587.

To what M. Meerman affirms of the utility of the office of Stadtholder, and of the virtues of the preſent Prince of Orange, we readily aſſent. We always have conſidered the power of the Stadtholder, provided it be properly limited, as no leſs favourable to the intereſts of civil liberty, than uſeful in a political view; for it is the only check which the Dutch conſtitution has provided againſt the encroachments of the ariſtocracy; by whom, when this office has been aboliſhed, the people have always been oppreſſed. We believe that the preſent Prince is far from being inclined to aim at any authority inconſiſtent with the liberties of the republic, and we do not wiſh to ſee his power diminiſhed: but it is highly deſirable that all power ſhould be accurately defined, as well as firmly eſtabliſhed; no leſs for the ſake of the perſon poſſeſſing it, than for that of thoſe over whom it is exerted.

The greateſt fault of the Dutch conſtitution is, that it has not in itſelf thoſe principles of vigour and ſtability, which are neceſſary to ſecure its duration. It conſiſts of two parts, which are indeed powerful reſtraints on each other; and it may exiſt as long as their equilibrium is preſerved. On great occaſions, theſe parties may unite in purſuit of one common object, and may promote the welfare of the republic:—but how can it be expected that this will always be the caſe; eſpecially when the vaſt variety of particular views and intereſts is conſidered, by which the ſeveral members of the ſtate are actuated?—and it becomes ſtill more improbable when we attend to the influence of perſonal connections, to the effects of ambition and reſentment, which can never be excluded from political conteſts. To ſuppoſe, then, that the republic is ſafe from future misfortunes of this kind, is an hypotheſis of which both reaſon and the teſtimony of hiſtory prove the improbability. The latter ſhews that, whenever ſuch conflicts have taken place, the two parties have degenerated into factions; which, loſing ſight of the firſt object of their difference, have contended for ſupreme authority, and each has endeavoured to eſtabliſh its power on the ruins of the other. In theſe caſes, the weaker party has generally courted the aſſiſtance of the people to turn the ſcale in its favour; and the latter, having no conſtitutional ſhare in the government, cannot act otherwiſe than with irregularity and violence:—hence the republic has frequently been expoſed to all the ill conſequences which can reſult from the interference of the people in the affairs of government, without having the advantages of political liberty:—but, ſays our author, are not two neighbouring powers guarantees for the conſtitution? They are ſo; and the fact itſelf is the ſtrongeſt poſſible proof of its deficiency with reſpect to intrinſic vigour. Does not this circumſtance, which may alſo afford theſe potentates a pretence for interfering in the domeſtic politics of the republic, endanger its independence? It is perhaps fortunate, in this reſpect, that the King of Great Britain is one of the parties engaged; becauſe the free conſtitution of England is ſome check, though, alas! not always an effectual one, on the ambition of its monarchs. How far they may rely on the King of Pruſſia, may be conjectured from his conduct toward Poland.

———Hem! Si quid velis,
Huic mandes, qui te ad ſcopulum è tranquillo inferat. Terent.

In the former part of his addreſs, in which the author confines his attention to civil liberty, and diſplays the advantages which his countrymen enjoy in this reſpect, he is candid and moderate; and, though we cannot join in his high admiration of the Dutch conſtitution, yet, while it continues to be well adminiſtered, and the people are in the main happy under it, we ſincerely wiſh it may remain undiſturbed by political commotions, which are always attended with a degree of preſent evil; while the good, which they may produce, is not only remote, but alſo extremely uncertain.

We are ſorry that we cannot ſpeak with equal praiſe of the author's obſervations on political liberty, which he does not ſeem to have ſtudied with ſufficient attention, and concerning which his ideas are exceedingly confuſed and inaccurate. If wrong and extravagant notions of liberty have been propagated either by its miſtaken friends, or by ill-deſigning men, the beſt way of removing the evils to which they may give occaſion, is to point out the error, and to diffuſe more juſt and accurate ideas: but when men fly to the oppoſite extreme, and declaim againſt all political liberty, becauſe ſome have miſapprehended and abuſed it, we muſt ſuppoſe either that their underſtandings are exceedingly weak, or that their hearts are corrupt and malignant: this is at leaſt the concluſion which many of the defenders of Chriſtianity have thought themſelves warranted in making concerning thoſe who, from the evils which have ariſen from the ambitious and perſecuting ſpirit of prieſts, have deduced arguments againſt the religion, of which theſe latter were the zealous but unworthy perverters; and if the conſequence be fairly drawn in the one caſe, it is not leſs legitimate in the other.

It is evident from M. MEERMAN's definition of what he calls *political* or *popular* liberty, that he means what is enjoyed by the people in a pure democracy; which, he allows, may be eligible in ſome of the Swiſs cantons, and in other republics, in which the territory is ſmall, and the manners are ſimple: but he contends that it is utterly unfit for the United Provinces. This is a point which we ſhall not conteſt: but the author would have done well to have eſtabliſhed it, not by declaiming againſt this form of government in general, but by pointing out the particular reaſons which render it unſuitable to his country.

We muſt acknowlege that, when we conſider the government of the United States, we are not convinced that a good democratic conſtitution is ſo abſolutely impracticable, as the advocates for monarchy and ariſtocracy wiſh to repreſent it. In America, however, there were many circumſtances favourable to its eſtabliſhment, which are not to be found in Europe, where we do not believe the experiment would ſucceed; becauſe, excluſively of the combination of princes to maintain the powers which they have ſo long enjoyed, moſt of the nations of Europe have too little political wiſdom to form, and too little political virtue to preſerve, a democratic conſtitution; neither is it amid the conteſts of oppoſite parties, and the horrors of civil diſcord, that a ſcheme could be executed, which demands the cooleſt deliberation, the greateſt diſintereſtedneſs, and the moſt perfect unanimity.—To have taken notice of the

American States, would have been inconſiſtent with the prejudices which this work ſo evidently betrays; and we obſerve that all mention of a ſucceſsful revolution, followed by a free and happy conſtitution, is very carefully avoided by writers of our author's party. He chuſes rather to illuſtrate the dreadful conſequences of democracy from what happened in his own country between the years 1783 and 1787, and from the events which have unhappily taken place in France ſince the revolution. In the former caſe, the evils could not be ſaid to reſult from a democracy; for no ſuch conſtitution was formed. The conteſt which occaſioned them originated not with the people, but with the ariſtocracy; who afterward found that they were working with tools armed with a double edge, which might not only cut off the power of the prince, but alſo give a dangerous wound to their own. In ſhort, the diſorders of which the author here complains, were the unavoidable conſequences of the licentiouſneſs of the people, whom the contending factions had enliſted under their reſpective ſtandards. Had an attempt been made to change the government of the republic into a monarchy, the endeavour, eſpecially if vigorouſly oppoſed, might probably have been attended with ſimilar diſturbances: but would it, in this caſe, have been arguing fairly, to ſay that theſe evils were inſeparable from all monarchical conſtitutions? Equally uncandid is our author's reaſoning, or rather declamation, concerning France, in which he makes no diſtinction between the revolution in 1789, and the unhappy events which have taken place ſince the laſt ſummer; when the conſtitution, framed by the firſt national aſſembly, was deſtroyed by the ambition of bad men; among whom one of the moſt conſpicuous was a prince of royal blood, who wiſhed to get rid of whatever ſtood between him and the throne. In ſhort, M. Meerman moſt injudiciouſly attempts to confound *popular licentiouſneſs* with *political liberty*, and endeavours to transfer to the latter all that abhorrence which every good man muſt entertain for the former.

Many reaſons, (as we have juſt hinted,) which the author has not mentioned, lead us to believe that, in the preſent ſtate of Europe, the eſtabliſhment of a pure democracy, which ſhall be permanently favourable to the liberties of mankind and promotive of ſocial order and harmony, is an impracticable ſcheme:—but we cannot, on this account, wiſh to promote the cauſe of arbitrary governments and indefinite authority; under which the people have no other ſecurity againſt oppreſſion than what reſults from the character of their rulers, and no other means of oppoſing it than direct violence and open rebellion. Without ſome degree of political liberty, this muſt be the wretched ſituation of ſubjects, who muſt conſider the enjoyment of civil freedom as what they hold from the mere indulgence of their ſovereigns, and muſt reſign it at their command. No nation can be permanently free, unleſs the people have an influence ſufficient to prevent oppreſſive exertions of power: but if their action, for this purpoſe, be not guarded by the conſtitution, and regulated by the laws, it muſt always be dangerous, becauſe immoderate; and, after occaſioning the moſt dreadful conflicts, will terminate either in abſolute ſlavery, or in the total diſſolution of the ſtate. Theſe conſiderations ſhew the utility of a mixed government, like that of Great Britain; in which the democratic is combined with the other forms; in which the inconveniences of each are avoided, and their ſeveral advantages united. To this one would imagine no rational friend to mankind could object; yet M. MEERMAN is ſcarcely leſs inimical to it than to pure democracy: but his arguments are founded on miſrepreſentation, and are ſo trite and childiſh, that we wonder how a man of ſenſe could condeſcend to uſe them. They turn on the hypotheſis, that every male inhabitant, without any diſtinction of property or condition, ſhall have his vote in the election of all perſons in government; and they are accompanied with a complaint that, according to this ſyſtem, the fair ſex would not be repreſented. The following expreſſions ſufficiently ſhew with how little wiſdom and moderation our author treats this ſubject: 'I cannot,' ſays he, 'find words to expreſs my conviction with ſufficient force, that political liberty is, in its very nature, the deſtroyer, the exterminator, the murderer, of civil freedom.' Again, 'Deprive the Britiſh miniſtry of its influence over parliament, and in the election of a conſiderable number of its members; let the ſeveral counties and towns be repreſented in the proportion which the populouſneſs of each ſeems to require; and that ſtate, in which the accurate balance of powers is now the admiration of Europe, will ſee the energy of its executive power entirely deſtroyed, its houſe of commons transformed into a national convention, and perhaps its king ſent to the Tower, or condemned to the fate of a Charles or a Lewis.'

Had the latter obſervation been made by an Engliſh ſubject, we ſhould have conſidered it as a libel on the nation, on the conſtitution, and on the king: in a foreigner, we aſcribe it to ignorance or to prejudices, which we pity. Had M. MEERMAN been as induſtrious to ſtudy the hiſtory of our conſtitution, as he is ready to miſrepreſent it, he would have ſeen that the moſt valuable of our civil rights have been, not voluntary conceſſions from our monarchs, but actually wreſted from them by the houſe of commons; and that, to the independence of parliament, and eſpecially of the lower houſe, we have been not leſs indebted for the preſervation of our liberties, than we were for the firſt acquiſition of them. This may indeed ſometimes occaſion an oppoſition to the views of a miniſter; and it ought to have that effect, whenever they are inconſiſtent with the freedom and happineſs of the people; which ambition and the love of power are too apt to ſacrifice to their peculiar objects: but as long as this oppoſition is confined within the limits preſcribed by the conſtitution, and a proper regard is paid to it, neither the perſon nor the government of the king can poſſibly be at all endangered. The oppoſition of the parliament to the tyrannical meaſures of Charles I. was ſuch as rendered its members worthy of the admiration and gratitude of their countrymen in every age; nor can it be ſaid to have been the cauſe of his death, any farther than as it provoked him to thoſe injudicious extremes which terminated in his ruin: but this was his fault, not theirs; his obſtinacy and violence overturned the conſtitution which, while it authorized the oppoſition of parliament, would have rendered him ſecure from the attempts of rebellion. Whoever underſtands and loves the Engliſh conſtitution, will conſider the independence of the houſe of commons as not leſs eſſential to it than the prerogatives of the crown. The influence, for which the ſervile hirelings of the miniſtry are continually endeavouring to apologize, has always, with no leſs juſtice than eloquence, been repreſented as dangerous to the conſtitution, by many of the moſt reſpectable members of both houſes: that ſome of theſe have ſince altered their language does not invalidate the truth of their former aſſertions, but only diſplays the admirable verſatility of their genius, which can invent plauſible apologies for that influence, when exerted in their favour, which, while they were beyond the ſphere of its action, they had juſtly condemned.

If our author had been contented with repreſenting political liberty in its true light, as not the ultimate object of ſociety, but only as the means of ſecuring the permanent and undiſturbed enjoyment of civil freedom, we ſhould have applauded the whole of his addreſs, as no leſs judicious than well intended:—but falſe reaſoning and declamatory miſrepreſentation will diſguſt, inſtead of converting, the more ſenſible part of thoſe to whom they are addreſſed; and will ſerve rather to inflame than to remove the errors againſt which they are levelled.

Art. IV. *Annales de Chimie, &c.* Chemical Annals, or a Collection of Memoirs relative to Chemiſtry and to the Arts depending on it. By Meſſieurs De Morveau (now Guyton), Lavoisier, Monge, Berthollet, Fourcroy, Adet, Hassenfratz, Dietrich, Seguin, Vauquelin, and Pelletier. 14 vols. 8vo. each containing about 320 pages. Paris. 1789—1793.

The ſcience of chemiſtry having, within theſe few years, been more cultivated than before, and new light being thrown on it by the labours of philoſophers of various countries, the gentlemen, whoſe names are mentioned in the title to this article, thought they could not render a greater ſervice to ſcience, than by collecting and publiſhing the ſubſtance of ſuch papers as were of moſt importance to chemiſtry. This plan was commenced in the year 1789, and has ſince been continued by the publication of a volume once in every three months. We did not at firſt give any particular account of it; becauſe periodical writings do not fall immediately within our plan; though this perhaps might have been excepted, were it not that the moſt important parts of its contents came under our conſideration in reviewing the memoirs of the Academy of Sciences, and other ſcientific works, which were then more regularly publiſhed than they can be at preſent: but amid the dreadful calamities in which the greateſt part of Europe is now involved, we are glad to turn our own attention, and that of our readers, to the pleaſing and uſeful purſuits of ſcience, in order to forget for a moment the diſguſting theme of politics; which diſplays, on the one hand, the ſavage ambition of unprincipled demagogues, and the fury of licentious multitudes; on the other, the ruinous projects of princes; and, every where, deſolation and ſlaughter. In theſe circumſtances, which put a ſtop to the progreſs of ſcience in that country, where it was moſt cultivated; which prevent the publication, and impede the circulation, of the uſeful labours of philoſophers; we are reduced to collect information where ever we can find it; and we muſt look back to ſee whether any thing has eſcaped our notice, which may be worthy of the reader's attention. For this reaſon, we ſhall, without farther preface, take a ſhort view of the original and moſt intereſting memoirs in theſe volumes.

The principal contents of the firſt volume have been already noticed in the 8th volume of our New Series, p. 169. where we gave an account of an Engliſh tranſlation of that portion of the work. We believe that the intention of tranſlating theſe annals has not been farther proſecuted: at leaſt we have not heard that any other volumes have been publiſhed.

The moſt intereſting memoirs in vol. II. are ſuch as have already been noticed by us, or are taken from publications which are now pretty generally known. We ſhall therefore paſs on to

Vol. III.—*On ſome Phenomena of Viſion.* By M. MONGE.

It might *à priori* be thought that, when we look through a red glaſs, thoſe objects which are white would appear red; and that thoſe which appear red, would undergo no farther alteration of colour than what reſulted from the diminution of light. This however, we are here told, is not always the caſe; for if a ſeries of objects of different colours be ſurveyed through a red glaſs, white and red bodies will indeed appear of the ſame colour, but this, inſtead of being red, will be white. A yellow glaſs has the ſame effect, for yellow objects, ſeen through it, appear white: but blue, green, and violet-coloured glaſſes do not give theſe phenomena; probably becauſe theſe colours may be produced by the mixture of heterogeneous rays. The illuſion becomes more ſtriking, in proportion as the objects viewed through the red glaſs are numerous, and ſtrongly illuminated.

M. MONGE obſerves, that there is another phenomenon, analogous to this, which may be very eaſily obtained. On a clear morning, before the ſun is riſen, when it is ſufficiently light to ſee the blue colour of the ſky, if any white object, as a ſheet of paper, be ſo placed that it can at the ſame time receive the rays of light reflected from the atmoſphere, and thoſe from a candle, the ſhadow of any ſmall body, interpoſed between the candle and the paper, will appear on the latter of a ſky-blue colour; for this, it may be ſaid, we can eaſily account: as the ſhaded part of the paper is not entirely deprived of light, but reflects the rays which it receives from the atmoſphere, which are moſtly blue; and as it is by theſe that the ſhadow is painted on the retina, it is eaſy to conceive that it muſt appear of the ſame colour: but if, at that inſtant, the candle be extinguiſhed, the whole ſurface of the paper is in the ſame circumſtance, as it receives no light except from the ſky; yet it will then appear not blue, but white.

Hence our author ſays it is evident that, when objects are illuminated by homogeneous rays of any given colour, white ſurfaces, which, in this caſe, can reflect no other rays than theſe, and which one would hence ſuppoſe muſt appear coloured like them, are nevertheleſs perceived as white; and ſurfaces, of the ſame colour with the homogeneous rays by which they are made to reflect, loſe the appearance of this colour, and are alſo perceived as white.

In order to explain theſe phenomena, M. Monge remarks that, when we look at a number of objects of different colours, every viſible part of the ſurface of each reflects, with the rays of its peculiar colour, rays of white light; and it is by theſe that we judge of the relative elevation and depreſſion of its ſeveral parts. When we ſurvey objects which have a poliſhed cylindrical ſurface, we perceive the convexity of this ſurface by the very ſame means which the painter is obliged to uſe in order to repreſent it on the canvas. Whatever be its colour, we ſee a ſtripe parallel to its axis that reflects only white light, which, in the adjacent parts on each ſide, is gradually fainter, and, as theſe recede from the eye, melts into the colour peculiar to the object. The ſame phenomenon takes place, however diminutive be the object. Every thread, for inſtance, of a piece of ſcarlet cloth reflects to the eye not only thoſe red rays which determine the colour of the whole, but alſo rays of white light, by means of which we ſhould perceive the cylindrical form of the threads, if they were of ſufficient magnitude, and by which we do perceive it, when we uſe a microſcope. The number of theſe rays of white light is varied by the different angles under which the ſurface is expoſed to the light itſelf, and to the eye of the obſerver; and this variation occaſions the different ſhades and tints in the ſeveral parts of its ſurface.

When we view an object through a red glaſs, inſtead of the white light, which would otherwiſe be reflected by the ſurface, only red rays are tranſmitted to the eye; theſe therefore muſt, by their number, perform that ſervice in determining the relative poſition of the ſeveral parts of the ſurface, which we were accuſtomed to receive from the white light; and, becauſe this uniformly takes place with reſpect to every object then within our view, the mind is deceived, and miſtakes them for white rays. This deception extends to all other rays of the ſame kind; and hence red and white ſurfaces, though painted on the retina by means of red rays, are both perceived by the mind as white.

This explanation, the author obſerves, is confirmed, when it is conſidered that the illuſion does not take place, if the objects, ſeen through a red glaſs, be few in number, or not ſtrongly enlightened: if, fixing the red glaſs in a tube, we look at a ſingle object, whether it be white, or red, it will appear of the latter colour; becauſe, in this caſe, there are no other objects in the ſame circumſtances to produce the deception.

An illuſion of a ſimilar kind, and depending, according to M. Monge, on the ſame cauſe, is produced in the following experiment: Let a room be illuminated by the light of the ſun tranſmitted through a red ſilk curtain, and a hole, two or three lines in diameter, be ſo made in the curtain, as to admit rays from the ſun; which muſt be received on a ſheet of white paper; the part of this paper on which theſe rays fall will not appear white, but bright green; and, if the curtain be green, the image of the ſun on the paper will exhibit a beautiful red. In both caſes, ſays M. MONGE, in conſequence of the various objects which we perceive within the room, we miſtake for white the homogeneous rays tranſmitted through the curtain and reflected by the ſeveral ſurfaces; and therefore the rays, which are really white, exciting in us a different ſituation, muſt appear of a different colour. Hence he concludes that our judgment concerning colours does not depend ſolely on the abſolute nature of the rays of light which the ſurfaces reflect to the retina, but is modified by other circumſtances: he thinks that it is determined, not ſo much by the affections of the rays conſidered as abſolute, as by the relations which may take place between ſome of theſe affections. This may indeed be the caſe with reſpect to ſurfaces viewed through a coloured medium, in which our judgment is formed merely from a compariſon of objects which, if we may ſo expreſs ourſelves, are diſguiſed: but we are inclined to think that the phenomena of the ſun's rays tranſmitted through a ſmall hole in a red or green curtain may be explained, without ſuppoſing any deception. It is remarkable that the phenomena, here repreſented as univerſal, are denied as ſuch in a memoir written by M. *Gentil*, and are aſcribed to ſome peculiar circumſtance in the glaſs uſed by M. MONGE.

Vol. IV.—*On the Combination of Phoſphorus with Sulphur.* By M. PELLETIER.

M. *Margraaf* combined phoſphorus with ſulphur by means of diſtillation: M. PELLETIER obſerves that this proceſs is not neceſſary; as phoſphorus will unite with a conſiderable proportion of ſulphur at the temperature of boiling water: but though it might be ſuppoſed that the ſulphur would render the phoſphorus more ſolid, the combination becomes fluid in the moderate temperature of 50 degrees of Fahrenheit's thermometer.

On the Medicinal Properties of Oxygen Gas, or Vital Air. By M. FOURCROY.

Some phyſicians having imagined that, in the *phthiſis pulmonaris*, great advantages might accrue to the patient from inſpiring vital air, the experiment was tried, without the ſucceſs which theſe gentlemen had expected. The firſt trial indeed always appeared to give relief, and ſeemed to promiſe the happieſt effects; the patients breathed with greater eaſe and freedom, every alarming ſymptom ſeemed to be alleviated, they became more cheerful, and flattered themſelves with the hope of a ſpeedy recovery: but the hectic fever was heightened, even while theſe favourable appearances continued; and they ſoon gave way to a return of the diſorder, with an aggravation of all its worſt ſymptoms; the acceleration of which our author aſcribes to the great proportion of caloric, communicated by this air to the animal ſyſtem. Though the inſpiration of oxygen gas, however, be thus detrimental in pulmonary complaints, M. Fourcroy is of opinion that it may be of great ſervice in thoſe diſeaſes, which are either cauſed or accompanied by a defect of animal heat, and by a languor of circulation; he tells us that he has ſeen its beneficial effects in the chloroſis, in ſcrophulous affections, in indurations of the abdomen, and in the rickets in children; in the moiſt and chronic aſthma, in hypochondriac complaints, and in other diſorders of this claſs. Its immediate effects were an increaſe of warmth and colour, and an acceleration of the pulſe: theſe ſymptoms, by the frequent inſpiration of vital air, were heightened till they became febrile, and produced that increaſe of vigour in the ſolids, which was neceſſary to enable the conſtitution to conquer chronic diſeaſes. A letter from M. *Chaptal* of Montpellier confirms theſe facts, but contains a caution againſt the inſpiration of that vital air which is obtained from mercurial oxyds, as this has very frequently occaſioned a ſalivation.

On the Camphor of Murcia. By M. Proust.

This diſſertation was written in Spaniſh, but we have here a tranſlated extract of it, by which we find that the Spaniards obtain camphor from the eſſential oils of roſemary, marjoram, ſage, and lavender: particularly from the latter, which yields it more abundantly than the reſt. It is ſeparated from the oil, by diſtillation, or by evaporation: but the latter ſeems to be the moſt advantageous proceſs. Oil of lavender, ſet to evaporate in a cool place in the open air, began, in leſs than twenty-four hours, to depoſit cryſtals, and yielded a quarter of its own weight of camphor. By diſtillation, the produce was not above $\frac{5}{23}$ths. The beſt way of purifying it is, to ſublimate it with about an eighth part of its weight of lime: thus it becomes white and dry, but loſes about a twenty-fourth part of its weight. M. Proust obſerves that the great myſtery in refining camphor conſiſts in making uſe of flat inſtead of ſpherical veſſels, and in ſublimating it with as great a heat as poſſible, ſhort of ebullition; by which it is rendered tranſparent and heavy. It is remarkable that camphor will not boil over the ſides of a veſſel, of which it takes up a fourth part,

Experiments relative to the Propagation of Sound in Aeriform Fluids. By M. Perolle.

Theſe trials were made by placing an alarm watch in vaſes filled with the ſeveral gaſes which were to be examined; their ſpecific gravities were compared by weighing a cubic foot of each, and were in the following proportion:

Carbonic acid gas -	1080	Oxygen gas -	765
Atmoſpheric air -	720	Nitrous gas -	698
Hydrogen gas - -	72		

The diſtances, at which the ſounds ceaſed to be heard, were as follows

In oxygen gas -	66,5 feet	In carbonic acid gas	48,4 feet
Nitrous gas -	66,5	Hydrogen gas	13
Atmoſpheric air	59		

Theſe reſults do not at all confirm Dr. Prieſtley's opinion, that the propagation of ſounds in theſe elaſtic fluids is proportional to their ſeveral denſities,

Vol. V. The moſt intereſting original paper in this volume is, *On the State in which the Bodies were found on digging up an old Burial Place in Paris, in* 1786 *and* 1787. *By* M. De Fourcroy.

It is remarkable that of thoſe bodies which had been interred in ſeparate graves, all the ſofter parts were changed into a dry, hard, and brittle ſubſtance, of a grey colour, ſimilar to that which has been obſerved in the bodies preſerved in the Catacombs of Rome, and in the vaults of the Cordeliers at Touloſe. Thoſe, however, which had been buried in common graves, each of which contained above a thouſand thin coffins, preſented a very different appearance; in them, all the viſcera were entirely waſted away, the bones diſunited at the articulations, and all the ſofter parts transformed into a white caſeous ſubſtance, without any ſmell: the formation of which is aſcribed, not to any peculiar quality in the ſoil of the burial place, but merely to the bodies being ſo heaped together, that neither the earth, nor the air, by which their moiſture would otherwiſe have been abſorbed, had free acceſs to them. The greater part of the memoir is employed in detailing the progreſs of putrefaction in the grave; on the particulars of which, as it is not a very pleaſing ſubject, we ſhall not dwell.

This fifth volume contains an account of an accident which happened to M. Pelletier, and which we mention, as the knowlege of it may prevent other philoſophers from being expoſed to ſimilar injury. This gentleman having diſtilled ſome phoſphoric acid, introduced an inch meaſure of the gas generated in the proceſs under a ſmall gas receiver, to which he added an equal quantity of oxygen gas; this mixture took place without any inflammation: but, on adding an inch of nitrous gas, a moſt violent exploſion was produced and broke the receiver; by ſome pieces of which, M. PELLETIER was wounded in the face. The gas, diſtilled from the phoſphoric acid, caught fire when a lighted taper was introduced into it. M. PELLETIER thinks that, during the diſtillation of the acid, water was decompoſed, and that its hydrogen, combining with the phoſphorus, formed phoſphorized hydrogen gas; which, however, was not ſufficiently impregnated with phoſphorus to take fire on coming into contact with atmoſpheric, nor even with vital, air.

Vol. VI. Among a variety of extracts from books, and articles which have only local importance, contained in this volume, we find a paper by M. DE FOURCROY, complaining that many diſcoveries made by him have in various publications been aſcribed to others. In order to prevent this error, he is reſolved that every new fact of importance, which occurs to him in the courſe of his chemical reſearches, ſhall be regiſtered in the office of the ſecretary to the academy, with the time of the diſcovery. Five phenomena are here related; for the diſcovery of which, chemiſtry is indebted to the aſſiduity of this gentleman and his aſſiſtant, M. VAUGUELIN.

Some oxygenated muriatic acid gas being introduced into a ſolution of two drachms of gum arabic in eight ounces of diſtilled water, the gum was in a few days converted into the citric acid. It is remarkable that the nitric acid converts gum into the oxalic or ſaccharine acid.

The cakes of turnſole, ſays our author, owe their blue colour to the carbonat of ſoda which they contain; and when that is diſſolved, they become red. If paper, coloured with turnſole, be moiſtened with the muriatic acid, and afterward waſhed to carry off the muriat of ſoda formed on it, the red colour, which it has thus acquired, will be changed again to blue, on its coming into contact with ammoniac; and if this be evaporated by a gentle heat, the paper will be red. It is therefore only by ſaturating the ſoda, that acids alter the colour of the turnſole from blue to red.

M. FOURCROY tells us, that the extract of vegetables is not, as is commonly ſuppoſed, a ſoap, conſiſting of oil and pot-aſh, but that this ſubſtance, after being diſſolved in water, is ſeparated from it on being expoſed to the atmoſphere, the oxygen of which it abſorbs, and loſes its ſolubility. The oxygenated muriatic acid converts it into a yellow concrete ſubſtance, which is ſoluble, not in water, but in alcohol and in the alkalies.

On diſtilling a pound of the ſerum of the blood of an ox, with ſome ounces of the diluted nitric acid, M. FOURCROY perceived a ſmell reſembling that of bitter almonds, which indicated the Pruſſic acid. Accordingly, this produce being mixed with the oxyd precipitated by lime from the ſulphat of iron, and with a little of the muriatic acid, yielded a very beautiful Pruſſian blue. Our author thinks this proceſs much more ſimple and commodious than that of *Scheele*.

On coagulating, by heat, the arterial blood of an ox mixed with a third part of its weight of water, a fluid was ſeparated; which, when carefully evaporated, yielded a juice perfectly reſembling bile in colour, taſte, and ſmell, and, on being analyzed, appeared to be of the ſame nature.

M. VAUGUELIN, in a chemical memoir on caſſia, cautions apothecaries againſt the uſe of braſs or copper veſſels in making its extract. In the rattling caſſia, he has frequently diſcovered traces of tartarous and acetous acid; and he aſſures us that, in the extract bought at the ſhops, he has often detected a conſiderable quantity of oxyd of copper. It were to be wiſhed that all apothecaries were forbidden to uſe either braſs or copper utenſils.

On the Formation of the Nitric Acid, during the reciprocal Decompoſition of Oxyd of Mercury and Ammoniac. By M. DE FOURCROY.

This memoir was occaſioned by Mr. Milner's diſcovery that nitrous gas was obtained, by making ammoniacal gas paſs through the red-hot oxyd of mangane̋ſe in a gun-barrel*. Meſſrs. *Vauguelin*, *Sylveſtre*, and *Seguin*, repeated this experiment; and, making uſe of a porcelain tube, obtained a conſiderable quantity of ammoniacal nitrat in a ſtate of vapour, of azotic gas, and of water. This M. FOURCROY explains, by ſaying that the water reſulted from the combination of the hydrogen of the ammoniac with ſome of the oxygen of the manganeſe; that the azote, which is the other principle of the alkali, was divided into two parts; of which the one, uniting with the remaining oxygen, produced nitric acid, while the other, being ſet free, aſſumed a gaſous form; and that a part of the ammoniac, paſſing through the oxyd of manganeſe too rapidly to be decompoſed, combined with the nitric acid, and formed ammoniacal nitrat. We are told that another chemiſt, whoſe name is not mentioned, has, by a ſimilar proceſs, obtained the nitric acid from oxyd of lead. M. FOURCROY found that it might be formed by pouring liquid ammoniac on an oxyd of mercury precipitated, by the fixed cauſtic alkali, from corroſive ſublimate; the oxyd became black; ſome of it was revived; and there remained in the liquid a triple ſalt, the elements of which the author indicates by giving it the appellation of ammoniaco-mercurial nitrat. Another method of forming the nitric acid, diſcovered by the writer of this memoir, is by pouring the concentered ſulphuric acid on the liquid Pruſſiat of ſoda, or the cauſtic mineral alkali ſaturated with the colouring matter of Pruſſian blue: this mixture is attended with efferveſcence, and emits a vapour, which has the ſmell of the acid of nitre, and is of a red colour, ſimilar to that of the nitrous vapours, which reſult from mixing nitrous gas with atmoſpheric air.

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* See M. Rev. Enlarged, Vol. ii. page 53.

Vol. VII.—*On the Culture of the Clove-tree in the Iſle of Bourbon, and in Cayenne.* By M. Fourcroy.

It is not probable that the Dutch Eaſt India company will long retain that monopoly of the ſpice trade, to ſecure which they have more than once degraded their character, by meaſures not leſs mean than deteſtable. It has been diſcovered that the cinnamon and the clove tree, as well as the nutmeg, may be cultivated in various places with the ſame ſucceſs as in the Moluccas. The clove and the nutmeg tree were firſt planted in the Iſle of France in the year 1769; and, in 1787, above three thouſand plants of the clove-tree were diſtributed among the coloniſts of that iſland and of the Iſle of Bourbon. Thence ſome plants were carried, in 1773, to Cayenne; where they flouriſhed ſo well, that, in the year 1787, the crop amounted to 273 pounds, and might have been much greater, if the cultivators had not prudently left a conſiderable number of flowers for ſeed. In the Iſle of France, the clove-tree is full of buds in the month of January; the flowers do not open till a long while after this period; and the berries, which ſucceed them, are not ripe till December. The time for gathering the cloves, which are tubulated calices containing the petals and the organs of fructification, is juſt before the flowers begin to expand; they are then red, unctuous, and highly aromatic. There are trees which produce 50 pounds of cloves, beſide 12,000 berries for ſeed; and it is remarkable that the plants which are natives of theſe iſlands, and have been raiſed from ſeed there, produce finer cloves than thoſe which were originally brought from the Moluccas. When the cloves are gathered, the beſt way is to dry them in the ſun; at leaſt, of the various methods of treating them which have been tried, none have ſucceeded ſo well. The cloves of Bourbon are in ſome reſpects ſuperior to thoſe of the Moluccas; they are more highly aromatic, and yield a greater proportion of eſſential oil; which is much more clear, of a more delicate odour, and much lighter, than that of the Dutch clove.

On the Calcareous Phoſphat. By Meſſrs. BERTRAND, PELLETIER, and L. DONADEI.

This mineral is found in Eſtramadura. It is of a whitiſh colour, and of great ſolidity, though not ſufficiently hard to ſtrike fire with ſteel. If triturated in an iron mortar in the dark, or even if two pieces of it be rubbed together, it becomes luminous: but when it has once loſt this property, it does not, like ſome natural phoſphori, receive it again by being expoſed to the rays of the ſun. If reduced to a very fine powder, and laid on coals, it does not decrepitate, but burns with a beautiful green light; though, if the coals be very hot, and the powder coarſe, decrepitation will take place.

According to the analyſis, made by theſe chemiſts, an hundred grains of the calcareous phoſphat is reſolvable into the following elements:

Carbonic acid —	1 grain		Pure calcareous earth	59 grains
Muriatic acid —	½		Phoſphoric acid —	34
Iron — —	1		Fluoric acid —	2½
Quartzous earth —	2			
				100 grains

Extract from the Regiſters of the Royal Academy of Sciences. By M. DE LA PLACE.

The formation of water, from the combuſtion of hydrogen and oxygen gas, is a fact of great importance in the new ſyſtem of chemiſtry, which in a great meaſure depends on it; it cannot therefore be too carefully examined. It is certain that, in many experiments, the water thus formed has contained a little of the nitric acid: but this the French chemiſts have ſuppoſed to be accidental, owing to the mixture of a ſmall quantity of azotic with the oxygen gas. Several very ingenious philoſophers have been of a different opinion, and have conſidered the formation of the nitric acid as a neceſſary conſequence of the combuſtion of hydrogen and oxygen gas. Meſſrs. FOURCROY, SEGUIN, and VAUGUELIN undertook, therefore, to inveſtigate this queſtion more accurately, and to try whether, by varying the experiment, they could not obtain pure water, without any mixture of acid. The oxygen gas, which they uſed, was obtained from the ſuper-oxygenated muriat of potaſh*; and one hundred cubic inches of it con-

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* This, which we ſuppoſe to be what M. *Lavoiſier* calls oxygenated muriat of potaſh, is a ſalt reſulting from a combination of what

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tained only three of azotic gas; the hydrogen gas was produced from zinc diſſolved by the ſulphuric acid. Both the gaſes were expoſed to the cauſtic alkali, in order to free them from any fixed air which they might contain; and the proceſs was ſo managed, that the combuſtion was much more ſlow than in any preceding experiment. 25582 cubic inches of hydrogen, and 12457 of oxygen gas, were decompoſed when theſe gaſes were reduced to the mean thermometrical temperature of 10 degrees of Réaumur's ſcale, or 54,5 degrees of Fahrenheit's, and the height of the barometer to 28 inches French, which are equivalent to 29,83 inches Engliſh meaſure; the weight of the hydrogen was 1039, and that of the oxygen gas, 6210 grains. The water produced weighed 7245 grains, which was only four grains leſs than the weight of the gaſes. Thus, in the water reſulting from this proceſs, the weight of the hydrogen was to that of the oxygen, as 14338 to 85662, which is very nearly the proportion indicated by Meſſrs. *Lavoiſier* and *Meuſnier*. The water exhibited no ſigns of acidity. It did not in the leaſt redden paper dyed with turnſole, or violets; when mixed with a ſolution of nitrat of ſilver, it occaſioned no precipitation, nor even cloudineſs; and its ſpecific gravity was the ſame with that of diſtilled water. The aëriform reſiduum in the balloon, in which the combuſtion had been effected, rendered lime water turbid; which ſhewed that ſome fixed air or carbonic acid had been formed from the carbon contained in the hydrogen; the remainder conſiſted of a little hydrogen gas, and of a mixture of oxygen and azotic gas. It is ſuppoſed that, in this experiment, the purity of the oxygen gas, and the ſlowneſs of the combuſtion, prevented the oxygen from combining with the azotic gas, and from forming the nitric acid.

Vol. VIII.—*On the Senſations of Heat and Cold.* By M. SEGUIN.

As language is the means of facilitating the operations of the mind, it is certainly of importance to ſcience that it ſhould be rendered as perfect as poſſible, that every diſtinct idea ſhould be expreſſed by its peculiar and unvaried appellation, and that every term ſhould, as far as poſſible, ſuggeſt to all the ſame idea. It is in attempting to eſtabliſh this accuracy, that the merit of the new chemical nomenclature principally conſiſts; and we muſt acknowlege that, in this reſpect, it is greatly ſuperior to the old. Among other improvements to which it has given occaſion, M. SEGUIN directs our attention to the greater pre-

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uſed to be called dephlogiſticated marine acid with the cauſtic vegetable fixed alkali. This order of ſalts was diſcovered by M. *Berthollet*, in 1786.

ciſion with which it enables philoſophers to expreſs themſelves on the ſubject of this memoir. Formerly the word *heat* ſignified ſometimes a ſenſation, and ſometimes the cauſe of this ſenſation; which moſt of the philoſophers of the preſent time aſcribe to a peculiar ſubſtance; this the new chemiſts have expreſſed by the word *caloric*, reſerving the term *heat* to ſignify one of its effects. When a greater quantity than uſual of caloric is communicated to our bodies, it occaſions the ſenſation of heat: but when, on the contrary, we communicate it to other bodies, we experience the ſenſation of cold. As we cannot otherwiſe appreciate the intenſity of heat and cold, than by comparing the ſeveral degrees of theſe ſenſations, which cannot be reduced to any common ſtandard, our judgment concerning this intenſity muſt be very inaccurate, and muſt not depend on the quantity of caloric received or communicated, but on the proportion between the preſent ſenſation, and that which immediately preceded it. This is illuſtrated by a variety of ingenious obſervations, from which the author concludes that the variety in the degree of heat or cold, which we feel on coming into contact with different bodies of the ſame temperature, depends on their ſeveral capacities, on their maſſes, on their property of *conducting heat*, and on the renewal of contact. We cannot, however, help wondering that one, who profeſſes ſuch great accuracy, ſhould expreſs himſelf ſo inaccurately as M. SEGUIN has here done; for *heat* is, according to his own definition, the ſenſation, not the ſubſtance which cauſes it; yet ſurely the ſenſation cannot be ſaid to be conducted: but this inaccuracy becomes ſtill more ſtriking, when we are told that *the thermometer is by no means an exact meaſurer of heat*. As this is an aſſertion deduced from the preceding propoſition, and which our author has not explained, we are at a loſs with reſpect to the ſenſe which ought, in this place, to be connected with the word *heat*; eſpecially as this aſſertion is announced as a new diſcovery, in oppoſition to an opinion generally received. We do not believe that any philoſopher ever conſidered the thermometer as an exact meaſure of the ſenſations of heat and cold; and Dr. Crawford, ſeveral years ago, ſhewed that it was not a meaſure of abſolute heat; becauſe the quantities of this, in bodies of different kinds, may be unequal, and yet their effect on the thermometer be the ſame.

Vol. IX.—*Extract of a Letter from* M. GUYTON (DE MORVEAU).

Dr. Prieſtley had obſerved that when ſaline liquors, incloſed in glaſs tubes hermetically ſealed, were expoſed to heat, a precipitation took place: but M. GUYTON, on an accurate inveſtigation of the ſubject, is convinced that what the Doctor conſidered as a precipitate, is only an eroſion of the glaſs, reſulting from the action of the confined liquor on it. When green inſtead of white glaſs was uſed, this phenomenon did not take place.

On the Electrical Properties of the Magneſio-calcareous Borat. By the Abbé Haüy.

The property of becoming electrical by heat, without friction, has been ſuppoſed to belong only to the tourmaline and the Braſilian topaz. Some years ago, the author of this memoir diſcovered it in a cryſtallized oxyd of zinc, or calamine *; and he has now found that it is poſſeſſed by the cryſtals here mentioned, to which M. *Weſtrum*, a German chemiſt, gave the name of Boracic ſpar of magneſia and lime. This mineral has alſo been called, from its figure, cubic quartz. It is found near Lunenburg, in the duchy of Brunſwic, near the ſummit of a mountain which bears the name of Kalkberg. The electricity ſeems to act in the direction of diagonal lines, drawn from one angle to its oppoſite, through the centre of the cube. The experiment ſucceeds beſt with a very gentle heat. Theſe cryſtals may alſo be excited by friction, but not ſo ſtrongly as by heat.

On the Combination of Oxygen with the Carbon and Hydrogen of the Blood; on the Solution of Oxygen in this Fluid; and on the Manner in which Caloric is ſeparated. By M. Hassenfratz.

The theories of reſpiration, as productive of animal heat, adopted by M. *Lavoiſier* and the ingenious Doctor Crawford, are too well known to need any particular detail. Doctor *Girtanner* differs from theſe gentlemen only in ſuppoſing that a part of the oxygen combines with the venous blood, and gives it that vivid colour which it exhibits in its paſſage through the arteries. They are, however, agreed that all the caloric, which the blood diffuſes through the animal ſyſtem, is let looſe in the lungs. To this Meſſrs. *La Grange* and *De La Place* objected that the temperature of the lungs was never obſerved to be ſo much higher than the other parts of animals, as, according to this hypotheſis, it muſt be; and that ſo high a temperature muſt tend to their deſtruction. Hence they concluded that the heat, communicated to the animal ſyſtem, is not ſeparated in the lungs alone, but that it is gradually detached in every part of the body through which the blood circulates. In order to obtain ſatisfaction with reſpect to theſe points, M. Hassenfratz tried the experiments here related. He firſt mixed with venous blood ſome oxygenated muriatic acid, on which the blood was inſtantly decompoſed, and the colour became much darker than before: but the colour of venous blood was not altered by mixing with it the common muriatic acid, ſo diluted that its acidity was nearly equal to that of the oxygenated; however, when undiluted muriatic acid was poured on the blood, this was inſtantly decompoſed, and a flaky precipitate of a more vivid colour was formed. Our author obſerves that, in the oxygenated muriatic acid, the oxygen is in that ſtate in which it will readily combine with the hydrogen and carbon of the blood, when it comes in contact with them: the dark colour, therefore, which was produced in the firſt experiment, muſt be that which the blood ultimately receives from the oxygen. From theſe and ſeveral other experiments, M. HASSENFRATZ gives it as his opinion that the vivid colour of the arterial blood is owing to its ſolution of oxygen gas; that, during the courſe of circulation, this oxygen gradually combines with the hydrogen and carbon of the blood, by which means it acquires a deeper colour; that, when it returns to the lungs by the veins, this combination is completed, and it there receives a freſh ſupply of oxygen, which it carries into the arterial ſyſtem. Some caloric, he allows, muſt be ſeparated in the lungs, where the proceſs begins: but the greater part of it is employed in vaporizing the water, which the expired air carries with it; and a much larger proportion is let looſe during the circulation, by the combination of the oxygen with the hydrogen and carbon, with which it meets in its courſe. Should it be objected that the heat of arterial is greater than that of venous blood, we may account for this, by obſerving that the former may be conſidered as oxydated, when compared with the latter. In the arteries, the oxygen ſtill retains the greater part of its caloric; which is let looſe as the proceſs of combination goes on: but when carried into the veins, the oxygen having already loſt a conſiderable portion of its abſolute heat, the blood muſt naturally have leſs.

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* See M. Rev. Vol. lxxviii. page 621.

On Eudiometers. By M. SEGUIN.

After mentioning the inconveniences to which thoſe eudiometers are liable, in which nitrous gas is made the teſt of the purity of air, this ingenious academician propoſes a new inſtrument, in which the combuſtion of phoſphorus is applied to this purpoſe. It is a glaſs tube, about an inch in diameter, and ſeven or eight inches in height, cloſed at the top, but open at the bottom. It muſt be filled with mercury; and a little piece of phoſphorus, which will float on this fluid, muſt be introduced and ſet on fire by a red-hot coal brought cloſe to the outſide of the tube, but not ſo as to touch the glaſs. Into this tube, the air, which is to be examined, and after being previouſly gaged in a graduated receiver, muſt be conveyed by a little at a time. The combuſtion will continue till all the air be decompoſed, and the oxygen abſorbed; though, for the ſake of greater exactneſs, the reſiduum may be more ſtrongly heated. When the apparatus is cool, the reſiduum muſt be conveyed into a receiver gaged like the firſt; and the difference between the two volumes will indicate that of the oxygen gas contained in the air which has thus been examined. When the temperature of the atmoſphere is 50 degrees of Fahrenheit's thermometer, there will be no occaſion to heat the phoſphorus whenever freſh air is introduced; as it will take fire ſpontaneouſly, as ſoon as it comes again into contact with vital air.

Vol. X.—*On the Action of Lime, and of ſome metallic Oxyds, on Phoſphorus.* By Dr. RAYMOND.

M. *Gengembre* diſcovered that, by boiling phoſphorus in a ſolution of pot-aſh, a peculiar kind of gas was produced, which had the ſingular property of taking fire on coming into contact with the atmoſphere, and to which the French chemiſts have given the appellation of phoſphorized hydrogen gas. Dr. RAYMOND thought of varying the proceſs, in order to diſcover whether this gas might not be produced in ſome other way. He took two ounces of lime ſlaked in the air, a drachm of phoſphorus cut ſmall, with half an ounce of water, which he mixed up into a ſoft paſte, and put into a ſtone retort; to this retort a tube was fitted, the internal diameter of which, he ſays, ought not to exceed a line and a half, communicating with a receiver full of water. As ſoon as the retort was well heated, the phoſphorized hydrogen gas was generated ſo abundantly, that, from the quantity of ingredients here mentioned, no leſs than three quarts of it were obtained. The reſiduum was found to have all the characters of the native phoſphat of lime. Hence the Doctor ſuppoſes that the water was decompoſed during the proceſs, and that its oxygen ſerved to acidify the phoſphorus; which, in this ſtate, was combined with the lime, and formed the phoſphat; while its hydrogen, aſſuming a gaſous ſtate, carried with it a part of the phoſphorus, to which the property of taking fire by contact with the air muſt be aſcribed. The gas ſoon loſes this property, and the phoſphorus is condenſed on the ſides of the receiver; great caution, however, is neceſſary; for though a part of the gas may ſeem to have depoſited its phoſphorus, and to be reduced to pure hydrogen, yet another part, in the ſame receiver, may retain enough to cauſe a formidable exploſion, when in contact with air.

The facility with which water was thus decompoſed led the author to ſuſpect that a ſimilar effect might be produced by the ſame mixture in the mean temperature of the atmoſphere. Accordingly he found that, in ten days' time, a ſmall quantity of hydrogen gas was generated in the vials, in which the ingredients were placed; this, however, was not phoſphorized, the heat not being ſufficient to volatilize the phoſphorus.

Animated by this ſucceſs, Dr. RAYMOND reſolved to try what could be effected by metallic oxyds. He made two mixtures like the former: but, inſtead of lime, he ſubſtituted, in the one, the white oxyd of zinc, and, in the other, the black oxyd of iron. After long diſtillation with great heat, he obtained from both phoſphorized hydrogen gas: but it was produced in much leſs time, and in greater quantity, from the oxyd of zinc, than from that of iron; which he aſcribed to the cloſe affinity of the former to the phoſphoric acid.

On the different Sulphats of Mercury; on the Precipation of theſe Salts by Ammoniac; and on the Properties of a new Triple Salt reſulting from this Operation. By M. DE FOURCROY.

While performing ſome experiments to aſcertain the effects of ammoniac on ſulphat, or, as called by the old chemiſts, vitriol of mercury, M. FOURCROY found them to be various; and that this variety depended on the different modifications of the ſalt. On farther examination, he diſcovered that the cauſe of this difference might be aſcribed, in ſome meaſure, to the proportion between the mercury and the ſulphuric acid employed in the proceſs, but ſtill more to the degree of heat applied in their combination. Two parts of mercury, and three of the concentrated ſulphuric acid, being heated to ebullition, yielded ſulphureous acid gas; in this operation, the affinity of oxygen to mercury, which, in a common temperature, is leſs than to ſulphur, increaſes with the heat. If the proceſs be ſtopped when the mercury is converted into a white maſs, and before it be dried, the ſalt will contain ſulphuric acid, will be acrid and corroſive, and will redden vegetable blue: it will not turn yellow by contact with the air; and it is ſoluble in water in proportion to the acid it contains, which will depend on the degree of heat to which it has been expoſed. This M. FOURCROY calls the acid ſulphat of mercury. By being waſhed with ſmall quantities of cold diſtilled water, it is deprived of its acid, and rendered a neutral ſalt, which the author diſtinguiſhes from the former, by omitting the epithet of acid. This is very white, and its cryſtals are priſmatic: its flavour is not very acrid: in a temperature of 54,5 degrees of Fahrenheit's ſcale, it requires 500 parts of water to diſſolve it; but, if the water be boiling, 287 parts of it are ſufficient for this purpoſe: by lime and the fixed alkalies, it is precipitated of a dark grey colour; it is not decompoſed by the nitric acid, but the muriatic acid converts it into *mercurius dulcis.* A hundred parts of this ſulphat, when dried, contain twelve of ſulphuric acid, ſeventy-five of mercury, eight of oxygen, and five of water.

If this ſalt be ſtrongly heated, it yields, firſt, water; then ſulphurous acid; and then oxygen gas: if this proceſs be ſtopped as ſoon as the ſulphurous acid ceaſes to be ſeparated, the ſulphat is converted into turbith mineral, which the author calls yellow ſulphat of mercury, or ſulphat with exceſs of oxyd. This is ſoluble in 2000 parts of water; and, when precipitated by an alkali, is grey. It is in a great meaſure decompoſed by the nitric acid, and the muriatic acid converts it into corroſive ſublimate. A hundred parts of turbith mineral contain ten of ſulphuric acid, ſeventy-ſix of mercury, eleven of oxygen, and three of water.

From the remaining experiments here related, it appears that ammoniac decompoſes the ſulphats of mercury partially, and not entirely, like the fixed alkalies. When the volatile alkali is poured on a ſolution of the neutral ſulphat, the precipitate is a dark grey powder; if this be expoſed to the rays of the ſun, part of it is revived, and a ſalt is formed, which this author calls an ammoniaco-murcurial ſulphat; as it is produced by an union of ſulphat of ammoniac with ſulphat of mercury. M. FOURCROY obſerves, that this ſalt contains more ammoniac and oxyd of mercury, in proportion to its ſulphuric acid, than the two ſulphats of which it conſiſts; that hence it muſt be conſidered, not as a ſimple combination of them, but as a triple ſalt, having properties very different from their properties, and formed by the union of an alkaline and metallic baſe with each other, and with the ſulphuric acid. This ſalt is not produced by the combination of ammoniac with the acid ſulphat; becauſe, in this caſe, the alkali, being ſaturated with the acid which this contains, does not diſengage the oxyd of mercury.

Vol. XI.—*On ſome Facts that have been maintained in oppoſition to the Antiphlogiſtic Syſtem of Chemiſtry.* By M. BERTHOLLET.

The principal objection here conſidered, is that offered by M. *Weſtrumb*, who inſiſts that dephlogiſticated marine acid contains, beſide its muriatic baſe combined with caloric and water, a conſiderable portion of calx of dephlogiſticated manganeſe; and that it is to this, and not to oxygen, that its yellow colour muſt be aſcribed. In anſwer to this objection, M. BERTHOLLET produces ſeveral experiments, which ſhew that the oxygenated muriatic acid does not neceſſarily contain oxyd of manganeſe. If, ſays he, the nitric and muriatic acids be mixed, efferveſcence takes place; and oxygenated muriatic acid is produced. This gas is of the ſame colour, and has the ſame properties, with that obtained from the oxyd of manganeſe: but there can be no reaſon to ſuſpect that manganeſe is concerned in this produce. Beſide, no oxyd of manganeſe is precipitated by lime, nor by the alkalies, from oxygenated muriatic acid that has been diſcoloured by light; which would be the caſe if, as M. *Weſtrumb* pretends, this oxyd had been diſſolved in it. Muriat of manganeſe, mixed with this acid, renders it turbid, and the oxyd is precipitated; in this caſe, the acid loſes its colour, becauſe the oxyd has deprived it of its oxygen. After adducing theſe and other facts of a ſimilar nature, M. BERTHOLLET confeſſes that, in two or three inſtances among his numerous experiments, his oxygenated muriatic acid, though prepared with great care, became turbid, and depoſited oxyd of manganeſe; he ſays that he does not know how to account for this circumſtance: but he thinks it was owing to ſome accidental quality of the manganeſe employed in the proceſs.

M. *Gren*, another German chemiſt, abſolutely denies that recent oxyds, which have not attracted moiſture from the air, can be reduced without charcoal, and that vital air can be produced from them. M. BERTHOLLET, in reply, appeals to experience; obſerving that, if pure nitric acid and mercury be diſtilled with a briſk heat, nitrous gas will firſt be produced, and afterward the neck of the retort will be filled with red vapours; when theſe ceaſe, vital air will be obtained, and the oxyd be reduced. In this caſe, the oxyd is reduced immediately after its formation, and, not having been in contact with the air, can have attracted no moiſture from it.

The remainder of this memoir is occupied by an account of the oxygenated muriat of pot-aſh that has been ſubſtituted for nitre, in making a gun-powder which was found to have much greater expanſive force than the common ſort, but, at the ſame time, proved ſo very inflammable, as not to be uſed without great danger; its taking fire was the cauſe of a dreadful exploſion at Eſſonne about two or three years ſince.

On the Compoſition of the Colouring Matter of Pruſſian Blue. By Profeſſor CLOUET.

From the various experiments which have been made concerning this ſubſtance, the Profeſſor ſuſpected that it was the reſult of a combination of the volatile alkali with carbon: he tells us that he obtained a conſiderable quantity of Pruſſian blue by expoſing, to a very ſtrong heat, a mixture of five parts of quick lime with one of ſal ammoniac, in a retort; to the neck of which was adapted a porcelain tube filled with powdered charcoal made red-hot; the ammoniac, which came over through this, was received in a balloon containing a ſolution of iron in the ſulphuric acid.

On the Method of making Inſtruments of Elaſtic Gum or Caoutchouc. By M. Grossart.

The elaſticity and flexibility of this ſubſtance, together with the circumſtance of its reſiſting the action of moſt fluids, might render it uſeful in many reſpects, particularly in ſurgery: but the form, in which it is brought into Europe, makes it difficult to derive from it all the advantages which it might afford. It is now well known that the caoutchouc is the juice of a tree called by Linné *Hævea caoutchouc:* but it is ſeldom brought to Europe in its fluid ſtate; and whenever this is the caſe, it is decompoſed by the heat, and loſes its properties. It may be diſſolved in drying oils, and thus makes an excellent varniſh, impenetrable by water, and even by air, and unaffected by acids. This has been uſed for coating balloons; M. *Bernard*, and afterward Meſſrs. *Durand*, employed it as a varniſh for their well-known bougies: but theſe, though in many caſes highly uſeful, have not all the advantages that would reſult from tubes made of the gum itſelf. In order to attain this object, ſolvents have been ſought: but all which have hitherto been found alter the nature, and deſtroy the properties, of the gum. The author, however, juſtly obſerves, that an entire ſolution is unneceſſary; all that is requiſite is to ſoften it ſo far, that different pieces of it may cohere, and be, as it were, glued together; experience has convinced him that, if two pieces of the elaſtic gum thus ſoftened be preſſed together, and the preſſure continued till they be dry, they will be ſo ſtrongly united, that, if force be uſed, the gum will break in any other part as ſoon as in that cemented. It may thus be ſoftened by ether, by the volatile oils of lavender and turpentine, and even by boiling water. M. Grossart's method is to cut a gum-bottle in a ſpiral direction, ſo as to make of it one long ribband, a few lines in breadth. This he lays in the ſolvent till it be ſufficiently ſoftened; if boiling water be uſed, its edges will become rather tranſparent in about a quarter of an hour; it muſt then be rolled round a little cylinder or mould, taking care to preſs the ſeveral turns cloſe to each other, ſo as to form one continued ſurface; a piece of tape, rolled very tightly over it, ſerves to continue the preſſure till it be dry. In order to draw the mould out of it, he ſteeps it a little while in warm water.

On the Combination of Oxygen with the Sulphuric Acid. By M. J. A. Giobert.

M. *Crell* obſerved that, by the black oxyd of manganeſe, the ſulphuric acid may be oxygenated as well as the muriatic; and M. *Schurer*, another German chemiſt, affirmed that, in this ſtate, the ſulphuric acid diſſolved gold and ſilver. Meſſrs. *Vau-*

guelin and *Bouvier* tried the experiment without ſucceſs, and found the ſulphuric acid unaltered by the proceſs. M. *Giobert* was more fortunate, and aſcribed the failure of the French chemiſts to their not diluting the acid. His method is to pour three ounces of ſulphuric acid on two of the black oxyd of manganeſe reduced to a fine powder, to which he adds twelve ounces of diſtilled water; and he lets this mixture digeſt during ſix hours in a temperature of between 60 and 70 degrees of Réaumur's ſcale: it is then boiled for about ten minutes, and twelve ounces of water are added to it; after which it is removed from the fire, ſuffered to cool, and filtrated. The produce is a ſulphat of manganeſe with a great exceſs of acid ſurcharged with oxygen. It contains, however, a much greater proportion of the oxyd of manganeſe than is ever found in the oxygenated muriatic acid: but this may be in a great meaſure ſeparated, by filtrating the liquor while hot, and letting it grow cold before the ſecond quantity of water be added to it. The oxygenated ſulphuric acid is of a roſe colour, and the intenſity of this colour indicates the degree of its oxygenation. The muriatic acid attracts oxygen from it; yet the adherence of oxygen to the ſulphuric ſeems to be much ſtronger than to the muriatic acid; for the oxygenated ſulphuric acid has been kept during ten months without undergoing any alteration: it is decompoſed by the rays of the ſun, but does not, like the oxygenated muriatic acid, emit vital air during the proceſs: it deſtroys vegetable colours, and ſerves to whiten linen and paper: it diſſolves ſilver imperfectly and ſlowly: but M. GIOBERT could not find that it had any effect on gold.

Experiments on the Juice of the Hævea, of which the Elaſtic Gum is made. By M. DE FOURCROY.

M. FOURCROY, having received a bottle of this liquor, perceived, on opening it, a moſt diſagreeable fetid odour which reſembled that of ſulphurated hydrogen gas and rotten garlic: the greateſt part of the contents was fluid, white, and opake, like milk: but there was alſo a white concrete ſubſtance, which had taken the form of the bottle. The proportion of this concrete gum to the whole quantity was as 17 to 177. The fluid juice had rather a ſaccharine taſte; which was, however, acrid and diſagreeable: it did not coagulate on being gently heated in cloſe veſſels: but, on being warmed in an open ſhallow diſh, its ſurface was covered with a white ſemi-tranſparent pellicle, which was very elaſtic, and had all the properties of the gum: this pellicle being removed, a ſecond was formed, and afterward ſeveral others, ſo that a pound of the liquor produced about half a drachm of this ſubſtance. Afterward, the liquor became tranſparent; and, when evaporated to the conſiſtence of ſyrup, depoſited a great number of yellow radiated cryſtals, which had a ſaccharine and ſubacid flavour. If the liquor be expoſed to air, confined by mercury, it imbibes oxygen, and the gum ſeparates and floats on its ſurface; this ſeparation is alſo greatly promoted by acids, and particularly by the oxygenated muriatic acid: alkalies have an effect directly oppoſite. The concrete gum, on being expoſed to the air, changed its colour from white to brown, and appeared to have all the properties of that which is commonly ſold. M. FOURCROY adviſes thoſe who live in the countries where it is produced, and who may wiſh to ſend it to Europe in its fluid ſtate, to add the vegetable fixed alkali to it; by which means he thinks its decompoſition, and the ſeparation of the gum, will be prevented.

Vol. XII.—*Account of a Proceſs for making Kunkel's Phoſphorus from Urine, which is ſhorter and more economical than that by which Meſſrs. Scheele and Ghan extract it from the Bones of Animals.* By M. GIOBERT.

This method is founded on the property of the metallic ſalts to ſeparate the phoſphoric acid from urine, which *Margraaf*, we believe, firſt diſcovered: but M. GIOBERT has greatly improved on the proceſs directed by the German chemiſt, as he avoids the tedious and diſguſting operations of evaporating the urine, and expoſing it to putrefaction. He tells us, that it is indifferent whether the urine be that of healthy or diſeaſed perſons; and that of horſes is nearly as good for this purpoſe as that which is human. He gradually pours into it a ſolution of lead in the nitric acid, till the precipitation ceaſes which this had occaſioned; the whole is then diluted with a conſiderable quantity of water, and afterward filtrated through a linen cloth. The precipitate, which is phoſphat of lead, muſt be made up into a paſte with powder of charcoal, and well dried in an iron or copper pan: it muſt afterward be diſtilled; when it will yield, firſt, an ammoniacal, and then an empyreumatic, oil; theſe oils proceed from the urine, from which it is difficult to purify the phoſphat. As ſoon as the oil ceaſes to come over, a clean receiver muſt be applied, and the fire be greatly increaſed. The phoſphorus generally appears in about half an hour; and, within eight hours, twelve or fourteen ounces of it may thus be obtained. If the proceſs be conducted with care, M. GIOBERT thinks that a hundred parts of phoſphat of lead will yield between fourteen and eighteen of phoſphorus.

If, on the phoſphat of lead, thus precipitated from urine, a ſolution of ſulphat of ammoniac be poured, and this, after digeſting during twelve hours, be filtrated and evaporated, phoſphat of ammoniac will be obtained; and, if ſulphat of ſoda be uſed, the reſult will be phoſphat of ſoda.

A ſeventh Memoir, on Magnetiſm. By M. COULOMB.

M. COULOMB's preceding memoirs related chiefly to electricity; they were publiſhed at different times in the Memoirs of the Academy of Sciences; and were briefly noticed by us in our review of the ſeveral volumes of that excellent collection [*]. It is ſufficient to remind our readers, that he applied the force of torſion of metal wire, which he had previouſly endeavoured to aſcertain, in order to determine the laws of the attractive and repulſive forces of the electric and the magnetic fluid; which he found to be in the duplicate reciprocal ratio of the diſtances of the acting particles from each other. Purſuing theſe inquiries, he endeavoured to compare the force by which needles of the ſame diameter, but of different lengths, were carried back to the magnetic meridian from a deviation of thirty degrees. This force, which he conſiders as acting in a direction perpendicular to the needle, he calls the directive; and he found that, on diminiſhing the length of the needles within a certain limit, it decreaſed in the ſame proportion: but, when ſtill ſhorter needles were tried, it appeared to be as the ſquares of their length.

M. COULOMB aſcribes the phenomena of magnetiſm to two fluids contained in the magnet, and ſuppoſes that the ſeveral particles of each attract one another, and repel thoſe of the other fluid, in the duplicate inverſe ratio of their diſtances. In a piece of iron which gives no ſigns of magnetiſm, the two fluids remain intimately combined, and neuteralize each other: but when it becomes magnetic, they are ſeparated; the one, which our author calls the boreal, recedes to the northern, and the other, or the auſtral, to the ſouthern parts of the magnet. Theſe fluids are not emitted by the magnet, but act by attraction and repulſion of the analogous fluids of every other magnet that comes within their ſphere. The author farther ſuppoſes that, of every magnetic needle, each ferruginous particle is itſelf a little magnet, the poles of which are contiguous to the oppoſite poles of the adjacent particles. In the northern part of the magnet, the northern pole of each particle is ſtronger than the ſouthern pole of the next: but this exceſs of force diminiſhes as the particles approach the centre where the powers become equal; after which that of the ſouth pole acquires a ſuperiority, which increaſes as they approximate the ſouthern extremity of the needle. In order to illuſtrate this theory, M. Coulomb magnetized a ſmall tube filled with ſteel filings, each of which on being afterward poured out, was found to be in fact a ſeparate magnet, having its north and ſouth pole. Theſe hypotheſes, however, are by no means either new or ſatisfactory; the author's ſuppoſition, that particles of the ſame magnetic fluid attract each other, will not account for the repulſion which takes place between poles of the ſame name. M. *Wilke*, who maintained a ſimilar hypotheſis above twenty years ago, ſuppoſed each fluid repulſive with reſpect to itſelf, and attractive with reſpect to the other. As to the latter part of M. Coulomb's theory, it appears to us purely hypothetical. We own that we are not fond of theſe phyſical hypotheſes; they may be plauſible and ingenious: but they are of no uſe in the promotion of ſcience. We adhere to the excellent maxim of Boerhaave, that, *in phyſics, nothing is certain, except facts which are obvious to our ſenſes, and thoſe concluſions which are adduced from them by ſtrict mathematical reaſoning.*

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[*] See M. Rev. vol. lxxviii. p. 612. 621. vol. lxxxi. p. 604. New Series, vol. v. p. 491. and vol. viii. p. 512.

On ſome Properties of the Muriat of Tin. By M. Pelletier.

This ſalt is obtained by boiling tin in the muriatic acid; it becomes oxygenated on being expoſed to oxygenated muriatic gas, and, in this ſtate, is an uſeful ingredient in dying: the properties here mentioned depend on its great affinity to oxygen, which it will attract from various acids and metallic oxyds; as it alſo abſorbs this principle from air, M. Pelletier thinks it may be applied with advantage to eudiometrical purpoſes.

Vol. XIII.—*Explanation of ſome Phenomena which ſeem to be contrary to the Law of Chemical Affinity.* By M. Hassenfratz.

To expreſs by numbers the proportions of affinity between ſubſtances, whether ſimple or compound, in their various combinations, is a problem which has employed the attention of ſome of the moſt eminent chemiſts; of the various tables in which this has been done, M. Hassenfratz thinks thoſe the beſt, which were publiſhed by M. *Guyton (de Morveau)* in the *Encyclopédie par ordre de matieres*, and from theſe he has taken the particular caſes here diſcuſſed.

In theſe tables, the affinity between the muriatic acid and ſoda is expreſſed by 31; and that, between the muriatic acid and lime, by 24. If then this acid be expoſed to the action of ſoda and lime at the ſame time, it will be attracted by the ſoda with a force equal to 31—24 or 7, and muriat of ſoda will be formed.

Again, the affinity of the carbonic acid to ſoda is 8, and to lime, 12: whence, if carbonic acid be poured on a mixture of ſoda and lime, the lime will attract the acid with a power equal to 12—8, or 4. From theſe premiſes, it might be concluded that, from a mixture of lime and ſoda with muriatic and carbonic acid, the reſult would be muriat of ſoda and carbonat of lime:—but *Scheele* aſſerts, that, if a ſolution of muriat of ſoda be poured on lime, and the mixture be ſet in a cellar, where there is abundance of free carbonic acid, or fixed air, the reſult will be carbonat of ſoda, and muriat of lime. Theſe and other phenomena of the ſame kind aſtoniſhed *Scheele*; and, in order to account for them, he ſuppoſed that the affinities between alkalies and acids varied in proportion to the water contained in the neutral ſalt.

There is one circumſtance in this experiment, of which M. *Scheele* has not taken notice, though it ought to have been mentioned, viz. that a part only of the muriat of ſoda is decompoſed; this depends on the proportion of the muriat of ſoda to that of lime; for the greater the quantity of the latter is with reſpect to the former, the greater will be that of the carbonat of ſoda: but, with this, carbonat of lime will alſo be formed.—To explain theſe phenomena, our author obſerves that, if a ſtone diſh be filled with ſlaked lime, and water, ſaturated with muriat of ſoda, be poured on the lime, the water will be uniformly diſtributed among the lime, ſo that each particle of it will be ſurrounded with particles of muriat of ſoda; and the muriatic acid will adhere to the ſoda with a force equal to 31—24, or 7. In proportion, then, as the water is imbibed, the ſurface will be leſs fluid, and will be covered with a thin ſtratum of muriat of ſoda; in the upper part of which the ſoda is attracted by the carbonic acid to which it is expoſed, with a force equal to 8; which exceeding that by which it is combined with the muriatic acid, it will be united to the former with a force equal to 8—7, or 1, and will be changed into carbonat of ſoda. If the next ſtratum be lime, it will impart to the following ſtrata of lime the muriatic acid, which it had received from the upper ſtratum, in conſequence of its transformation into carbonat, and will thence attract the carbonic acid, to which it has a greater affinity: but the upper ſtratum will replace this acid by imbibing the acid from the gas to which it is expoſed, and will therefore continue to be carbonat of ſoda. If the ſecond ſtratum be muriat of ſoda, the firſt ſtratum, being already ſaturated and ſtill in contact with carbonic acid, will ſerve as a conductor to this, and induce its combination with the ſecond; which, in order to unite with it, will alſo let looſe its muriatic acid.

On the ſame principle, the author explains the effect of the carbonic acid on the nitrat and ſulphat of ſoda, when mixed either with lime or with magneſia. All theſe phenomena reſult from the ſimultaneous action of three ſimple affinities, which may be repreſented by the following formula. Let *a* be the affinity of the acid of a neutral ſalt with its baſe, *b* the affinity of the ſame acid with lime, or any other ſubſtance mixed with it, and *c*, the affinity between the carbonic acid and the baſe of the neutral ſalt; then we ſhall have either $a-b<c$, or $a-b>c$; in the former caſe, the baſe of the ſalt will unite with the carbonic acid, and form a carbonat; in the latter, there will be no decompoſition. M. Hassenfratz obſerves that, by purſuing experiments of this kind with metallic oxyds, and mixing theſe with neutral ſalts, with the baſes of which they have no affinity, we may diſcover numerical quantities to expreſs the relative affinities of theſe oxyds with acids and alkalies; and, by combining theſe trials with thoſe in which one metal is precipitated by another, the affinities between oxygen and the ſeveral metals may be known.

On the Solubility of Sea Salt in the Solutions of various Neutral Salts. By M. Vauguelin.

Theſe experiments are arranged under three claſſes. In the firſt, ſea-ſalt, or muriat of ſoda, was diſſolved in ſolutions of alkaline and earthy ſulphats; in the ſecond, in ſolutions of nitrats; and, in the third, in thoſe of the muriats of pot-aſh, of ammoniac, of carytes, and of lime; in each, the change of temperature, as indicated by Réaumur's thermometer, and the quantity of ſalt precipitated, was carefully obſerved. It was found that moſt of theſe ſolutions were decompoſed by the muriat of ſoda; in which caſe a quantity of caloric was let looſe, proportional to that of the ſalt precipitated; and that ſea-ſalt is more ſoluble at a temperature of 10 degrees, than moſt of the alkaline and earthy neutral ſalts: but this is not the caſe in a very high temperature, as it may be precipitated from a boiling ſolution, by throwing in ſulphat of ſoda. It is alſo remarkable that ſeveral ſaturated ſaline ſolutions will diſſolve a greater proportion of muriat of ſoda, than pure diſtilled water, without precipitating any of their own ſalt, and without any caloric being let looſe. This ſhews, ſays M. Vauguelin, that a very little acceſſion of caloric is requiſite to diſſolve ſea-ſalt; and that there is, among theſe ſalts, a tendency to combination, which favours the ſolution of the muriat of ſoda.

Continuation of a Memoir on the Combination of Phoſphorus with Metallic Subſtances. By M. Pelletier.

We have already given an account of M. Pelletier's mode of combining phoſphoric glaſs with ſome metallic ſubſtances; in this memoir, he relates experiments, in which he brought the phoſphorus into immediate contact with the metal in fuſion; this is certainly a dangerous proceſs: but our author ſays that the danger may be avoided, by cutting the phoſphorus into pieces of about four grains each, and putting them one by one into the melted metal. The phenomena were nearly the ſame with thoſe which were mentioned in the preceding memoir on this ſubject; and platina thus treated became malleable. M. PELLETIER thus combined phoſphorus with mercury, zinc, biſmith, antimony, cobalt, nickel, ſpeiſs, manganeſe, and arſenic. The details are not very intereſting; and theſe combinations not being perfect, very little, except their mere poſſibility, can be concluded from them.

Three Memoirs on the Nutrition of Vegetables. By M. HASSENFRATZ.

As the earth, in which plants have grown to a conſiderable ſize, has been found to have been undiminiſhed in weight; and as ſome vegetables, and even trees, have been made to grow in water; it has been ſuppoſed that only air and water were neceſſary to their nutrition:—but M. HASSENFRATZ, on repeating theſe experiments, found that this vegetation was imperfect; and that plants, which had not been ſuffered to come into contact with earth, never arrived at ſuch maturity as to produce fruit. This ſeems indeed to have been acknowleged by M. *Du Hamel*, in his account of an oak, which grew during eight years in water; and which, though for the firſt two years it ſeemed to vegetate faſter than if it had been planted in the earth, ſoon appeared to decline. M. HASSENFRATZ tried the experiment with hyacinths, French beans, and creſſes; they grew and produced flowers, but never came to full maturity: on analyſing them afterward, they were found to contain a leſs proportion of carbon, than other plants of the ſame kind. Hence he concludes that the expanſion and growth of vegetables in water alone is occaſioned by the combination of the water with the conſtituent parts of their ſeeds, or roots; and that the carbon, therein contained, is conveyed by the water to the ſeveral parts of the plants: thus the increaſe of this principle, which takes place in vegetables during their growth in earth, cannot be derived either from air or from water; becauſe, when left to derive nouriſhment from theſe alone, the original proportion of carbon is diminiſhed during their vegetation.

It is ſuppoſed, by many philoſophers, that vegetation decompoſes carbonic acid; that its carbon is imbibed by the plant; that its oxygen is reſtored to the atmoſphere; and that thus carbonic acid muſt be conſidered as the principal ſource of nutriment to plants, whence they derive continual acceſſion of carbon:—but M. Hassenfratz found that plants, vegetating in water impregnated with this acid, did not derive any addition of carbon from it. He obſerves that, if water and carbonic acid were decompoſed in vegetation, a conſiderable quantity of caloric muſt be abſorbed, and cold produced: but this, he contends, is contrary to fact. Another objection is that, according to the hypotheſis here oppoſed, air, in which plants vegetate, ought to be oxygenated: but our author affirms that air, in which plants had grown for two months, had undergone no ſenſible alteration; for though, in the day time, the plant might emit oxygen gas, while expoſed to the rays of the ſun, yet, during the night, this gas was re-imbibed, and combined with a part of the carbon of the vegetable, which then yielded carbonic acid;—this fact became evident on introducing lime water under the receiver in which the plant was confined.

In order to manifeſt whence plants derive their carbon, M. Hassenfratz reminds us that water, filtrated through manure, is brown, and that, when evaporated, its principal reſiduum is coal. Hence he concludes that plants derive their carbon from the earth, and that the fertility, which manure occaſions, depends on its introducing into the ſoil a greater quantity of this principle, combined with the moiſture which the vegetables imbibe. This hypotheſis is confirmed by the experiments made by M. *La Baiſſe* and M. *Bonnet*; which ſhew that plants, growing in water, coloured with madder, become red; and that they grow black, if made to vegetate in ink. Hence it is evident that the roots imbibe, not only the water, but alſo the matter with which it is coloured, and that this matter is depoſited in the ſubſtance of the plant. In ſupport of his opinion, our author introduces ſeveral ingenious obſervations on the effects of manure in fertilizing the earth; and he maintains that the ſtrength and vigour of vegetables depend on the quantity of coal diſſolved in the water which they imbibe.

Vol. XIV.—*Account of M. Jeanety's Method of preparing Platina.* By M. Berthollet.

On the hiſtory of this metal, and the various attempts to diſſolve and render it malleable, we ſhall not enlarge. The only perſon* who had been able to apply it to any uſeful purpoſe, was M. *Rochon*; who fuſed it with arſenic, and, by combining it with copper and tin, compoſed a metal of which he made mirrors for reflecting teleſcopes. We are here told that, in the year 1784, M. *Chabanon* brought from Spain ſome ingots of platina, which he had purified in a manner that he would not communicate to any one; and he applied to M. *Jeanety*, a goldſmith of Paris, to make ſome trinkets of it. Hence this artiſt was excited to diſcover the mode of preparing it; in which he ſucceeded ſo well, that he is able to draw it into wire, and to make of it all thoſe articles, whether for uſe or ornament, in which gold and ſilver are uſually employed.

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* Except Dr. *Ingenhouſz*; for whoſe diſcoveries relative to the malleability, fuſibility, and uſes of platina, ſee the account given of his "*New Experiments in Natural Philoſophy,*" in the Appendix to our Review, New Series, vol. iii. p. 526.

He firſt pounds the platina in water, to clear it from heterogeneous ſubſtances, and then mixes three marks of platina with ſix of white arſenic powdered, and two of refined pot-aſh; this done, he heats a large crucible, which will contain forty marks, and throws into it a third part of his mixture, which he expoſes to a ſtrong fire, adding the two remaining portions at proper intervals, and ſtirring the whole together with a rod of platina. He then increaſes the heat, till the whole is melted. On breaking the crucible, he obtains a well formed maſs of metal, which is attracted by the magnet: this he pounds as before, and refines a ſecond time, by repeating the proceſs already deſcribed; and if this ſhould not purify it from iron, he renews the ſame operation; which is ſeldom neceſſary.

For the next proceſs, M. *Jeanety* makes uſe of a crucible with a flat bottom, about three inches and a half in diameter; into which, when made red hot, he puts three marks of the platina, refined as above and reduced to powder, with an equal weight of arſenic, and a mark of refined pot-aſh; this he expoſes to a ſtrong fire till the whole is melted, when he lets the crucible cool; obſerving to keep it in a horizontal poſition, that the ingot may be of an uniform thickneſs; this is now a maſs of pure ſonorous metal, weighing three marks and three ounces; and it is obſerved that the platina is the more eaſily and ſpeedily refined in proportion to the quantity of the arſenic combined with it. The ingots, thus obtained, are placed during ſix hours in a muffle: but care muſt be taken not to increaſe the heat after the evaporation is once begun; as too great a degree of fire would ſpoil the whole. They are then dipped in oil, and again expoſed for ſix hours to a heat ſufficient to diſſipate the oil in ſmoke. When the evaporation ceaſes, the fire muſt be increaſed as much as poſſible by oil; for by this, we are told, the arſenic ſublimed acquires a metallic ſplendour, and the platina a perfect malleability, which it would not otherwiſe poſſeſs. The ingots are then cleanſed in the nitrous acid, and boiled in diſtilled water till no acid remains: after which they are expoſed to a ſtrong fire, and hammered while hot; which muſt be repeated, till the metal has acquired a ſufficient compactneſs.

On the Phenomena which occur on combining Ammoniac with the Nitrat and Muriat of Mercury. By M. De Fourcroy.

The triple ſalt, which reſulted from precipitating ſulphat of mercury by ammoniac, induced this gentleman to purſue ſimilar experiments with the nitrat and muriat of this metal. Theſe experiments are here related; and it appears that the reſult of them is analogous to that of the decompoſition of the ſulphat: a triple ſalt is formed both by the nitrat and the muriat: but, in the former caſe, a grey precipitate is depoſited, and a part of the oxyd is reduced by the ammoniac; whereas, when the muriat is decompoſed, no grey precipitate occurs, the oxyd is not reduced, and a very white inſoluble triple ſalt is immediately formed, which is entirely precipitated. To the former of theſe ſalts M. Fourcroy gives the name of *ammoniaco-mercurial nitrat, with exceſs of oxyd and ammoniac*; and he diſtinguiſhes the latter by the appellation of *ammoniaco-mercurial muriat.* He conjectures that other metallic oxyds, when thus combined with ammoniac, may unite with neutral ſalts; and that thus various kinds of triple ſalts may be formed.

On the Preparations of the Phoſphorus and Phoſphoric Acids; with ſome Obſervations on the Phoſphorat of Soda. By M. Pelletier.

This philoſopher's method of preparing the phoſphorus acid differs little from that which was ſome years ago propoſed by M. *Sage**, and which, we believe, is now pretty generally known. The principal alterations made by the author of the preſent memoir conſiſt in his putting each ſtick of phoſphorus into a glaſs pipe, the lower part of which is ſhaped like a funnel, terminating in a very ſmall opening; and in covering the apparatus with a tubulated receiver, which he can open at pleaſure. By theſe means he can diſſolve a greater quantity of phoſphorus without danger of an exploſion. His method of converting the phoſphorous into the phoſphoric acid, by the nitric, or the oxygenated muriatic acid, is the ſame with that diſcovered by M. *Lavoiſier* †, which is deſcribed in his Elements of Chemiſtry.

The phoſphat of ſoda is obtained by combining the phoſphoric acid with the mineral alcali: it has, we are told, been given with ſucceſs as a purge; and M. Pelletier thinks it may be applied to the purpoſe of ſoldering metals, inſtead of borax; and indeed it reſembles this ſubſtance ſo much in many of its properties, that Meſſrs. *Exchaquet* and *Struve* have ſuppoſed that the phoſphoric acid is one of the conſtituent principles of borax*.

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* See M. Review, vol. lxxi. p. 493.

† Ibidem.

In the ſelection of theſe articles, we have attended only to ſuch as were moſt generally intereſting: but there are many others in the work, which, from an apprehenſion that we ſhould too much exceed our limits, we have not mentioned, although they are not unworthy of the attention of thoſe chemiſts who are converts to the Lavoiſierian theory. On the whole, the 'Annals of Chemiſtry' are an uſeful collection of facts and experiments; which, by diffuſing the knowlege of what is already diſcovered, may ſerve to encourage as well as to direct the farther purſuits of ſcience. We intend, therefore, to communicate to our readers whatever may be worthy of their attention in the continuation of this work.

ART. V. *Aſiatic Reſearches.* Vol. II.

[*Article concluded from the laſt Appendix.*]

On the ſecond Claſſical Book of the Chineſe. By the Preſident.

SIR WILLIAM JONES informs us that,

> 'According to a *Chineſe* writer, named LI YANG PING, the ancient characters uſed in this country were the outlines of viſible objects earthly and celeſtial; but, as things merely intellectual could not be expreſſed by thoſe figures, the grammarians of *China* contrived to repreſent the various operations of the mind by metaphors drawn from the productions of nature: thus the idea of roughneſs and of rotundity, of motion and reſt, were conveyed to the eye by ſigns repreſenting a mountain, the ſky, a river and the earth; the figures of the ſun, the moon, and the ſtars differently combined, ſtood for ſmoothneſs and ſplendour, for any thing artfully wrought, or woven with delicate workmanſhip; extenſion, growth, increaſe, and many other qualities were painted in characters taken from clouds, from the firmament, and from the vegetable part of the creation; the different ways of moving, agility and ſlowneſs, idleneſs and diligence, were expreſſed by various inſects, birds, fiſh, and quadrupeds: in this manner, paſſions and ſentiments were traced by the pencil, and ideas not ſubject to any ſenſe were exhibited to the ſight; until by degrees new combinations were invented, new expreſſions added; the characters deviated imperceptibly from their primitive ſhape, and the *Chineſe* language became not only clear and forcible, but rich and elegant in the higheſt degree.'

In this language, adds the Preſident, ſo antient and ſo wonderfully compoſed, are a multitude of books abounding in uſeful, as well as agreeable, knowlege: but the higheſt claſs conſiſts of *five* works, one of which at leaſt every Chineſe, who aſpires to literary honours, muſt read again and again, until he poſſeſs it perfectly.—Of theſe five claſſical works, that which is at preſent under conſideration is the ſecond, containing *three hundred* odes, or ſhort poems, in praiſe of antient ſovereigns, and legiſlators, or deſcriptive of antient manners. The copies of this book, entitled SHI′ KING, are ſuppoſed to be much interpolated, and the ſtyle of the poems is ſometimes too metaphorical, and ſometimes obſcure from its brevity. Moſt of theſe odes are ſaid to be nearly three thouſand years old. We ſhall quote the following ſpecimen: the original is given from the SHI′ KING itſelf. ' It is a panegyric on VUCU′N, Prince of *Guey* in the province of *Honang*, who died, nearly a century old, in the thirteenth year of the Emperor PINGVANG, *ſeven hundred and fifty ſix years* before the birth of CHRIST, or *one hundred and forty-eight*, according to SIR ISAAC NEWTON, after the taking of *Troy*; ſo that the *Chineſe* poet might have been contemporary with HESIOD and HOMER, or at leaſt muſt have written the ode before the Iliad and Odyſſey were carried into Greece by LYCURGUS.'

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* See Review, New Series, vol iii. p. 551.

' Behold, where yon blue riv'let glides
  Along the laughing dale;
Light reeds bedeck its verdant ſides,
  And frolic in the gale:

So ſhines our Prince! In bright array
  The Virtues round him wait;
And ſweetly ſmil'd th' auſpicious day,
  That rais'd him o'er our State.

As pliant hands in ſhapes refin'd
  Rich iv'ry carve and ſmoothe,
His *Laws* thus mould each ductile mind,
  And every paſſion ſoothe.

As gems are taught by patient art
  In ſparkling ranks to beam,
With *Manners* thus he forms the heart,
  And ſpreads a gen'ral gleam.

What ſoft, yet awful, dignity!
  What meek, yet manly, grace!
What ſweetneſs dances in his eye,
  And bloſſoms in his face!

So ſhines our Prince! A ſky-born crowd
  Of Virtues round him blaze:
Ne'er ſhould Oblivion's murky cloud
  Obſcure his deathleſs praiſe.'

On the Indian Game of Cheſs. By the Preſident.

Although the game of cheſs, according to our author, was 'certainly invented' by the *Hindus*, he cannot find any account of it in its primitive ſimple ſtate, in the claſſical writings of the *Bráhmans*. The game which he here deſcribes is much more complex, and by no means ſo well contrived, as that which is commonly played in Europe. It is ſaid to be played by four perſons, repreſenting as many princes, two allied armies combating on each ſide: but, from the deſcription here given, the mode of playing is not eaſily to be comprehended.

On two Hindu Feſtivals, and the Indian Sphinx. By the late Colonel PEARCE.

The antient feſtival of Bhavání is annually celebrated by the Gópas, and all other Hindus, who keep horned cattle for uſe or profit: on this feaſt they viſit gardens, erect a pole in the fields, and adorn it with pendants and garlands. The day on which the Colonel deſcribes this feſtival as happening, 'was our *firſt of May* *, on which the ſame rites are performed by the ſame claſs of people in England, where it is well known to be a relique of antient ſuperſtition in that country: it ſhould ſeem, therefore, that the religion of the Eaſt, and the old religion of Britain, had a ſtrong affinity.'

The ſecond feſtival is thus deſcribed:

'During the *Húli*, when mirth and feſtivity reign among *Hindus* of every claſs, one ſubject of diverſion is to ſend people on errands and expeditions, that are to end in diſappointment, and raiſe a laugh at the expenſe of the perſon ſent. The *Húli* is always in *March*, and the laſt day is the greateſt holiday: all the *Hindus*, who are on that day at *Jagannáth*, are entitled to certain diſtinctions, which they hold to be of ſuch importance, that I found it expedient to ſtay there till the end of the feſtival; and I am of opinion, and ſo are the reſt of the officers, that I ſaved above five hundred men by the delay. The origin of the *Húli* ſeems loſt in antiquity; and I have not been able to pick up the ſmalleſt account of it.

'If the rites of MAY DAY ſhow any affinity between the religion of *England* in times paſt and that of the *Hindus* in theſe times, may not the cuſtom of making *April-fools*, on the firſt of that month, indicate ſome traces of the *Húli?* I have never yet heard any account of the origin of the *Engliſh* cuſtom; but it is unqueſtionably very ancient, and is ſtill kept up even in great towns, though leſs in them than in the country: with us it is chiefly confined to the lower claſſes of people; but in *India* high and low join in it; and the late SHUJA' UL DÁULAH, I am told, was very fond of making *Húli*-fools, though he was a *Muſelman* of the higheſt rank. They carry it here ſo far, as to ſend letters making appointments, in the name of perſons, who, it is known, muſt be abſent from their houſe at the time fixed on; and the laugh is always in proportion to the trouble given.'

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* The days for the celebration of theſe ceremonies in England and India do not always correſpond.

The figure, which is ſuppoſed to repreſent a ſphinx, is thought by the Preſident to be a repreſentation of a *lion* ſeizing a young elephant.

Two Inſcriptions from the Vindhya Mountains; tranſlated from the Sanſcrit by CHARLES WILKINS, Eſq.

Tranſlation of an Inſcription in the Maga Language, engraved on a Silver Plate found in a Cave near Iſlámabád. Communicated by JOHN SHORE, Eſq.

This inſcription is of a nature highly curious, but is too long for our inſertion.

On ſome Roman Coins found at Nelore: Extract of a Letter from ALEXANDER DAVIDSON, Eſq.

'A peaſant near Nelore, about 100 miles north-weſt of Madras, was ploughing on the ſide of a ſtony-craggy hill: his plough was obſtructed by ſome brick-work: he dug, and diſcovered the remains of a ſmall Hindu temple, under which a little pot was found with Roman coins and medals of the ſecond century.'—Theſe were ſold as old gold, and many of them were melted: of thoſe which were recovered, Mr. Davidſon had two—an Adrian and a Fauſtina, of which drawings are given. Many of the coins are ſaid to have been 'as freſh and beautiful as if they had come out of the mint but yeſterday.'

Of the Introduction of Arabic into Perſian.

This paper will not admit of being abridged; nor can any parts of the following be extracted without danger of injuring the whole. It treats,

On the Aſtronomical Computations of the Hindus; by SAMUEL DAVIS, Eſq.

and it well deſerves the attention of thoſe who wiſh to inquire into the ſtate of ſcience in India.

On the Baya, or Indian Groſs-beak. By AT'HAR ALI' KHA'N of *Delhi.*

This bird is rather larger than a ſparrow, with yellow-brown plumage, a yellowiſh head and feet, a light-coloured breaſt, and a conic beak very thick in proportion to his body. He builds his neſt on the higheſt tree, placing it with its entrance downward, to ſecure it from birds of prey. Strange ſtories are related of him: he is ſaid to light his neſt by means of fireflies, which he catches alive during the night, and confines by means of moiſt clay: he may be taught to fetch any ſmall thing that his maſter points out to him; 'it is an atteſted fact that, if a ring be dropped into a deep well, and a ſignal be given to him, he will fly down with amazing celerity, catch the ring before it touches the water, and bring it up to his maſter with apparent exultation.' One inſtance of his docility is mentioned by the author with confidence: 'The young Hindu women at Banáres, and in other places, wear thin plates of gold, called tíca's, ſlightly fixed by way of ornament between their eyebrows; and when they paſs through the ſtreets, it is not uncommon for the youthful libertines, who amuſe themſelves with training Baya's, to give them a ſign which they underſtand, and ſend them to pluck the pieces of gold from the foreheads of their miſtreſſes, which they bring in triumph to the lovers.'

On the Diſſection of the Pangolin. By ADAM BURT, Eſq.

To the account of this animal, which we have already extracted from the 1ſt vol. of Aſiatic Reſearches *, we ſhall add the following particulars:

'The repreſentation of this animal in the MEMOIRS of the ASIATICK SOCIETY, makes it unneceſſary for me to enter into any general deſcription of its external figure and appearance. There are on each foot five claws, of which the outer and inner are ſmall when compared with the other three. There are no diſtinct toes; but each nail is moveable by a joint at its root. This creature is extremely inoffenſive. It has *no teeth*; and its feet are unable to graſp. Hence it would appear, that nature, having furniſhed it with a coat of mail for its protection, has, with ſome regard to juſtice, denied it the powers of acting with hoſtility againſt its fellow creatures. The nails are well adapted for digging in the ground; and the animal is ſo dextrous in eluding its enemies by concealing itſelf in holes and among rocks, that it is extremely difficult to procure one.

'The upper jaw is covered with a croſs cartilaginous ridge, which though apparently not at all ſuited to any purpoſes of maſtication, may, by encreaſing the ſurface of the palate, extend the ſenſe of taſte. The œſophagus admitted my forefinger with eaſe. The tongue at the bottom of the mouth is nearly about the ſize of the little finger, from whence it tapers to a point. The animal at pleaſure protrudes this member a great way from the mouth. The tongue ariſes from the enſiform cartilage, and the contiguous muſcles of the belly, and paſſes in form of a round diſtinct muſcle from over the ſtomach, through the thorax, immediately under the ſternum; and interior to the windpipe in the throat. When diſſected out, the tongue could eaſily be elongated ſo as to reach more than the length of the animal excluſive of its tail. There is a cluſter of ſalivary glands ſeated around the tongue, as it enters the mouth. Theſe will neceſſarily be compreſſed by the action of the tongue; ſo as occaſionally to ſupply a plentiful flow of their ſecretion.

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* See our 1ſt vol. New Series, p. 566.

' The ſtomach is *cartilaginous*, and analogous to that of the gallinaceous tribe of birds. It was filled with ſmall ſtones and gravel, which in this part of the country are almoſt univerſally calcareous. The inner ſurface of the ſtomach was rough to the feel, and formed into folds, the interſtices of which were filled with a frothy ſecretion. The guts were filled with a ſandy pulp, in which, however, were interſperſed a few diſtinct ſmall ſtones. No veſtiges of any animal or vegetable food could be traced in the whole primæ viæ. The gall-bladder was diſtended with a fluid reſembling in colour and conſiſtence the dregs of beer.

' The ſubject was a female: its dugs were two, ſeated on the breaſt. The uterus and organs of generation were evidently thoſe of a viviparous animal.'

Mr. BURT offers a conjecture, which he ſupports with ſome ingenuity at leaſt, ' that this animal might poſſibly derive its nouriſhment from mineral ſubſtances.'

On the Lácſhà, or Lac, Inſect. By M. W. ROXBURGH.

This paper, enlarged, is inſerted in the Philoſophical Tranſactions of the Royal Society, part 2, for 1791. We have already noticed it in our 7th vol. p. 76.

The Deſign of a Treatiſe on the Plants of India. By the Preſident.

SIR WILLIAM JONES here gives a deſcription of five Indian plants, by way of example, and to induce others to continue his plan.

On the Spikenard of the Ancients. By the Preſident.

The Indian ſpikenard is here ſuppoſed to be the Jatámánsì of the mountains of Népàl; and the Preſident collects the following natural characters from an account of it, with which he was favoured by Mr. BURT:

' AGGREGATE.

' *Cal.* Scarce any. *Margin*, hardly diſcernible.
' *Cor.* One petal. *Tube* ſomewhat gibbous. *Border* five cleft.
' *Stam.* Three *Anthers*.
' *Piſt.* *Germ* beneath. One *Style* erect.
' *Seed* Solitary, crowned with a pappus.
' *Root* Fibrous.
' *Leaves* Hearted, fourfold; *radical* leaves petioled.

' It appears, therefore, to be the *Protean* plant, VALERIAN, a ſiſter of the Mountain and *Celtick* Nard, and of a ſpecies, which I ſhould deſcribe in the *Linnæan* ſtyle: VALERIANA JATA´MA´NSI *floribus triandris, foliis cordatis quaternis, radicalibus petiolatis.* The radical leaves, riſing from the ground and enfolding the young ſtem, are plucked up with a part of the root, and, being dried in the ſun or by an artificial heat, are ſold as a drug, which from its appearance has been called *ſpikenard*; though, as the *Perſian* writer obſerves, it might be compared more properly to the *the tail of an ermine*: when nothing remains but the dry fibres of the leaves, which retain their original form, they have ſome reſemblance to a *lock of hair*, from which the *Sanſcrit* name, it ſeems, is derived. Two mercantile agents from *Bután* on the part of the *Dévárájá* were examined, at my requeſt, by Mr. HARRINGTON, and informed him, that the drug, which the *Bengaleſe* called *Jatámánsì*, "grew erect above the ſurface of the ground, reſembling in colour an ear of green wheat; that, when recent, it had a faint odour, which was greatly increaſed by the ſimple proceſs of drying it; that it abounded on the hills, and even on the plains, of *Butád*, where it was collected and prepared for medicinal purpoſes." What its virtues are, experience alone can aſcertain; but, as far as botanical analogy can juſtify a conjecture, we may ſuppoſe them to be antiſpaſmodick; and, in our provinces, eſpecially in *Behar*, the plant will probably flouriſh; ſo that we may always procure it in a ſtate fit for experiment. On the deſcription of the *Indian* ſpikenard, compared with the drawing, I muſt obſerve, that, though all the leaves, as delineated, may appear of the ſame ſhape, yet all of them are not fully expanded. Mr. BURT aſſures me, that the four radical leaves are *hearted and petioled*; and it is moſt probable, that the cauline and floral leaves would have a ſimilar form in their ſtate of perfect expanſion; but, unfortunately, the plants at *Gayá* are now ſhrivelled; and they, who ſeek farther information, muſt wait with patience, until new ſtems and leaves ſhall ſpring from the roots, or other plants ſhall be brought from *Népál* and *Bután*. On the propoſed inquiry into the virtues of this celebrated plant, I muſt be permitted to ſay, that, although many botaniſts may have waſted their time in enumerating the qualities of vegetables, without having aſcertained them by repeated and ſatisfactory experiments, and although *mere botany* goes no farther than technical arrangement and deſcriptions, yet it ſeems indubitable, that the great end and aim of a botanical philoſopher is, to diſcover and prove the ſeveral uſes of the vegetable ſyſtem, and, while he admits with HIPPOCRATES the *fallacioufneſs of experience*, to rely on experiment alone as the baſis of his knowledge.'

On the Cure of the Elephantiaſis. By AT'HAR ALI' KHA'N, of *Delhi*.

The diſeaſe, for which a remedy is here provided, has been called the *black leproſy*; and alſo the *leproſy of the joints*, becauſe it affects the extremities, particularly the fingers, ſo that they drop off joint by joint. The writer ſeems ſometimes to confound this with the venereal diſeaſe: but he remarks, very judiciouſly, that 'of this dreadful complaint, however cauſed, the firſt ſymptoms are numbneſs and redneſs of the whole body, and principally of the face, an impeded hoarſe voice, thin hair, and even baldneſs, offenſive perſpiration and breath, and whitloes on the nails.'

The remedy we ſhall give in his words:

'GOD is the all-powerful Healer.

'In the year of the MESSIAH 1783, when the worthy and reſpectable *Maúlavi* MI'R MUHAMMED HUSAI'N, who excels in every branch of uſeful knowledge, accompanied Mr. **Richard Johnson** from *Lac'hnau* to *Calcutta*, he viſited the humble writer of this tract, who had long been attached to him with ſincere affection; and, in the courſe of their converſation, " One of the fruits of my late excurſion, ſaid he, is a preſent for you, which ſuits your profeſſion, and will be generally uſeful to our ſpecies: conceiving you to be worthy of it by reaſon of your aſſiduity in medical inquiries, I have brought you a preſcription, the ingredients of which are eaſily found, but not eaſily equalled, as a powerful remedy againſt all corruptions of the blood, the *judham*, and the *Perſian* fire, the remains of which are a ſource of infinite maladies. It is an old ſecret of the *Hindu* Phyſicians; who applied it alſo to the cure of cold and moiſt diſtempers, as the palſy, diſtortions of the face, relaxation of the nerves, and ſimilar diſeaſes: its efficacy too has been proved by long experience; and this is the method of preparing it:

" Take of white *arſenick*, fine and freſh, one *tólá*; of picked black pepper ſix times as much: let both be well beaten at intervals for four days ſucceſſively in an iron mortar, and then reduced to an impalpable powder in one of ſtone with a ſtone peſtle, and thus completely levigated, a little water being mixed with them. Make pills of them as large as tares or ſmall pulſe, and keep them dry in a ſhady place *.

" One of thoſe pills muſt be ſwallowed morning and evening with ſome *betel* leaf, or, in countries where the *betel* is not at hand, with cold water: if the body be cleanſed from foulneſs and obſtructions by gentle cathartícks and bleeding, before the medicine is adminiſtered, the remedy will be ſpeedier."

To this account he adds,

' The writer, conformable to the directions of his learned friend, prepared the medicine; and, in the ſame year, gave it to numbers, who were reduced by the diſeaſes above mentioned to the point of death. God is his witneſs, that they grew better from day to day, were at laſt completely cured, and are now living (except one or two, who died of other diſorders) to atteſt the truth of this aſſertion.'

On the Cure of Perſons bitten by Snakes. By John Williams, Eſq.

Six caſes are here related of perſons in the moſt dangerous ſituations, in conſequence of being bitten by the *Cobra de Capello*, who were cured by the internal and external uſe of volatile cauſtic alkali. The doſe was a tea-ſpoonful repeated according to the neceſſity of the caſe. Mr. **Williams** concludes by ſaying, ' I have ſeen inſtances of perſons bitten by ſnakes, who have been ſo long without aſſiſtance, that, when they have been brought to me, they have not been able to ſwallow, from convulſions of the throat and fauces, which is, I obſerve, a conſtant ſymptom of the bite of the *Cobra de Capello*; and indeed I have had many perſons brought to me who had

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' * 105 grains conſtitute the quantity of arſenic in the Hindu preſcription.'

had been dead ſome time; but never knew an inſtance of the volatile cauſtick alkali failing in its effect, where the patient has been able to ſwallow it.'

In the Appendix to this volume are contained, *a Meteorological Diary, kept at Calcutta*, by HENRY TRAIL, Eſq. from 1ſt February 1784 to 31ſt December 1785; and four Papers by Mr. REUBEN BURROW.

The firſt of theſe is a ſynopſis of the different caſes that may happen in deducing the longitude of one place from another by means of Arnold's Chronometers, and of finding the rates when the difference of the longitude is given.—The ſecond contains memorandums concerning an old building in the Hadjipore diſtrict, near the Gunduck river.—This is a cylinder placed on the fruſtum of a cone: the diameter of the cylinder is about 64 feet: its height, 65 feet: the height of the conic fruſtum on which the cylinder is placed, is 93 feet; and the diameter of the cone at the baſe, is 363 feet.

Mr. BURROW ſays, that this ſeems evidently intended for the well-known image of MAHADEO; and he conjectures that the Pyramids of Egypt, as well as thoſe lately diſcovered in Ireland, and probably too the Tower of Babel, were nothing more than images of the ſame perſonage.

In the next paper, are obſervations of ſome of the eclipſes of Jupiter's Satellites;—and in the laſt, is given a proof that the Hindus had the Binomial Theorem. We ſhall quote a part of the valuable introductory remarks accompanying this paper:

'The *Iſlands* in the bay of *Bengal* are many of them covered with ſhells and marine productions, to a great height, and there are beds of large ſmooth pebbles near the *Herdwar* ſome hundreds of feet above the preſent level of the *Ganges*; the ſea has therefore gradually been retiring, and conſequently the poſition of the Equator was formerly farther north than it is at preſent in this part of the earth: and if a few ſimilar obſervations were made in other countries, it is evident that the ancient ſituation of the pole upon the ſurface of the earth might be determined ſufficiently near for explaining many difficulties and paradoxes in Geographical antiquities: for this purpoſe alſo it would be adviſable to have permanent meridian lines drawn in high northern latitudes, to be compared in ſucceeding ages, and alſo to have marks cut upon rocks in the ſea to ſhew the proper level of the water.

'In the aforeſaid poſition of the Equator the ſands of *Tartary* were inhabitable and the Siberian climates temperate; and the deſerts of the leſſer *Bukharia* were then part of the ſeat of the *Paradiſe of Moſes*; and the four ſacred Rivers of *Eden* went through *India*, *China*, *Siberia*, and into the *Caſpian Sea*, reſpectively: this appears from a *Bramin* map of the world in the *Sanſcrit language* which I met with about two years ago in the higher parts of *India*, together with a valuable Treatiſe of Geography upon the ſyſtem of *Boodh*; both of which I communicated with my ideas on the ſubject to Mr. WILFORD, of the *Bengal* Engineers; and from him the world may expect ſhortly to be favoured with the firſt true repreſentation of Scriptural and *Hindoo* Geography.

'From the aforeſaid country the *Hindoo* religion probably ſpred over the whole earth: there are ſigns of it in every northern country, and in almoſt every ſyſtem of worſhip: in *England* it is obvious; Stonehenge is evidently one of the Temples of *Boodh*; and the Arithmetic, the Aſtronomy, Aſtrology, the Holidays, Games, names of the Stars and figures of the Conſtellations; the ancient Monuments, Laws, and even the languages of the different nations have the ſtrongeſt marks of the ſame original. The worſhip of the ſun and fire; human and animal ſacrifices, &c. have apparently once been univerſal: the religious ceremonies of the papiſts ſeem in many parts to be a mere ſervile copy of thoſe of the *Goſeigns* and *Fakeers*; the Chriſtian Aſcetics were very little different from their filthy original the *Byraggys*, &c.; even the hell of the northern nations is not at all like the hell of the ſcripture, except in ſome few particulars; but it is ſo ſtriking a likeneſs of the hell of the *Hindoos* that I ſhould not at all be ſurpriſed if the ſtory of the ſoldier that ſaw it in SAINT PATRICK's purgatory, deſcribed in MATTHEW PARIS's hiſtory, ſhould hereafter turn out to be merely a tranſlation from the *Sanſcrit* with the names changed. The different tenets of *Popery* and *Deiſm* have a great ſimilarity to the two doctrines of *Brahma* and *Boodh*, and as the *Bramins* were the authors of the Ptolemaic ſyſtem, ſo the *Boodhiſts* appear to have been the inventors of the ancient *Philolaic* or *Copernican*, as well as of the doctrine of attraction; and probably too the eſtabliſhed religion of the *Greeks* and the *Eleuſinian* myſteries may only be varieties of the two different ſects. That the *Druids* of *Britain* were *Bramins* is beyond the leaſt ſhadow of a doubt; but that they were all murdered and their ſciences loſt, is out of the bounds of probability; it is much more likely that they turned Schoolmaſters and Freemaſons and Fortune-tellers, and in this way part of their ſciences might eaſily deſcend to poſterity, as we find they have done: an old paper ſaid to have been found by *Locke* bears a conſiderable degree of internal evidence both of its own antiquity and of this idea; and on this hypotheſis it will be eaſy to account for many difficult matters that perhaps cannot ſo clearly be done on any other, and particularly of the great ſimilarity between the *Hindoo* ſciences and ours: a compariſon between our oldeſt ſcientific writers and thoſe of the *Hindoos* will ſet the matter beyond diſpute, and fortunately the works of *Bede* carry us twelve hundred years back, which is near enough to the times of the *Druids* to give hopes of finding there ſome of their remains: I ſhould have made the compariſon myſelf, but *Bede* is not an author to be met within this country; however, I compared an Aſtrolabe in the *Nagry* character (brought by Dr. MACKINNON from *Jynagur*) with CHAUCER's deſcription, and found them to agree moſt minutely; even the center pin which CHAUCER calls "the horſe" has a horſe's head upon it in the inſtrument; therefore if CHAUCER's deſcription ſhould happen to be a tranſlation from *Bede* it will be a ſtrong argument in favour of the hypotheſis, for we then could have nothing from the *Arabians*: what *Bungey* and *Swiſſet* may contain, will alſo deſerve enquiry, and that the compariſon may be the readier made, where the books are procurable, I mean very ſhortly to publiſh tranſlations of the *Leelavotty* and *Beej Ganeta*, on the Arithmetic and Algebra of the *Hindoos*.

'It is much to be feared, however, that many of the beſt treatiſes of the *Hindoos* are loſt, and that many of thoſe that remain are imperfect; by the help of a *Pundit* I tranſlated part of the *Beej Ganeta* near ſix years ago, when no *European* but myſelf, I believe, even ſuſpected that the *Hindoos* had any Algebra, but finding that my copy was imperfect, I deferred compleating the tranſlation in hopes of procuring the remainder; I have ſince found a ſmall part more, and have ſeen many copies, but from the plan of the work (which in my opinion is the beſt way of judging) they ſtill ſeem all to be imperfect, though the copier generally takes care to put at the end of them that they are compleat. I have the ſame opinion of the *Leelavatty*, and for the ſame reaſon; indeed it is obvious that there muſt have been treatiſes exiſting where Algebra was carried much farther: becauſe many of their rules in Aſtronomy are approximations deduced from infinite ſeries; or at leaſt have every appearance of it; ſuch, for inſtance, as finding the ſine from the arc, and the contrary; and finding the angles of a right angled triangle from the hypothenuſe and ſides, independent of tables of ſines; and ſeveral others of a ſimilar nature much more complicated. I have been informed by one of their *Pundits*, that ſome time ago, there were other treatiſes of Algebra, beſides that juſt mentioned, and much more difficult, though he had not ſeen them; and therefore as it is poſſible they may ſtill be exiſting, and yet be in danger of periſhing very ſoon, it is much to be wiſhed that people would collect as many of the books of ſcience as poſſible; (their poetry is in no danger), and particularly thoſe of the doctrine of BOODH, which perhaps may be met with towards *Thibet*. That many of their beſt books are depraved and loſt is evident, becauſe there is not now a ſingle book of geometrical elements to be met with; and yet that they had elements not long ago, and apparently more extenſive than thoſe of EUCLID, is obvious from ſome of their works of no great antiquity: the ſame remarks are applicable to their Coſmographical remains, in ſome of which there are indications of an Aſtronomy ſuperior to that of the SOORYA SIDDHANT, and ſuch popular treatiſes.

'Till we can therefore find ſome of their more ſuperior works, it muſt be rather from the form and conſtruction of their aſtronomical tables and rules, and the properties applied in their accidental ſolution of queſtions, &c. that we can judge what they formerly knew, than otherwiſe; that they were acquainted with a differential method ſimilar to NEWTON's, I ſhall give many reaſons for believing, in a treatiſe on the principles of *Hindoo* Aſtronomy, which I began more than three years ago, but was prevented from finiſhing, by a troubleſome and laborious employment that for two years gave me no leiſure whatever; and which (though the ſmall time I had to ſpare ſince has been employed in writing a comment on the works of NEWTON, and explaining them to a very ingenious native who is tranſlating them into *Arabic*) I hope ere long to have an opportunity of compleating:

at preſent I ſhall only give an extract of a paper explaining the conſtruction of ſome tables, which firſt led me to the idea of their having a differential method.'

We are ſorry that our limits will not allow us to give the remainder of this valuable paper.

We have now noticed each ſeparate communication in this collection; and when we conſider the importance and excellence of the aggregate, we look with dread toward any accident that may impede the progreſs of the Society's reſearches. We read with great ſorrow the cloſe of the Preſident's ſixth diſcourſe, and we heartily wiſh to unite our exertions with his 'to promote the ſale of the work in London;' that thus may not only be diffuſed thoſe lights which have hitherto been attained, but that the members may be encouraged in their purſuit of others, which may hereafter be attainable.

Art. VI. *Idéen über die Politik,* &c.—*i. e.* Ideas on the Policy, Intercourſe, and Commerce, of the principal Nations of Antiquity. By A.H.J. Heeren, Profeſſor of Philoſophy in the Univerſity of Gottingen, and Member of ſeveral Literary Societies. 8vo. pp. 487. Gottingen. 1793.

Although it may appear very improbable that we ſhould, at this period of literature, derive more hiſtorical and geographical information than has been already collected from the antient authors, who have been ſo often and ſo carefully peruſed, and on moſt of whom we have had able commentators, we have yet before us a ſtriking inſtance how much a new point of view, or a combination of new facts, committed to the ſagacity of a comprehenſive mind, may ſtill elicit from documents which were thought to be altogether exhauſted. The diſcoveries, which have been made, eſpecially within theſe laſt twenty years, have certainly, if we except the ſucceſsful voyages of Columbus, ſurpaſſed thoſe of any former interval, of ſimilar, and indeed of far ſuperior extent:—but, while we owe theſe ſucceſſes to the great improvements made in navigation, the ſame cauſe, it muſt be owned, by the bias which it has given to our inveſtigations, has made us loſe ſight of many great and important regions with which our forefathers were far better acquainted than we are.—The trade of the antients was chiefly carried on in the inland parts of the Old Continent, particularly in Aſia and Africa; with which, notwithſtanding all our ardour for diſcovery, we are more imperfectly acquainted than with the greateſt part of the New Continent and the South Sea Iſlands;—and concerning this ſubject ſome materials are extant, which, if carefully collected and judiciouſly combined,

bined, may not only convey immediate information, but alſo ſerve as a guide to direct our future reſearches:—Such is the object of the preſent work.

It is a trite obſervation, that hiſtorians of all ages have attended more to the conflicts of nations, to the convulſions of ſtates, and to the crimes and follies of individuals, than to the peaceful arts which lead to human happineſs, or to the virtuous and generous exertions which, after all, abound in the public as well as in the private tranſactions of men. This obſervation, however deſtitute of novelty, ſeems to have been one of the chief inducements which led Profeſſor HEEREN to the inveſtigation to which we owe the preſent work. The period, to which he limits his reſearches, deſcends no farther than the reign of Alexander, when ſplendid conqueſts and inhuman ſlaughter became the chief diſtinctions which led to preeminence and fame, and ſubverted the peaceful intercourſe and habits to which mankind ſeem at that time to have been indebted for a great ſhare of proſperity.—The firſt two Ptolemies in Egypt, and Seleucus Nicator in Syria, are perhaps the only princes, from that reign to the few Roman Emperors, who were actuated by any motives but the gratification of their paſſions; and to whom antient hiſtorians aſcribe any exertions for promoting the welfare of their people and of mankind in general, by the arts of peace, and by the friendly and conſequently commercial intercourſe of different nations.

The ſeveral cities and ſtates, chiefly on the Mediterranean, of whoſe extenſive trade we have undoubted evidence, are Tyre, Carthage, and their many colonies from the Syrian coaſt to Gades, and on various parts of the Atlantic both in Europe and Africa; the Greek ſtates of Athens and Corinth, and all their numerous ſettlements in Aſia, Italy, Sicily, and Gaul; and laſtly, the once flouriſhing cities of Sardis, Babylon, Perſepolis, and Bactra; whoſe trade, no doubt, extended to the Indus, and perhaps as far as the Ganges. The variety of produce of theſe diſtant parts, which we know was reciprocally interchanged with and transferred to the great marts of the then commercial world, could not but produce a rapid circulation of property, which muſt have contributed to the wealth of individuals, and conſequently of the particular ſtates to which they belonged. Among theſe articles of trade, the principal that are mentioned are gold, gems, ſpices, perfumes, ivory, ebony, ſalt, dates, wine, oil, corn, cotton, ſome woollen, the cloths of Tyrian dye, and Human Beings reduced to ſlavery by the barbarity and avarice of their fellow-creatures.

This brief enumeration will perhaps be ſufficient to ſhew the extent and importance of the ſubject;—how much have we to regret the ſcantineſs of the materials that have reached us! and how greatly we are indebted to him who, having carefully collected all theſe ſcattered materials, and compared them with, and illuſtrated them by, the hitherto unſatisfactory information which we have obtained from recent travellers, has eſtabliſhed many facts which we little expected ever to ſee well authenticated!

The preſent volume relates only to the African nations, under the three heads of *Carthage*, *Ethiopia*, and *Egypt*. The authors chiefly conſulted are Herodotus, Diodorus Siculus, Polybius, the *Periplus* (or *circum-navigation*) of Hanno, and that of the Red Sea aſcribed to Arrian,—Livy, Appian; and ſome others, ſuch as Agatharcides and Eratoſthenes—who, though full of information, ſeem as yet to have obtained little attention.—Some of theſe, eſpecially Herodotus, have obtained various new illuſtrations, partly from the critical acumen of the learned Profeſſor, and in a great meaſure from the corroborating information which he has collected from modern travellers; which throw much light on ſeveral paſſages that were conſidered as obſcure, dubious, and perhaps altogether erroneous. Theſe moderns are chiefly Leo Africanus, Bruce, and the accounts collected by the African Aſſociation: but, beſide theſe, our author diſplays ſuch a fund of erudition, that nothing, as far as we recollect, ſeems to have eſcaped him, which could in any way tend to illuſtrate his ſubject.

The following are the titles under which the contents of this work are arranged. I. OF CARTHAGE. 1, The territories of Carthage in Africa. 2, Her poſſeſſions in Sardinia, Corſica, Sicily, the Balearic Iſlands, Spain, and her colonies. 3, Her marine, and maritime commerce. 4, Her inland trade with and final reduction by Rome.—II. OF ETHIOPIA. 5, Her military force. 6, Her conſtitution. 7, Her conteſts. 1, Geographical ſurvey of the Ethiopian nations. 2, Of the ſtate of Meroe. 3, Of the trade of Meroe in Ethiopia. III. OF EGYPT. 1, General account of Egypt. 2, State of Egypt before Pſammetichus; her conſtitution, religion, learning, and commerce, at this early period. 3, State of Egypt from the reign of Pſammetichus to the conqueſt by Alexander.

We are confident that we ſhould gratify our readers, were we to enter into an ample detail of moſt parts of this intereſting performance: but, as our ſpace will not admit of it, we ſhall confine ourſelves to a ſketch of the information which the work affords concerning the commerce in the interior parts of Africa; which, at this time, are the peculiar objects of geographical inveſtigation: ‘A country, (ſays our author,) containing extenſive empires of which the names are barely known;

where nature carries on ſome of her grandeſt operations; where various ſpecies of animals are preſerved from the rapacity of man, in ſecret receſſes and impenetrable deſarts; and where nations have riſen to a ſtate of ſociety very different from ours, and to a polity founded on principles of which we have perhaps not the leaſt conception.'

The caravans of Carthage appear to have been one of the arcana of that ſtate, no author having expreſsly mentioned them; not even Herodotus, who ſpeaks ſo fully of the route by which the Egyptians penetrated from Thebes into the heart of Africa. The articles of commerce, however, with which the Carthaginians are known to have ſupplied their neighbouring and dependent ſtates, eſpecially the number of ſlaves which they conveyed to the Balearic Iſlands and ſeveral of their colonies, are ſufficient evidence that they muſt have penetrated far toward, if not to the very banks, of the Niger; and this could only, in thoſe times as well as in our days, be effected by the means of caravans. We know that there are ſuch caravans at preſent; and the courſe which they take, we are well aſſured, connects with the route laid down by Herodotus in the paſſage to which we have above alluded.

This paſſage (Herod. l. iv. c. 181—185.) is in a manner the text on which the chapter on the inland-trade of Africa is an ample commentary.—Herodotus relates the information which he received from travellers, who could only have penetrated ſo far into the inhoſpitable regions which they mention by means of caravans. Their ſucceſſive ſtations were at ten days' diſtance from each other; and of theſe he enumerates five, namely, *Ammonium*, *Augila*, a ſpring in the country of the *Garamantes*, another among the *Atarantes*, and the laſt near lofty mountains to which he gives the name of *Atlas*. This diſtance of fifty days' journey, in the directions which are pointed out, brings us to the confines of Caſhna; which, at this time, are viſited by Caravans both from Egypt and Meſerata on the coaſt of Barbary*. It muſt be obſerved that, from the third ſtation, a way is ſaid to branch off, which, in thirty days' journey, leads to the Lotophagi: a people who, we know from Polybius and Strabo, reſided on the coaſt where Tripoli and Meſerata now ſtand; from which laſt territory the caravans ſtill proceed through Wadan and Mourzouk to Ganatt; and this place they reach in twenty-nine days †. It is, no doubt, the ſeat of the ancient Garamantes.

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* See Major Rennell's ſketch of the northern parts of Africa, in his elucidations of the African geography.

† See Proceedings of the African Aſſociation, p. 125, and 241.

It muſt here be added, that Herodotus mentions having received much information from the Lotophagi, and the Naſamones their neighbours; which plainly implies a communication with thoſe nations; and the practicability of this communication will in a manner evince its exiſtence; the moſt eaſtern dwellings of the Naſamones not being above ten days' journey from Augila, the ſecond ſtation on the great Theban road. Herodotus mentions, but in a very vague manner, certain ſalt pits (ἁλὸς μέταλλον) about ten days' journey from the Atlantes, where men live in huts made of ſalt, and where it never rains. This ſpot is conjectured to be the inhoſpitable *Tegaſa*, viſited by Leo Africanus, who ſpent three days at the pits; whence Tombouctou receives its ſupply of ſalt. The diſtance between theſe two places is ſaid, by Leo, to be about 20 days' journey.

If the above information be thought to throw ſome light on what the antients have left us concerning the interior parts of Africa, the chapters on Meroe and the Ethiopian trade, we are perſuaded, will prove ſtill more ſatisfactory and intereſting. We again regret our narrow limits, which prevent our doing all the juſtice that is due to the merits of this curious part of the performance.—Herodotus, in his uſual way, traces the route from Elephantine, the ſouthern frontier town of Egypt, to Meroe, which he dignifies by the name of the Metropolis of Ethiopia.—From this evidence, and from the information of Agatharcides, Diodorus Siculus, Strabo, Pliny, and Eratoſthenes, the ſituation of this once celebrated city muſt have been on the right hand of the Nile, a little below the preſent Chendi, at about 17° N. lat. and 52½° E. long.; and Pliny expreſsly mentions that the emiſſaries ſent by Nero to explore theſe parts had obſerved an iſland in the Nile, named Tadu, facing that city, to which it ſerved to give the ſhelter of a harbour. We muſt here have leave to tranſcribe a ſhort paſſage from Mr. Bruce; which, as he ſeems not to have been much biaſed by the information derived from the antients, is a ſtrong confirmation of the locality of that memorable place.

> “ On the 20th of October in the evening we left Chendi, and reſted two miles from the town, and about a mile from the river; and next day, the 21ſt, at three quarters paſt four in the morning, we continued our journey. At nine we alighted to feed our camels, having gone about ten miles. At this place begins a large iſland in the Nile, ſeveral miles long, full of villages, trees and corn; it is called Kurgos. Oppoſite to this is the mountain Gibbainy, where is the firſt ſcene of ruins I have met with ſince that of Axum, in Abyſſinia. We ſaw here heaps of broken pedeſtals, like thoſe of Axum, all plainly deſigned for the ſtatues of the Dog, ſome pieces of obeliſk, likewiſe with hieroglyphics, almoſt totally obliterated. The Arabs told us theſe ruins were very extenſive, and that many pieces of ſtatues,

both of men and animals, had been dug up there: the ſtatues of the men were moſtly of black ſtone. It is impoſſible to avoid riſquing a gueſs, that this is the ancient city of Meroe *."

The fact ſurely is now beyond a conjecture; and the next ſtep in the inquiry is to inveſtigate the political ſtate of this once extenſive and flouriſhing metropolis.—We collect, from Diodorus, that it was under the dominion of a caſt of prieſts; that it was the centre of their power and devotional rites; that they ſent out emiſſaries into diſtant parts, who founded other towns of no inconſiderable magnitude and conſequence;—that Elephantine, Thebes, and perhaps Ammonium, were among the number of theſe ſettlements toward the north; and that, conſidering Meroe as the ſtaple of the commerce of Ethiopia, ſhe certainly had eſtabliſhments to the ſouthward, whence various articles, ſuch as gold, ivory, ſpices, perfumes, &c. were procured, which were not produced, or did not abound, in her own vicinity.

This circumſtance leads to a probability, almoſt amounting to a proof, that there was an intercourſe between Meroe and Arabia Felix, whither the produce of India is known to have been imported in the earlieſt periods. The eaſieſt and moſt probable communication was undoubtedly acroſs the Straits of Babelmandel; and that ſuch a communication did once exiſt, ſeems well authenticated by the account given by Mr. Bruce of the remains of Azab on the African ſide of thoſe Straits, and of Axum, about midway between Azab and Meroe; which point out the road taken by the caravans that carried on the intercourſe between the Ganges and the Mediterranean.—His words are as follow:

> "On the 8th we came to the plain wherein ſtood Axum, once the capital of Abyſſinia, at leaſt as it is ſuppoſed. For my part, I believe it to have been the magnificent metropolis of the trading people, or Troglodyte Ethiopians. The towns of theſe people had buildings of great ſtrength, magnitude, and expence, eſpecially at Azab, worthy the magnificence and riches of a ſtate which was from the firſt ages the emporium of the Indian and African trade."

As among theſe *Rudera* there are only ruins of public buildings, and none of private dwellings, it is conjectured that they were not cities of conſtant reſidence, but rather places of reſort; where the adventurous traders and their attendants lived, as uſual, in their tents, but where the religious rites were celebrated with the greateſt ſolemnity, and in a manner becoming the diſpoſitions of men who ventured on expeditions acroſs the deſarts, far more difficult and dangerous than thoſe acroſs the Atlantic; whence alſo may be derived the great influence, or rather power, of the order of prieſts, who perhaps were the only conſtant inhabitants of theſe ſpots, which they wiſhed to be conſidered as the favourite abodes of their divinities.—Thus much appears from the beſt authorities, that Meroe, Axum, and Azab, were places that had a common origin, and moſt probably were the principal ſtations of the caravans which traded to Arabia; while Thebes and Ammonium continued the communication toward Carthage.—Whether from Azab there was an intercourſe with the Ethiopians of the more ſouthern parts of Africa, toward Cape Gardeſan and the preſent Zanguebar, remains matter of farther inveſtigation; for which, however, there are ſufficient grounds of incitement.

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* Bruce's Travels, vol. iv. p. 538.

Profeſſor **HEEREN** gives us to underſtand, in his preface, that if he ſhould meet with encouragement, he intends to publiſh a ſecond volume, on the policy, &c. of the antient Aſiatic ſtates, and a third on the European ſtates. He has likewiſe intimated to a correſpondent that, ſhould the preſent volume be deemed worthy of a tranſlation into Engliſh, he has additional materials which would improve the work eſſentially, and which he is ready to communicate.—We hope to ſee both theſe objects accompliſhed.

ART. VII. *Catholicon. Erſte Abtheilung: Naturgeſchichte,* &c. *i. e. Catholicon,* Part the Firſt:—being an univerſal Polyglot-Lexicon of Natural Hiſtory, with explanatory Obſervations. By PHILIP ANDREW NEMNICH, J. U. L. 4to. pp. 839. Hamburgh and Halle. 1793. London, Sewell. 16s. ſewed.

UNDER the general title of *Catholicon,* this author had ſometime ſince propoſed to lay before the public a general Dictionary of the European languages, digeſted in one alphabetical ſeries, which was intended to comprize not only the words in common uſe, but alſo the technical terms and phraſes of every art and ſcience. On mature deliberation, however, and, by the advice of many experienced editors, this plan was laid aſide as far too extenſive, and likely to prove too coſtly for thoſe for whom it was chiefly intended, viz. profeſſional men, who would gladly forego all that does not relate to their peculiar purſuits or avocations.—This idea has induced the author to diſtribute his work into certain claſſes; and we have now before us the firſt part of the claſs relating to natural hiſtory, which goes as far as the word *Canus,* and is conjectured to be about one quarter of the whole of this alphabet.*

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* The Marine Lexicon is preparing by M. *Roding,* of which the firſt part is likewiſe publiſhed: ſee the next ſucceeding article.

The ſpecimen before us is an ample proof of the ingenuity, and, we muſt add, of the indefatigable induſtry, of the compiler. In the nomenclature of the animals, plants, and minerals, he has followed *Gmelin's* laſt edition of the *Linnéan* ſyſtem: to every name is annexed its etymological derivation; which often leads to an enumeration of the Latin and Greek ſynonims: then follow the names in as many languages as they could be procured, in which the author has not limited himſelf merely to the European; many Aſiatic, and, in general, the original Indian, names having been ſubjoined.—In every language, he has attended to the principal dialects of it; and the varieties of each ſpecies, as well as the names given to animals at their different ages, are inſerted; then follow the general obſervations deſcriptive of the object, its manners, habits, or any other ſtriking circumſtance belonging to it.—None of the terms of the art, and of their different acceptations, appear to have been omitted; and the anatomical technology has been conſidered as a conſtituent part of this ſubject.

In order to convey ſome idea of the extent of the work, and of the manner in which it is executed, we ſhall add the following ſhort ſketch of the article *Anas*, which occupies above 12 pages.—The generic name, with a ſhort definition, is at the head of 65 ſpecies; among which the more common are of courſe more amply diſcuſſed. Of the *Anas boſchas domeſtica*, we have the name in 34 principal languages, beſide many ſubordinate and obſolete dialects.—The paragraph *Engliſh* ſtands thus:—' The Duck, the tame-duck, the decoy-duck; *Anglo-ſax.* Ened; *Galic*, Tunnag, lach, gaillcheark; *Welſh*, Hudnwy, hwyad; *Corniſh*, Hawz, haz, hoet.

1. The drake, or male; *Galic*, Nolach.
2. The duck, or female.
3. The duckling, the brood of the duck; *Galic*, Iſcun tunnag.'

To moſt of the ſpecies are added obſervations; which, we are confident, will be found ſatisfactory to thoſe who may not uſe this work as a lexicon. They are comprehenſive, but clear, and to the purpoſe. As the author ſolicits hints for the improvement of the ſucceeding volumes, we would ſuggeſt whether a reference to the beſt icon of every ſubject might not, without much increaſing the bulk, be a convenient addition for thoſe who may be induced to uſe this work as a manual.—We muſt add, that, beſide the lexicons of the different arts and ſciences, the author means to give a nomenclature of the familiar languages; ſo that every individual, by having the part that relates to his particular profeſſion or purſuit, and this general nomenclature, will find himſelf in poſſeſſion of all that he is likely to want in the way of lexicography.

Art. VIII. *Allgemeines Wörterbuch der Marine, &c. i. e.* A General Dictionary of Sea-terms. By J. H. Roding. Vol. I. 4to. Sewed. Hamburgh. 1793. (Sewell, London. Price 16s.)

It was hardly to be expected that a nation, which has but little coaſt, ſhould execute, for Europe, a work like that which is now before us. Such, however, are the advantages of a diffuſive cultivation of literature, that Germany (with a conſtitution which prevents the patronage of national undertakings by the ſovereign,) finds, in the encouragement of individuals, a ſufficient incentive to every ſort of intellectual exertion which the public intereſt requires.

This is a moſt laborious work. It opens with a catalogue of all the books on naval ſcience that have been printed in Europe, of which the firſt is dated in 1484. Theſe are arranged in the chronological order of their appearance; and are enumerated almoſt completely: yet we have not obſerved the following:—Gee, on the Navigation of Great Britain; of which a French tranſlation was printed in 1749. Robertſon's Elements of Navigation, 1754. Hamilton's Introduction to Merchandice, containing the Law and Practice relating to Sale, Factorage, Inſurance, Shipping, &c. 1788. Account of Greenwich Hoſpital, 1789. Brough's Conſiderations on the Neceſſity of lowering the Freight of Ships employed by the Eaſt India Company, 1786; and ſeveral of the popular works; as Mariner's New Calendar; Mariner's Compaſs; Seaman's Vade Mecum; India Officer's Pocket Guide, &c. Under the head 1751, K. a work is aſcribed to Kippax which was by him tranſlated from Uſtariz. Several pamphlets on the Fiſheries are omitted, and ſome books of voyages which contain important obſervations. Articles of treaties relative to navigation ſhould alſo have been enumerated. This liſt is ſucceeded by a reference to all the ſcattered eſſays on nautical ſubjects inſerted in the tranſactions of different philoſophical ſocieties.

The obſervation, which the author's brief account of theſe books impreſſes, is, that there have been in Europe two great nautical ſchools, the Mediterranean and the Baltic. In the firſt, a *calm* ſea, the art of ſhip building was a continual improvement of the *oar-raft*, a coaſting navigation, the practice of the mariners; and the port-cuſtoms, the technology, and the maritime laws, all wear marks of this original character. In the ſecond, a *ſtormy* ſea, the art of ſhip-building was a progreſſive evolution of the *ſail-raft*; an open navigation, from the earlieſt times, was preferred; and the uſages, the phraſeology, the code of regulations, are all tinctured by a correſponding impreſſion. The common and ſtatute law of ſea matters, handed down by tradition, and by the Rhodian code from the antients, was gradually modified into that ſyſtem of regulations known by the name of "*Il Conſulato del Mare*," which received the papal ſanction in 1075, was re-enacted in moſt of the ſea ports of the Mediterranean, but not till 1162 at Marſeilles, and was firſt printed at Barcelona in 1502. This work has been tranſlated into moſt European languages, our own excepted. The Dutch verſion of 1704 is the beſt.

The rules and orders taught by the circumſtances and experience of the Baltic ſailors were firſt reduced into a body of written law at Wiſsby, one of the Anſeatic towns, and were printed in 1505 at Copenhagen, in the Frankiſh tongue. The firſt Engliſh tranſlation appeared in 1536.

It is probable that the Arabians were among the foremoſt to apply mathematical ſcience to the improvement of navigation. The earlieſt books on the ſubject made their appearance at Seville and Liſbon. The firſt Engliſh hints on this head are found in W. Cunningham's Coſmographical Glaſs, 1559, where he recommends the uſe of the quadrant. In 1581, was publiſhed "The New Attractive, by R. Norman;" a book which forms an epocha. It is a treatiſe on the variation of the needle. The compaſs was probably uſed firſt by the Chineſe, and brought from the Indian ſeas, through Egypt, to Italy. The variation is, we believe, an European obſervation. Davis's Seaman's Secrets, 1594, is a book which does honour to the author. His memory is worthily preſerved by the denomination of the Straits which he diſcovered: but Edward Wright, who improved our ſea charts at that period, the patrons of the ſociety for making diſcoveries founded in 1561, and many others, merit alſo to have their names preſerved, by aſſociating them with ſome of thoſe natural monuments, which our voyagers are often at a loſs to baptize. Much of our national proſperity, and much of the civilization of the globe, are to be aſcribed to thoſe who firſt naturalized maritime purſuits among us. After the year 1600, all the branches of nautics came to be generally ſtudied; nor are the Engliſh writers on the ſubject at all inferior to thoſe of the rival nations, till about the year 1750, when Euler's work appeared; which ſeems to have drawn the attention of the French mathematicians to the theory of ſhip-building; and, ſeconded by the patronage of the court, to have occaſioned a remarkable advancement of naval ſcience in France. May the ſociety lately inſtituted for the encouragement of theſe branches of inquiry recover to Great Britain her antient ſuperiority!

To give an idea of the execution of this dictionary, we ſhall tranſlate the articles *Ch*.

'*Chalkembolon.* Under this name, the antients deſignated every ſhip beaked with iron for purpoſes of offence: ſuch beaks or ſpikes were called *embolon*. The prow was armed with one or more of them. According to Diodorus, one Piſeus, an Italian, invented this weapon, of which the elder Greeks knew nothing, as Homer has not named it. Æſchylus, however, calls the ſhip of Neſtor *dekembolos*, as if it were armed with ten ſpikes. Theſe ſpikes were originally made long, and projected from the deck; afterward they were made ſtronger, ſhorter, and placed ſo low as to perforate the enemy's ſhip under water. This innovation is attributed to Ariſto of Corinth. He taught it to the Syracuſans, who uſed it with advantage againſt the Athenians; as, at the firſt onſet, many of their veſſels were thus ſhattered, or made leaky. Above the ſprit, was placed the Parembolis. From coins, it ſhould ſeem that theſe ſpikes were often ornamented with figures of animals.

'*Chalkene.* This ſeems to have been the name given by the Greeks to the inner planks of the ſhip, which were alſo called *leſbion* and *pleidopodion*.

'*Charter-party.* Holland, *Certe-partie*: Dan. *Sarte partie*: Swed. *Certe-parti*: Fren. *Charte-partie*: Ital. *Contratto di noleggio*: Span. *Contracto di fletamento*: Port. *Contracto de affretamento*. A written contract between the captain and freighter of a veſſel, executed before a notary, and of which at leaſt a duplicate is provided. The baſis of this document is, that the freighter agrees to provide the captain with a cargo, or a certain portion of cargo, and, after delivery of the ſame at the place agreed, there, or on his return, to pay or order to be paid ſome certain price or recompence. In this document, may be inſerted the time of ſtay in a given port, under penalty of forfeiture, the lading to be brought back, the farther voyage, &c. The obligations of the captain conſiſt in undertaking to provide a ſound veſſel, with all accoutrements; to receive the cargo on board; and to carry it faithfully and with ſpeed to the place of deſtination.

'*Cheleuſmata.* The name given by the Greeks to the planks of the keel; which met in a point. The Latins called them *cunei*. Probably they ſerved to eaſe and preſerve the keel from the wear and tear of dragging it aſhore. We expoſe the bare keel.

'*Cheniſkos.* An ornament of Greek ſhips derived from *chen*, a gooſe, of which it was an image: it was thought to be auſpicious, becauſe geeſe float without ſinking. Where this ornament was placed, is unknown.'

The author acknowleges, in the preface, his obligations to certain individuals, who aſſiſted him in a labour which will be uſeful to the ſtateſman, to the philologiſt, and even to the practical navigator.

ART. IX. *Memoires du Maréchal Duc* DE RICHELIEU: *i.e.* Memoirs of the Marſhal Duke DE RICHELIEU, containing the Hiſtory of the Courts of Lewis XIV. and XV. 2d Edit. 9 Vols. 8vo. About 400 Pages in each. Paris. 1793.

THE firſt edition of theſe memoirs, in four volumes, appeared in 1790, and we gave an account of it in our Appendix to vol. iii. New Series. In this ſecond edition, the hiſtory of the court is brought down to the death of Lewis XV. Except a few notes of no great importance, the firſt four volumes have received no addition; and the character which we gave of them is equally applicable to the remainder of the work. It is the hiſtory of deſpotiſm, ſuperſtition, irreligion, and vice. In the latter volumes, the editor, M. SOULAVIE, ſpeaks more frequently in his own perſon, than he did in the former; ſome of his obſervations are ſenſible and pertinent: but others ſhew that he is not uninfluenced by party ſpirit, and on this account we read him with caution; moſt of the facts, however, which he relates, are confirmed by other hiſtorians and memorialiſts.

The fifth and ſixth volumes contain the hiſtory of the court, from the King's majority to the death of Cardinal *Fleury*. Every kind of vice was then countenanced by the example of the nobility; and, if we may believe the accounts of ſeveral other hiſtorians beſide our author, the moſt unnatural crimes were perpetrated without ſhame, and almoſt without concealment. The conduct of the princes of the royal family was moſt infamouſly licentious, mixed with a degree of brutality and cruelty which diſgraces humanity. The Count of *Charolois* murdered one of his valets in the year 1725, in order to carry on, without interruption, an intrigue with the widow of this unhappy man; and he ſhot ſeveral perſons, merely from the moſt wanton barbarity. In conjunction with the Prince of *Condé*, he was guilty of a piece of cruelty toward Madame *de St. Sulpice*, of which decency forbids our giving the particulars. Crimes of a ſimilar kind are alleged againſt the Prince of *Conti*, of which even the meaneſt wretch that ever was hanged at Tyburn would bluſh to be accuſed.

The character of Lewis XV. was the moſt deſpicable that could be imagined: from his education he had imbibed all the ſilly terrors of ſuperſtition, without one ſentiment of religion. He remained for ſome time faithful to his queen, not from affection, nor from a ſenſe of duty, but merely from his fear of the cardinal in this world; and of the devil in the next. The queen was certainly a moſt fanatical devotee, the blind inſtrument of artful prieſts, and had neither perſonal charms, nor mental accompliſhments, to attract his affections. The intrigues of the courtiers, countenanced by the hypocritical *Fleury*, to provide a miſtreſs for the king, and the arts by which they at length overcame the timidity of this overgrown boy; for he was nothing elſe during his whole life; cannot but excite the indignation of the reader. The amours of Lewis with Madame *de Mailly*, and with her two ſiſters, Madame *de Vintimille* and the Dutcheſs of *Chateauroux*, are ſo well known, that we ſhall not enlarge on this diſguſting part of the work before us: but we cannot ſuppreſs our indignation on finding even the princes and princeſſes of the blood ſubmitting to be the vile panders to the luſt of the monarch, and countenancing, by their infamous ſervility, a conduct on which even the pooreſt woman, who had the leaſt regard for the eſteem of her fellow creatures, would look down with contempt and averſion; nay, from which all, except the profeſſedly abandoned, who can practiſe the arts of ſeduction for the gratification of others, would turn with diſdain. Among theſe worthies, the Duke DE RICHELIEU figures as an accompliſhed pimp. To theſe deteſtable characters, there were very few exceptions; and in this reſpect it is no more than juſtice to mention the Duke and Dutcheſs of *Luynes*, who diſdained to attend the inſtalment of a royal concubine, and the lewd orgies held at Choiſy; on which account the tyrant, who dared not ſhew his reſentment openly, meanly revenged himſelf by retarding the Duke's promotion.

Among the few good characters, which occur to relieve our attention from the almoſt uninterrupted ſcene of villany here exhibited, the unfortunate *Staniſlaus*, King of Poland, and father to the Queen of France, deſerves to be particularly mentioned. This prince had been obliged to reſign his throne to *Auguſtus*, Elector of Saxony, but, on the Elector's death, was encouraged by the French government to renew his claim, or, at leaſt, to offer himſelf as a candidate for the monarchy. He had, it is ſaid, a majority of the Poles in his favour, and *Fleury* diſtributed large ſums among the grandees in order to ſecure his re-election: but, as the diet was ſurrounded by the Ruſſian, Imperial, and Pruſſian troops, it was difficult and dangerous for him to go to Warſaw. In order to compaſs this point, a nobleman, who greatly reſembled the king in perſon, aſſumed his name and character, and went by ſea to Dantzic; while *Staniſlaus* travelled by land, under the diſguiſe of a merchant's clerk, to Warſaw, where he was immediately elected. His expulſion by the Ruſſians, and his ſubſequent misfortunes, are well known. His character ſeems to have been amiable: but the French complained that his little court retained much of the Poliſh ferocity of manners. From the anecdotes related with a view to illuſtrate this aſſertion, it appears that theſe noblemen were really deficient in politeneſs to thoſe who did them the honour of committing adultery with their wives.

The editor of theſe memoirs is a declared enemy to the houſe of Auſtria, and loſes no opportunity of expreſſing his diſlike of a family, which, from the age of Charles the Fifth, to the preſent times, has ſhewn a moſt unjuſtifiable ambition and luſt of power. The character of the Empreſs Queen is well drawn: like moſt other crowned heads, ſhe had the art to appear amiable when in diſtreſs; ſhe could then aſſume the maſk of goodneſs and humanity, and profeſs a regard for the civil and religious rights of her ſubjects: but, when firmly ſeated on the imperial throne, and freed from thoſe apprehenſions which had forced her to act a feigned part, ſhe diſplayed her real character, as a cruel and tyrannical princeſs.

The brave defence of Prague, in 1742, by the French garriſon under M. M. *de Belle-Iſle* and *Broglio*, is one of the moſt intereſting events here related. The city was reduced to the laſt extremity, and the ſoldiers experienced all the diſtreſs which can reſult from famine and the rigour of winter. They were ſacrificed by the inactivity of *Fleury:* Lewis was too much engroſſed by his infamous pleaſures to pay any attention to buſineſs, and diſplayed the utmoſt indifference when told of the ſituation of the army. At length, an order was given to evacuate the city, and to retire to Egra, which was done in the middle of December; and a body of fourteen thouſand men, worn out by the fatigues and hardſhips which they had already undergone, were obliged to march, in the depth of winter, with a train of artillery, through an enemy's country, amid lofty mountains covered with ſnow. A great number periſhed from cold and fatigue, and others were murdered by parties of light cavalry, by whom they were continually haraſſed. In ſhort, of forty thouſand men, of which the army conſiſted when it left France, only eight thouſand returned.

In a ſhort chapter, the editor takes a view of the various wars, in which the French have been engaged during the preſent century; and ſhews that thoſe of 1720, 1733, 1740, and 1757 were uſeleſs, unjuſt, and ruinous to the nation. Perhaps poſterity will not give a better character of ſome other wars that have been waged by Europeans ſince that time. It is indeed a moſt melancholy conſideration, that mankind are to be ſacrificed, and nations ruined, in order to gratify the mean reſentment, or the lawleſs ambition, of a few weak but arrogant mortals; who, in moſt inſtances, are ſuperior to the majority of their fellow-creatures only in that pride and folly, which Power ſo naturally tends to inſpire. Theſe are circumſtances which it is difficult to reconcile with the perſuaſion of a wiſe and good providential government; and, though we believe they are wiſely permitted as the natural effects of the vices of mankind, and deſigned to produce, in a manner which our contracted faculties cannot diſcern, conſequences worthy of ſupreme benevolence; yet it is impoſſible for the man of humanity to contemplate them without deep concern, or to avoid feeling reſentment againſt their unworthy authors.

No part of hiſtory is ſo pleaſing as that which exhibits emancipation from oppreſſion: for nothing can afford greater ſatiſfaction than to ſee a brave people reſolving to be free, ſhaking off the yoke of unworthy ſervitude, and puniſhing their audacious tyrants. The revolution in Genoa, after it had been conquered by the Auſtrians, is an event of this kind. *Botta*, the general of the Empreſs Queen's forces, had, by his inſolent menaces, ſo terrified the ſenate and nobles, that theſe contemptible grandees reſolved to reſign the republic into his hands, and to throw themſelves on his mercy. *Adorno* alone, who commanded in Savonna, behaved with proper ſpirit: he declared that he was determined to defend this place to the laſt, and that he had made a will, by which he had deſtined all his fortune to the relief of the widows and children of thoſe of his countrymen who might be ſlain during the ſiege. To the meſſengers ſent by the ſenate to command him to reſign the town to the Auſtrians, he anſwered, "that he had been entruſted with the defence of it by a free republic, and would not obey the orders of an enſlaved republic to reſign it." Accordingly he ſuſtained a ſiege and blockade of three months, and did not capitulate till reduced to the laſt extremity. The rapacity of the Auſtrians was inſatiable, and they added the moſt intolerable cruelty to their exceſſive extortions. There were, however, in Genoa forty thouſand men, who were neither nobles nor ſenators: but whoſe conduct deſerved a more honourable title than any which kings and ſenates can excluſively beſtow. The Auſtrians were about to carry off the cannon, in order to employ them againſt the allies of the republic; which excited the utmoſt indignation:—during this operation, an officer happened to ſtrike a Genoeſe, who did not obey his orders with ſufficient alacrity; the Genoeſe inſtantly ſtabbed him to the heart: this was the ſignal for a general inſurrection; the people attacked the Auſtrians with ſtones, which were the only weapons they then had: but they ſoon procured other arms, notwithſtanding the attempt of the Doge and ſenate to prevent them. *Botta* was mad with rage; "Shall the Auſtrians, (he cried,) who drove the French out of Italy, tremble before a Genoeſe mob?" Yet this Genoeſe mob, under the command of *Doria*, defeated them repeatedly, ſlew ſeveral thouſands of them, made four thouſand of them priſoners, and at length drove them entirely out of the city. This brave people did not long retain their liberty; the perfidious Lewis, who had reaped ſuch advantages from their ſpirited conduct, and who could not but approve of it when directed againſt the Auſtrians, was mean enough to aſſiſt the ſenate and nobles in re-eſtabliſhing their ariſtocratical government.

The attempt made by the French army, under the Prince of *Conti*, to force a paſſage over the Alps, is here minutely related, and is deſerving of attention, as it ſhews that the greateſt difficulties may be ſurmounted by valour and perſeverance: but it was ſtained by the moſt deteſtable cruelty. Thirty peaſants, for having oppoſed the invaders of their country, were carried to their native village, and were there hanged in the preſence of their friends and relatives.

In the ſeventh volume, we have an account of the campaigns of 1744 and 1745, and of the remainder of the war; together with ſome reflections on the progreſs of philoſophy and the ſpirit of the eighteenth century. Among the events here related, the treatment which the Pretender received from the French court attracted our attention, as one proof, among many others, of the little dependence that can be placed on the *friendſhip* of deſpotic princes; and that their kind offices, as well as their enmities, are the reſult of a mean ſelfiſhneſs, and vary with their political views. During the negociations at Aix-la-Chapelle, this unfortunate man was not only meanly deſerted, but was driven out of France in an ignominious manner by the very monarch who, a few years before, had profeſſed the utmoſt friendſhip for him, and endeavoured to place him on the Britiſh throne. To the Duke of *Geſvres*, who delivered to him a letter from Lewis, announcing the order to leave the kingdom, the young Pretender ſaid that he would ſooner die than obey. A letter from his father, perſuading him to retire, was equally without effect; and he threatened, if force were uſed, to put an immediate end to his own life. Shortly after, he was taken by ſurpriſe at the opera: a ſerjeant of the guards came ſoftly behind him, ſeized him by the arms, and threw him down: others kept him in this poſture while his pockets were ſearched, in which two piſtols were found loaded, primed, and cocked. He was then bound like a felon, (only that, in regard to his rank, the cord was of ſilk,) hurried into a coach, and carried to the priſon of *Vincennes*. His attendants and ſervants were lodged in the Baſtile. On ſearching his houſe, a conſiderable number of muſkets and piſtols were found, together with a ſmall barrel of gunpowder. In priſon, he was conſtantly watched by a guard. This treatment broke his ſpirit; he wrote a ſubmiſſive letter to Lewis, and was releaſed, on giving his word that he would immediately leave France, and never come into it again. He then took refuge in the canton of Fribourg; on which the Britiſh miniſter wrote, in a very haughty ſtyle, to the magiſtrates of that ſtate, complaning, "that it afforded an aſylum to an odious race, proſcribed by the laws of Great Britain:" this was anſwered by *L'Avoyer* with proper ſpirit. "This odious race, (ſaid he,) is not proſcribed by our republic; your letter is highly improper: you forget that you are writing to a ſovereign ſtate, and I do not conceive myſelf obliged to give you any farther anſwer." The Pretender, however, ſoon ſet off for Italy.

The eighth volume is employed in an account of the royal family, of the intrigues and vices of the court, of the king's miſtreſſes, and particularly of Madame *de Pompadour*; alſo of the diſputes between the Jeſuits and the Janſeniſts, and thoſe between the miniſters and the parliaments. All this exhibits ſuch a ſeries of vice and folly, that we turn from it with diſguſt, and ſhall not ſully our page with any particulars; they are indeed ſufficiently known from other memoirs.

The ninth volume commences with a long detail of the trial, or rather torture, and execution of Damiens, which is ſhocking to humanity. The cauſe and the contrivers of this man's attempt on the king's life are myſteries, which, if they were really known to the court, were carefully concealed from the public. The Jeſuits accuſed the parliament, which, with much greater probability in its favour, retorted the charge on the pious diſciples of *Loyola*. We are told that the Duke *de Choiſeul* endeavoured to inſpire the king with ſuſpicions of the dauphin; and, on the other hand, the Duke is accuſed of having poiſoned Madame *de Pompadour*, the dauphineſs, and afterward *Tercier*, whom he diſpatched in order to get poſſeſſion of *Broglio*'s correſpondence.

The character of Lewis became more contemptible as he advanced in years; when he divided his whole time between the practices of ſuperſtition and the moſt licentious debauchery. Thus he made himſelf deſpiſed by his ſubjects, while his profuſion and extravagance toward his unworthy favourites provoked the reſentment of the people; till, toward the cloſe of his reign, he was as much hated as he had been beloved in the beginning of it.

In our author's obſervations, both on politics and religion, we ſee much of that levity, and of that proneneſs to run into extremes, with which his own countrymen have ſo frequently been charged. Some of his reflections are juſt: but, in all, we obſerve a ſuperficiality and a want of preciſion, which leave the reader diſſatisfied. He ſeems to be a determined enemy to Chriſtianity: but at this we are not aſtoniſhed; becauſe he knows not what it is, and miſtakes popery for it: nor can we conceive how an intelligent Roman catholic, who thinks at all on the ſubject, can avoid feeling a ſecret contempt for his church. Infidelity is the neceſſary conſequence of the impoſition of an intolerant ſuperſtition on mankind; they are taught to conſider this abſurd nonſenſe as the religion of Chriſt; and having neither opportunity nor encouragement to inquire into the nature of the goſpel, it cannot be ſurprizing that they ſhould reject with averſion and contempt what is ſo obviouſly inconſiſtent with reaſon, and really ſo contrary to true religion, that, if our choice were confined to either popery or deiſm, we ſhould, without heſitation, prefer the latter, as infinitely leſs diſhonourable to God, and leſs prejudicial to the happineſs of mankind. Infidelity was prevalent in France long before the late revolution: nay it prevails, in ſome degree, in every Roman catholic country, and the public profeſſion of it is reſtrained only by the dread of the civil and eccleſiaſtical powers.

Equally eaſy is it to account for the political extremes into which the French have unfortunately deviated. It was perfectly natural for them to deſpiſe and hate the government under which, though in itſelf it was completely deſpicable, they had ſuffered ſo long and ſo much. We abhor the cruelties and crimes which have lately been perpetrated in France: but, ſo far as the people have been concerned, we cannot be blind to the events that gave occaſion to them. The French were held in conſtant alarm, and were irritated to madneſs, by the conduct of the Pruſſians and Auſtrians with regard to the emigrants, which led them to declare war in order to prevent the inſidious attacks which they had the utmoſt reaſon to expect. It is now very certain, from the concurring evidence of reputable travellers, that the dreadful event of the 10th of Auguſt was provoked by the diſcovery of a plan to effect a counter-revolution, which would have been attended with a maſſacre not leſs dreadful than that which actually took place. Even Dr. Moore acknowleges that the king and the court of Vienna played into each other's hands, and that the latter diſplayed hoſtile appearances in order to give weight to the king and his miniſters. It was the injudicious and violent proclamation of the Duke of *Brunſwic*, together with his unfortunate attempt to force his way to Paris, that brought the unhappy Lewis to the block; who, if no foreign power had interfered, might ſtill have lived; and if his ſincere attachment to the conſtitution had been confirmed by his conduct, as well as by his profeſſions, he might have preſerved the affections of his people. We lament his fate: but we cannot think that his conduct was ſuch as to remove all ſuſpicions of his ſincerity. It is in vain, however, to reaſon on a ſubject which is now left to the deciſion of the ſword. The King of Pruſſia has ſucceeded ſo far as to engage moſt of the powers in Europe in a war, of which, though the motive be obvious, it is difficult to conceive the object. Should the combined powers ſucceed, the French may be exterminated; and monarchical inſtead of democratical deſpotiſm may be eſtabliſhed in a deſolated waſte: but it will probably be at ſuch an immenſe expence of blood and treaſure, that the conqueſt will be not much leſs ruinous to the victors, than to the vanquiſhed; and, after all, it is more eaſy to exterminate men, than opinions.

ART. X. *Bedenkingen en Proefneemingen, &c. i. e.* Reflections and Experiments relative to the Recovery of Perſons apparently drowned. By M. VAN MARUM, M.D. 8vo. pp. 105. Haarlem. 1793.

DOCTOR VAN MARUM is convinced of the truth of Dr. Goodwyn's hypotheſis concerning the immediate cauſe of death by ſubmerſion, which he aſcribes to the patient's being deprived of pure air: for to the continual ſupply of this he attributes not only the florid colour of the blood, but alſo that ſtimulating quality, by which it excites the heart to contraction. The inflation of the lungs with vital air, or oxygen gas, is therefore the remedy recommended. This elaſtic fluid, the author ſays, may be kept for this purpoſe in jars, fitted up like thoſe of his gaſometer, of which the reader will find a deſcription in the Appendix to the ſeventh volume of our New Series. For injecting it, he adviſes a ſyringe, containing about twenty-three cubic inches, which he prefers to one of greater capacity, from an apprehenſion of danger from forcing too great a quantity of air into the lungs; as it cannot be expected that all, who may happen to perform this operation, will be ſufficiently intelligent and careful. Dr. Goodwyn had adviſed the uſe of the ſyringe to exhauſt the water that may be contained in the lungs: but Dr. VAN MARUM has ſhewn that this method is inſufficient, unleſs the patient be ſo placed that the gravity of the water may co-operate with the exhauſter: his directions for this are judicious; and he adviſes the trial always to be made, as it may be done in leſs than five minutes; and as it cannot be known *a priori* whether it may not be neceſſary. At any rate, he obſerves, it can do no harm, as it tends to clear the lungs of vitiated air, and to remove the adheſion of the epiglottis, by which the *rima glottidis* is ſometimes ſo cloſed up as to prevent all acceſs to the lungs. Dr. Goodwyn is of opinion that, after every injection, the piſton of the ſyringe ſhould be drawn up again, to clear the lungs of the foul air: but Dr. VAN MARUM recommends this to be done only after every ſecond injection, in order to give a longer time for the mixture of the pure air with that which is rendered unfit for reſpiration.

The reſtoration of animal warmth is of importance nearly equal to the introduction of vital air: for this purpoſe the Doctor juſtly recommends a water-bath, which ought to be heated to a temperature of 80 degrees; if this cannot be had, a bath of warm aſhes, or ſand, may be uſed.

Doctor VAN MARUM aſcribes very little efficacy to the ſtimulants uſually applied on theſe occaſions; they may be adviſable as auxiliaries, and, in caſes where the circulation is not entirely ſuſpended, they may be of ſervice: but they are inſufficient to reſtore the contractile power of the heart, on which the patient's recovery depends. Electricity, he thinks, is the only ſtimulant capable of effecting a cure; and he attributes the little ſucceſs, which has hitherto attended the uſe of it, to the imprudence of the operators; who, by giving electrical ſhocks that were too ſtrong, deſtroyed, inſtead of exciting, the remaining irritability. A ſeries of ſparks from a large machine, or of very weak ſhocks from a ſmaller, are what our author adviſes; and theſe ſhould be ſo directed as to paſs through the heart. Some of our readers will perhaps, on this occaſion, recollect the remarkable caſe, related in the Reports of the Humane Society, of a child who, after falling out of a window, was taken up to all appearance dead, but was recovered by being electrified*. As electricity cannot be applied while the patient is in the bath, the Doctor would not have it tried, except in caſes where the warm bath and the injection of pure air have produced no ſalutary effect.

In order to confirm the utility of the mode of treatment here recommended, the ingenious author refers us to a diſſertation which he and M. VAN TROOSTWYK publiſhed ſome years ago; in which they gave an account of the recovery of birds and rabbits by introducing pure air into their lungs, after they had been ſuffocated in mephitic air †. In addition to theſe experiments, he now relates others, in which rabbits, that had been kept under water above a minute after they appeared to be dead, were recovered by the warm bath and the injection of pure air. It is remarkable that theſe experiments never ſucceed when tried on dogs and cats; which perhaps may be owing to the quantity of water which theſe animals receive into their lungs. This conjecture ſeems to be confirmed by an experiment made by our author: he drowned a cat in ink, and, on opening it, he found that this fluid had penetrated into every part of the lungs, which were entirely coloured by it.

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* See Rev. vol. liii. p. 357.   † See Rev. vol. lxxix. p. 613.

In order to obtain oxygen gas at as cheap a rate as poſſible, our author procures it from purified nitre; and, for this purpoſe, makes uſe of matraſſes of Wedgewood's ware, covered with a coating of pipe-clay and ſand. The expence attending this proceſs is certainly inconſiderable: but we wiſh that ſome more ſimple method had been pointed out of keeping the vital air ready for uſe; for the Doctor's apparatus, though very ingenious, is not ſufficiently portable to be always at hand. We have ſeen this elaſtic fluid long preſerved in common bottles, with a little water in them to keep the cork moiſt; and a wooden tub, with a ſhelf in it, is certainly neither an expenſive nor cumberſome piece of furniture.

Art. XI. *Verhandeling, &c. i.e.* Obſervations on the Uſe of the Lever of Roonhuizen. By John De Bree. 8vo. 16 pages. Amſterdam. 1793.

Simplicity is the character of this ſenſible little pamphlet, as well as of the inſtrument which it recommends. M. De Bree's object is to lay down ſuch directions for the application and uſe of the lever, as may eaſily be comprehended by all who have any knowlege of midwifery: this he has done with great plainneſs. He firſt gives a ſhort account of the paſſage of the child's head in a natural labour; and then ſtates, in a very perſpicuous manner, the circumſtances which occur, when the head of the foetus is locked in the pelvis; in which caſe, he obſerves, its ſituation is generally oblique, and it preſents itſelf as an obtuſe angled cone. It is in theſe caſes that our author recommends the lever, as preferable to all other means of delivery. The nature of our work will not permit us to enter into the particulars of his mode of uſing it; it is ſufficient to obſerve that he manages it with ſo much gentleneſs and care, that, in moſt caſes, the patient and the by-ſtanders have no ſuſpicion that an inſtrument has been applied; and he makes it a rule not to employ more force, than if he wanted to excite a ſtrong pain. For the fulcrum of his lever, he always chuſes one of the *oſſa pubis*, avoiding the ſynchondroſis as much as poſſible; by which means he does not incur the danger of injuring the urethra, nor of lacerating the perinæum. He alſo recommends this inſtrument, in preference to the forceps, when the head, though not completely locked in the pelvis, is retarded by its oblique poſition; in which caſe the ear generally lies beneath the *ſynchondroſis oſſium pubis*: but when the head, though locked, preſents itſelf in a natural ſituation, he prefers the forceps.

Art. XII. *Verbaal van de Kunſtbewerking*, &c. Account of a Section of the *Synchondroſis* of the *oſſa pubis*, performed by C. Bleuland, Surgeon and Man-midwife in the City of Gouda. 8vo. 36 pages. Gouda. 1793.

This pamphlet is no leſs conſpicuous for pompoſity and vanity, than was the foregoing for ſimplicity and modeſty. The operation was attended with ſucceſs; that is, the woman very fortunately recovered; for the child was dead; and M. Bleuland was honoured, by the magiſtrates of the town, with a preſent of a ſilver bread-baſket, with an inſcription recording the ſkill of the operator; on which monument of his dexterity he declaims in a moſt ridiculous rhapſody.

In a caſe of this kind, ſucceſs is not the only teſt of the operator's merit; for all will agree that to expoſe the poor woman to this dangerous operation, unleſs it were the only chance left for ſaving her life, was a raſh and cruel proceeding, deſerving of cenſure rather than of reward. It does not, however, appear from M. Bleuland's narrative, that this abſolute neceſſity exiſted: except which, nothing can vindicate the artiſt in having recourſe to ſo hazardous an operation. He ſays, he found the head of the child in an oblique poſition, with the face turned toward the cavity of the *os ilium* on the left ſide, and prevented from deſcending lower by the ſmallneſs of the diameter of the pelvis from the *ſynchondroſis* to the *os ſacrum*. The neck, he tells us, was a good deal ſtretched, and he was afraid of tearing the head from the body, if he had attempted to pull it downward; he confeſſes that, as the child was dead, by evacuating the contents of the head, it might have been brought into the world: but *fortunately the happy thought of dividing the ſynchondroſis juſt then occurred to him.* By this operation, the *oſſa pubis* were removed an inch and an half from each other, and ſufficient room was obtained for the child to paſs with the greateſt eaſe. From theſe circumſtances, we leave it to our medical readers to judge whether there was any neceſſity for the operation, and whether M. Bleuland was not guilty of moſt culpable temerity in performing it. Providentially, the woman recovered: but this was more than the operator had a right to expect; and we think that, inſtead of oſtentatiouſly diſplaying his bread-baſket, every piece of bread which he eats out of it ſhould make him ſhudder at the recollection of his raſhneſs.

It is remarkable that M. Bleuland does not expreſs the dimenſions of the pelvis; he only informs us that the patient was four feet five inches in height; he is however very particular in aſcertaining the length and breadth of the table on which ſhe was laid when the operation was performed; this was certainly a circumſtance of great importance toward determining concerning its expediency.

It is evident that, in this caſe, the woman might have been delivered without having recourſe to the ſection; and all will allow that other means ought to have been tried by the author, before he carried *his happy thought* into execution. Dr. Oſborne, in his eſſay on laborious parturition, gives an inſtance of the delivery of a woman, the diameter of whoſe *pelvis*, from the *pubis* to the *os ſacrum*, was not above an inch and an half: but M. *De Bree*, the author of the preceding 'Obſervations,' furniſhed a Friend (from whom we heard it,) with a caſe which occurred in his practice, and in which, by the crotchet, he delivered a woman, in whom the bones of the pelvis were ſo deformed, that the diſtance between the *ſacrum* and *pubis* was ſcarcely an inch. The patient was ſo diſtorted, that the loins were bent inward more than three inches; and the one hip was above a hand-breadth higher than the other. She had been ſeveral days in labour, and the child had been ſo long dead, that putrefaction had taken place; it was indeed a work of great difficulty, and required the moſt unwearied patience and perſeverance; he had, however, the ſatisfaction of ſaving the poor woman, after two men-midwives had given up the caſe as hopeleſs, and had determined that, to undergo the Cæſarian operation, was the only reſource left. After bringing away the child, M. *De Bree* attempted to introduce his hand, in order to extricate the placenta: but, to his ſurpriſe, he found that the diameter of the pelvis was not equal to the thickneſs either of *his* hand, or of that of any one preſent.

We are ready to do all poſſible juſtice to the liberal intentions of the magiſtrates of Gouda in thus rewarding M. BLEULAND's ſucceſs, which was indeed remarkable; for he tells us that, two months after the operation, the patient was able not only to walk to church, but alſo to dance; would they not, however, have acted more cautiouſly, if they had firſt ordered an inquiry to be made concerning the neceſſity of thus endangering the life of the woman, and had eſtimated his merits by this circumſtance? We have known inſtances, in which the fame, that reſults from difficult operations, has tempted practitioners to have recourſe to the knife, when patience and gentler means of relief might have been applied with equal proſpect of ſucceſs; and we ſhould be ſorry to ſee this motive acquire greater influence from the hope of furniſhing their ſide-boards with plate by theſe perilous experiments. About a year ago, a pompous account was publiſhed of a Cæſarian operation performed,

formed, by a Profeſſor in one of the univerſities of the Dutch Republic, on a poor woman, in whom the ſmalleſt diameter of the pelvis was, by his own account, two inches and an half. The profeſſor was not however ſo fortunate as M. **Bleuland**; for inſtead of being able to dance, the patient died on the fourth day. The child lived. In his account, the Profeſſor tells us that, after the child was extracted, he introduced his hand into the wound, in order to meaſure the diameter of the pelvis, but could not ſucceed on account of the ſudden contraction of the uterus. Some will perhaps think that, in the attempt, he diſplayed more curioſity than tenderneſs.

Art. XIII. *Voyage dans le Déſert de Sahara, &c.* i.e. Travels in the Deſert of Saara, or Zara. By M. Follie, Officer of the Colonial Adminiſtration. 8vo. Paris. 1792.

This work appears to be a relation, by another of the ſufferers, of the unfortunate expedition in which M. *Saugnier* was engaged, and of whoſe account of it an abſtract was given in the Appendix to our 8th vol. N. S. p. 559-562. M. Follie, (if this be a real name,) therefore, relates many particulars which we have already noticed, and ſome, referring more eſpecially to himſelf, with which we were not before acquainted. He ſays, that he, with nine of his fellow-paſſengers, fell to the lot of one maſter, and, notwithſtanding all the fatigue which they had undergone during their ſhipwreck, were driven by blows to the labour of clearing their ſhip and gathering wood; this was the more ſevere, as they were expoſed ſtark naked to the exceſſive heat of the ſun, and their feet were ſcorched by the burning ſands; their only food was a ſcanty allowance of milk; nor was even water given them to quench their thirſt, which, from the warmth of the climate, was intolerable. M. Follie relates that being one day ordered to watch his maſter's cattle, they were attacked by a tyger, who killed and devoured three goats: He fled on the approach of the animal, and, afraid of meeting his enraged tyrant, was heſitating whether he ſhould return to him, or attempt to make his eſcape; while he was thus deliberating, his maſter came up, and, having learned what had happened, beat him till he fainted under the blows, and then tied him by the foot to a ſtake at the door of the hut, where he lay all the night expoſed to the heavy dews; in conſequence of which he became blind, and was menaced with being knocked on the head, if he did not recover his ſight within three days. Fortunately he regained the uſe of his eyes in leſs than this time: but the accident determined his maſter to ſell him. His purchaſer was an opulent Mooriſh merchant: but with him he was obliged to travel above an hundred leagues;

he performed more than half this journey on foot, driven along by five or ſix ſlaves armed with ſticks; at laſt he fainted with fatigue, and, when his drivers found that he was ſo much exhauſted that even blows failed of their effect, they determined to ſet him on a camel. On his arrival at his maſter's habitation, he was allowed three days to recover his ſtrength, and met with much better treatment: he was afterward ſold to another merchant who lived at Glimy, where he was redeemed from ſlavery by Meſſrs. *Cabannes* and *Deſparres*, French merchants at Mogador; and, partly by threats, and partly by money, moſt of thoſe who had been wrecked with our author were recovered, and ſhipped off with him for Cadiz.

The narration of theſe adventures employs the firſt part of the work; they are certainly extraordinary, and the author's manner of relating them is not leſs romantic than the adventures themſelves. He appears to have borne his ſufferings with great patience and fortitude. In the remaining part of his book, he deſcribes the inhabitants of Saara. He thinks that they are deſcended from the Arabs, Moors, and Portugueſe, who fled from the kingdoms of Barbary, when theſe were ſubdued by the Sharifs; and he mentions a variety of circumſtances reſpecting the manners and cuſtoms of theſe people, which we have before extracted from M. *Saugnier*'s work. We think that, in ſeveral parts of this volume, the author diſplays greater warmth of imagination than ſolidity of judgment; and we ſhould therefore receive his accounts with ſome degree of caution.

Toward the cloſe of the work, we find ſome obſervations on the Moors of Morocco, which contain no new information, except ſome anecdotes of the Emperor then on the throne, which ſhew him to have been a moſt inhuman bloody tyrant. By his order, the French merchants, who were ſettled at Sainte Croix, were commanded to remove to Mogador: on this occaſion, they experienced a remarkable inſtance of the ſtrictneſs with which the Arabs attend to the obligations of hoſpitality. A chief, who was reſolved to plunder this caravan, had placed a body of four hundred men, well armed, near one of the defiles, through which it was obliged to paſs. The merchants, whoſe guard was much inferior in number, muſt have fallen victims to the rapacity and cruelty of theſe robbers, if a ſudden and violent rain had not obliged the caravan to halt before they came to the paſs. Night was approaching when the guide propoſed to alter the courſe, and to march to the habitation of the chief, of whoſe deſign they were ignorant. On their arrival, they implored his protection, and unloaded their camels. He frankly told them that he had poſted four hundred men with a view to intercept them; ſaying, that the prophet muſt have inſpired them with the thought of taking re-

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fuge with him, by which they had eſcaped a ſnare which they could not otherwiſe have avoided. He added, that they had now nothing to fear, that he was commanded by his religion to protect them, and that his men, inſtead of attacking them, ſhould eſcort them to Mogador. He kept his word, and would neither accept of any preſent himſelf, nor ſuffer any to be given to his people.

Art. XIV. *An Eſſay on the Natural Equality of Mankind, on the Rights that reſult from it, and the Duties which it impoſes;* to which a Silver Medal was adjudged by the Teylerian Society at Haarlem. By William Lawrence Brown, D.D. Profeſſor of Moral Philoſophy and the Law of Nature, and of Eccleſiaſtical Hiſtory, and Miniſter of the Engliſh Church at Utrecht. 8vo. pp. 272. 3s. 6d. Boards. Cadell, London. 1793.

Of this ingenious diſſertation we gave a ſhort account in our laſt Appendix, (Vol. x.) when it came under our notice in the publication of the Society to which it was addreſſed. In its preſent form, it appears to greater advantage, as the excellence of ſtyle and compoſition muſt be much more conſpicuous in the original than it can be in a tranſlation. This however is very far from being its only merit. The propriety of reaſoning, the liberality of ſentiment, and the powers of eloquence, with which the Profeſſor ſtates and urges the reciprocal duties and obligations of mankind, deſerve the higheſt praiſe, and entitle the learned author to a very diſtinguiſhed rank among moral writers. When, in our former review, we ventured to hint that we thought it leſs accurate than we could have wiſhed in the diſcuſſion of the former part of the queſtion, we particularly alluded to the principal propoſition of the firſt book; in which, after inſiſting on the natural diverſities among men, and on the unequal diſtribution of human abilities and talents, the Profeſſor maintains, what he acknowleges may appear paradoxical, 'that an *equality* the moſt exact and perfect, in reſpect of every moral and ſocial obligation, ſprings from *inequality* itſelf.' We admire the ingenuity which he diſplays in illuſtrating the poſition, and we confeſs the truth of what he advances on the ſubject: but we do not think it the whole truth, of which the queſtion required the diſcuſſion. The mutual dependence of men on each other eſtabliſhes, in a certain ſenſe, a degree of equality among thoſe who are the moſt unequal in external condition, or in other accidental circumſtances: but this is neither the ſole nor the principal reſpect, in which mankind may be ſaid to be equal. The Profeſſor has indeed enumerated other obvious circumſtances of equality, in the ſixth chapter, which we cannot help conſidering as not leſs important to the queſtion, than that on which he ſeems to lay the chief ſtreſs: but theſe appear to be thrown, as it were, into the back ground, and thus not to have that force which he very properly aſcribes to them, when he treats of the rights and duties of mankind. The mutual dependence of individuals on each other is a very proper argument to enforce the ſocial duties, as it diſplays the intentions of Providence, and ſhews the expediency of virtue: but is it not a conſideration too remote to be regarded as the immediate foundation of natural rights, the very idea of which ſeems to indicate that they are derived from ſomething inherent in human nature, and not merely from circumſtances which, though they neceſſarily reſult from the conſtitution of ſociety, are, with reſpect to every individual, accidental and precarious. In this light, the Profeſſor himſelf ſeems to conſider theſe rights, when he obſerves that there are certain principles ſo ſtrongly interwoven with the human frame, ſo intimately blended with its eſſence, ſo efficient of all that is human, that the violation of them cannot be regarded in any other light than in that of a degradation, nay, an entire extinction, of the diſtinctive attributes of the human character.

'Of conſequence, (he adds,) every man ſtipulates, by entering into ſociety with his ſpecies, that the enjoyments grounded on theſe principles, or, in other words, the rights which attach to them as the gifts of God to his rational creatures, ſhall be maintained to him inviolate, and reſerves to himſelf the privilege of defending them at all hazards, whenever it is attempted to wreſt them from him. For, as every human being is a conſtituent member of the ſocial body, he is, while he diſcharges the duties incident to his peculiar capacity, entitled, equally with every other, to the grand prerogatives of human nature, which civil ſociety is intended to maintain and improve. Theſe rights are the neceſſary appendages of that equality, which ſubſiſts among all men, amidſt the diverſities which ſociety and civilization have introduced.'

Similar obſervations may be applied to duties, which are inſeparable from rights. The Profeſſor juſtly obſerves, that the obligation of doing to others as we wiſh them to do to us, is founded 'on the *equality of human nature*, amid all the diverſities of condition and circumſtances; that it takes, as the rule of conduct, the feelings of every individual, ſuppoſing his condition were exchanged with that of the perſon toward whom he acts:' but what is the *equality of human nature* here mentioned? We cannot conceive it to be merely equality in reſpect of moral obligation; for then the ſuperſtructure and the foundation would be one and the ſame: nor can it be that equality only which reſults from inequality of condition, and conſiſts in the mutual dependence of individuals on each other, becauſe equality of moral obligation would ſtill be the ſame, if there were no inequality of condition.

If this eſſay had been on a ſubject of leſs importance, or had poſſeſſed leſs merit, we ſhould have ſpared ourſelves the trouble of offering theſe remarks. It is eaſy to beſtow indiſcriminate praiſe: but, in ſo doing, we ſhould ill diſcharge the duty which we owe to the public; eſpecially with reſpect to a ſubject of which, from the temper of the times, it may not a little contribute to the happineſs of mankind to cultivate the moſt accurate notions. Toward attaining this great and uſeful end, Profeſſor Brown's eſſay may be of much ſervice to the public, as it ſhews that the doctrine of equality, when well underſtood, is not inimical to the order and felicity of ſociety, and as it points out that indiſſoluble connection between right and duties, which every philoſophical writer ought ever to keep in view. In this reſpect, we are particularly pleaſed with the ſecond and third books, in which religious and philoſophical arguments are moſt happily united in the beſt cauſe. We admire the author's ardent love of liberty both civil and religious, his warm reſentment of the injuries which tyrants inflict on their fellow-creatures, and that manly ſpirit, which leads him to addreſs thoſe of the higheſt as well as of the inferior ranks, in the firm yet decent language of virtue. Works like this, which are really dictated by ſoundneſs of judgment and benignity of heart, muſt be productive of much benefit to mankind: their effects may not be immediately apparent: but we hope they are therefore not leſs real.

Unpromiſing as the preſent circumſtances of Europe are to the civil and religious liberties of its inhabitants, we truſt that they will be productive of good; and that the ſpirit of freedom, now rouzed, when purified of its extravagances, will no longer be the occaſion of war and deſolation, but will effect a real amendment in the condition of mankind. In order, however, to the proper uſe and improvement of liberty, its nature and limits muſt be generally underſtood; and thoſe groundleſs prejudices muſt be removed, with which, becauſe they are favourable to the deſigns of ambition, corrupt politicians and their ſervile adherents wiſh to blind the public. This revolution in the ſentiments of mankind may be ſlow in its progreſs: but we ſee no reaſon to deſpair of its taking place: amid the means by which it may be promoted, none can be more efficacious than publications like the preſent, which tend to inſpire an abhorrence of tyranny and licentiouſneſs, and a rational love of true freedom; which, while it produces an obedience to juſt and equal laws, will oblige Princes to reſpect the natural rights of mankind, and to be leſs laviſh of the blood and property of their ſubjects. touch a revolution may be dreaded by tyrants: but the wiſe and good of every rank and denomination will endeavour, by all lawful means, to haſten its accompliſhment.

Art. XV. *Diſſertatio inauguralis, &c. i.e.* An inaugural Diſſertation ſhewing that the Heart is without Nerves; to which is added a Diſquiſition concerning the Power of Nerves ſurrounding Arteries. By John Bernard Jacob Behrends. 4to. pp. 43. Mentz. 1792.

There is conſiderable merit in this diſſertation: for if the facts be well aſcertained, on which the author founds his concluſions, it will rectify ſome errors in phyſiological and pathological reaſonings, and alſo explode ſome unjuſt notions in practice.

The title will give the reader an unfavourable opinion of this publication, for it is contrary to repeated demonſtration to affirm, that *the heart has no nerves.* On peruſing the diſſertation, it appeared that the author means to prove no ſuch thing, but to demonſtrate that the muſcular part or ſubſtance of the heart has no nerves; and that this organ has no nerves but thoſe which accompany the large veſſels—the coronary arteries.

Walter and others have contended, that the nerves of the heart muſt be very numerous, on account of its conſtant motion, force, and ſtrength; and others, as the preſent author, have thought that nerves muſt be uſeleſs to this organ, becauſe it can perform its motions in conſequence of its irritability, and of the conſtant repetition of the ſtimulus of the blood.

Others have affirmed, that the heart is the moſt ſenſible part of the human body; while ſome, again, have maintained, that there is no proof of this ſenſibility.

Haller ſaid that this organ has very few nerves; and *Soemmering*, that it has probably none, but thoſe of the large veſſels. The cardiac nerves being irritated, the action of the heart is not accelerated; and if they be divided or deſtroyed, the motion of it is not affected; nor do wounds of the *medulla ſpinalis*—the ſource of the nerves of the heart—alter its function. *Haller* has ſhewn that, by irritating the nerves of the heart, the motion of it is not altered. The organs of voluntary motion have numerous nerves: but the heart has none in its ſubſtance. Our author's words are: '*Nervorum cordis examini ſcrupuloſius intendens, tum obſervando tum analogice concludendo, didici, nullos omnino nervos ne ſurculum quidem in ipſam cordis carnem diſpergi. Nervos omnes, quotquot a magnis vaſis ad cor deſcendunt arterias coronarias ſequi vidi comites, abſque ullo ramulo cordis carni immiſſo.*' The heart has no *vis nervoſa:* but its action is excited by the ſtimulus of the blood applied to the irritable power.

'The nerves of the heart reſemble, in figure, magnitude, and conſiſtence, thoſe of the blood-veſſels, and differ in theſe reſpects from thoſe of the voluntary muſcles.

Wounds of the heart produce little pain; and ſo do inflammations, worms, and ulcers.

It is not a new opinion that the *heart itſelf* is inſenſible; for *Galen* and *Veſalius* both conſidered nerves to be unneceſſary to the heart.

Caldani and *Fontana* found that opium, applied *externally* to the heart, did not affect its motion: but this drug, applied to muſcles or their nerves, diminiſhes the muſcular motion. In apoplexy, all the functions depending on the *vis nervoſa* are affected, but not that of the heart.

The heart does not become leſs irritable to the blood by the repetition of this ſtimulus, any more than the eye does to light, the ſtomach to the *ſuccus gaſtricus*, or the inteſtines to bile.

The heart, then, as *Metzgerus* affirms, affords an example of a muſcle whoſe action does not depend on the *vis nervoſa*; for the irritability to blood, &c. remains when the nerves are deſtroyed.

Although, if opium be applied either to muſcular fibres or nerves, the muſcular motion is deſtroyed, yet this effect proceeds only from the nervous power being affected. Opium does no injury to the heart, becauſe it is not endowed with nerves.

The arteries aſſiſt in the circulation of the blood, and are irritable: but their irritability is ſupported eſpecially by nerves. The ſmall fibres of the arteries act weakly: but the *vis nervoſa*, which they poſſeſs, beſide the irritability, much increaſes the moving powers of the arteries, and of the muſcles; although the nerves may not have been demonſtrated in every fleſhy fibre, nor in the fleſhy part of the arteries, but in their coats. There are moſt nerves in the veſſels through which the blood paſſes with the moſt difficulty. The influence of the *vis nervoſa* on the arterial ſyſtem is ſeen in the inſtances in which affections of the mind, as well as pains of the body, alter the ſtate of the arteries or of the circulation.

With regard to the cardiac nerves, their character and uſe are the ſame as in other ſituations in which they accompany veſſels; theſe nerves, therefore, aſſiſt only in propelling the blood through the coronary arteries. The left coronary artery has the moſt nerves, becauſe it requires more their aſſiſtance, from the greater difficulty of the paſſage of the blood through it.

A few experiments on nervous electricity are ſubjoined: but they are familiarly known by *Galvani*'s and *Valli*'s experiments. We only notice that experiment in which, the cardiac nerves being attempted to be irritated by arming and applying the conductor in the uſual way, no motion of the heart enſued; nor was the heart excited to action when the ſtimulus of the nervous electric fluid was taken from other parts.

INDEX

ABSTRACT
OF THE
PREMIUMS
OFFERED BY THE
SOCIETY,
INSTITUTED AT LONDON FOR THE ENCOURAGEMENT OF ARTS, MANUFACTURES, AND COMMERCE.

LONDON: PRINTED, BY ORDER OF THE
SOCIETY, BY JOHN NICHOLS,
RED LION PASSAGE, FLEET STREET.

M, DCC, XCIII.

To the PUBLICK.

THE Chief Objects of the attention of the Society, in the application of their Rewards, are all ſuch uſeful inventions, diſcoveries, or improvements (though not mentioned in the Book of Premiums), as appear to have a tendency to promote the arts, manufactures, and commerce, of this kingdom; and, in purſuance of this plan, the Society have already been enabled, by the voluntary ſubſcriptions of its members, and by benefactions of the nobility and gentry, to expend for ſuch uſeful purpoſes a ſum amounting to near *forty thouſand pounds*.

Whoever attentively conſiders the benefits which have ariſen to the Publick ſince the inſtitution of this Society, by the introduction of new manufactures, and the improvements of thoſe formerly eſtabliſhed, will readily allow, no money was ever more uſefully expended, nor has any nation received more real advantage from any publick body whatever, than has been derived to this country from the rewards beſtowed by this Society; and this obſervation will be confirmed by inſpecting a general account of the effects of the rewards beſtowed by the Society, annexed to a work in folio, printed in 1778, intituled, "A Regiſter "of the Premiums and Bounties given by the Society, inſtituted at *London*, for the Encou"ragement of Arts, Manufactures, and Commerce, from the Original Inſtitution in 1754, "to 1776, incluſive;" which work and may be ſeen by any perſon, applying to the Secretary, or other officers of the Society, at their houſe in the *Adelphi*.

In order ſtill further to promote the laudable views of this inſtitution, and to enable the Society to proſecute to greater effect the work ſo ſucceſsfully begun, it may not be improper to inform the Publick, by what mode, and on what terms, Members are elected.—Peers of the realm, or Lords of Parliament, are, on their being propoſed at any meeting of the Society, immediately ballotted for; and the name, with the addition and place of abode, of every other perſon propoſing to become a Member; is to be delivered to the Secretary, who is to read the ſame, and properly inſert the name in a liſt of candidates, to be hung up in the Society's room until the next meeting, at which ſuch perſons ſhall be balloted for; and if two-thirds of the Members then voting ballot in his favour, he ſhall be deemed a Perpetual Member, upon payment of *twenty guineas* at one payment, or a Subſcribing Member, upon payment of any ſum, not leſs than *two guineas*, annually.

Every Member is equally entitled to vote, and be concerned in all the tranſactions of the Society, and its ſeveral Committees.

The meetings of the Society are held every *Wedneſday*, at ſix o'clock in the evening, from the fourth *Wedneſday* in *October*, to the firſt *Wedneſday* in *June*. And the ſeveral Committees, to whoſe conſideration the various objects of the Society's attention are referred, meet on the other evenings in every week during the ſeſſion.

All candidates are to take notice, that no claim for a premium will be attended to, unleſs the conditions of the advertiſements are fully complied with.

The ſeveral candidates and claimants, to whom the Society ſhall adjudge premiums or bounties, are to attend at the Society's office in the Adelphi, on the laſt Tueſday in May, 1794, at twelve o'clock at noon, to receive the ſame, that day being appointed by the Society for the diſtribution of their rewards; before which time no premium or bounty will be delivered.

It is required, that the matters for which premiums are offered, be delivered in without names, or any intimation to whom they belong; that each particular thing be marked in what manner each claimant thinks fit, ſuch claimant ſending with it a paper ſealed up, having on the outſide a correſponding mark, and on the inſide the claimant's name and addreſs; and the candidates in the Polite Arts are to ſignify their ages and whether their Drawings be Originals or Copies.

All the Premiums of this Society are deſigned for that part of Great Britain called England, the dominion of Wales, and the Town of Berwick upon Tweed, unleſs expreſſly mentioned to the contrary.

The Eleventh volume of the Tranſactions of this Society is now in the preſs, and will ſpeedily be publiſhed, when it may be had at the Society's houſe in the Adelphi; and of the principal bookſellers in England and Wales; in which book will be found the particulars of each premium inſerted in the following Abſtract, and the methods to be purſued by thoſe who intend to become candidates; together with many papers communicated to the Society, in the ſeveral branches of Arts, Manufactures, and Commerce, which are the immediate objects of their attention and encouragement.

Adelphi, May 8, 1793. By Order, Samuel More, Secretary.

PREMIUMS FOR PLANTING AND HUSBANDRY.

CLASS.

1. ACORNS. For having ſet ten acres, between October, 1792, and April, 1793; the gold medal.

2. For five acres; the ſilver medal.

Certificates to be produced on the firſt Tueſday in November, 1793.

9. RAISING OAKS. Not fewer than five thouſand, from plants, or acorns, in woods that have been long under timber; the gold medal.

10. For three thouſand; the ſilver medal.

Certificates to be produced on the firſt Tueſday in January, 1794.

15. RAISING OAKS. For aſcertaining the comparative merits of the different manners of raiſing Oaks for timber; the gold medal.

Accounts to be produced on the firſt Tueſday in November, 1793.

17. SPANISH CHESNUTS. For ſetting ſix acres between the 1ſt of October, 1792, and April, 1793, mixed with ſeeds or cuttings of other trees; the gold medal.

18. For four acres; the ſilver medal.

Certificates to be produced on the firſt Tueſday in November, 1793.

25. ENGLISH ELM. For eight thouſand, planted between June, 1792, and June, 1793; the gold medal.

26. For five thouſand; the ſilver medal.

27. For four thouſand; the ſilver medal.

Certificates to be delivered on the firſt Tueſday in November, 1793

37. LARCH. For planting, from June, 1790, to June, 1791, five thouſand, to be between two and four years old; the gold medal.

38. For three thouſand; the ſilver medal.

Certificates to be delivered on the laſt Tueſday in December, 1793.

49. SILVER FIR. For not fewer than two thouſand, planted between June, 1789, and June, 1790, in a mixed plantation of foreſt trees; the gold medal.

50. For one thouſand; the ſilver medal.

Certificates and *accounts* to be delivered on the laſt Tueſday in December, 1793.

56. UPLAND or RED WILLOW. For not leſs than three acres, planted before the end of April, 1792, twelve hundred on each acre; the gold medal, or twenty pounds.

Certificates to be produced on the laſt Tueſday in November, 1794.

57. OSIERS. For three acres, planted before the firſt of April, 1793, not fewer than twelve thouſand on each acre; twenty pounds.

58. For two acres; ten pounds.

Certificates to be produced on the laſt Tueſday in November, 1793.

61. ALDER. For having planted, in the year 1790, at leaſt three thouſand; the gold medal.

Certificates to be produced on the laſt Tueſday in December, 1793.

65. ASH. For ſix acres planted in 1790, intermixed with ſeeds or cuttings of other plants; the gold medal.

66. For not leſs than four acres; the ſilver medal.

Certificates to be produced on the laſt Tueſday in December, 1793.

75. MIXED TIMBER TREES. For having encloſed, and planted or ſown, ten acres with Foreſt trees for timber, between October, 1789, and May, 1791; the gold medal.

Certificates to be produced on the firſt Tueſday in November, 1793.

79. SECURING PLANTATIONS OF TIMBER. For ſatisfactory accounts of ſecuring Timber-trees from hares, cattle, &c.; the ſilver medal, or twenty pounds.

Accounts and *certificates* to be produced on the firſt Tueſday in November, 1793.

81. MULBERRY CUTTINGS, or TREES. For not fewer than three hundred, planted in 1791; the gold medal, or twenty pounds.

82. For one hundred and fifty; the ſilver medal, or ten pounds.

Certificates to be produced on the firſt Tueſday in November, 1793.

☞ *The candidates for planting all kinds of trees are to certify, that the reſpective plantations are properly fenced and ſecured, and particularly to ſtate the condition the plants were in at the time of ſigning ſuch certificates.*

Any information which the candidates for the foregoing premiums may chuſe to communicate, relative to the methods made uſe of in forming the plantations, or promoting the growth of the ſeveral trees, or any other obſervations that may have occurred on the ſubject, will be thankfully received.

83. TREES FOR USE WHEN EXPOSED TO THE WEATHER. For the beſt account, to determine which of the following trees is of the greateſt utility for timber, when expoſed to the weather, viz.

Larch, black poplar, aſh, Spaniſh cheſnut, willow, alder, Lombardy poplar, beech, or ſilver fir, the gold medal.

To be produced on the ſecond Tueſday in December, 1793.

80. PLANTING BOGGY OR MORASSY SOILS. For the beſt experiments to aſcertain the advantages of planting boggy or moraſſy ſoils; the gold medal, or twenty guineas.

Certificates to be produced on the firſt Tueſday in January, 1794.

83. COMPARATIVE CULTURE OF WHEAT. For the beſt ſet of experiments made on eight acres, to determine the comparative advantages of cultivating wheat, by ſowing broad-caſt or drilling; the gold medal, or ſilver medal and twenty guineas.

The *accounts* to be produced on the firſt Tueſday in February, 1794.

90. COMPARATIVE CULTURE OF WHEAT. For the beſt ſet of experiments made on eight acres, to determine the comparative advantage of cultivating wheat, by broad-caſt or dibbling; the gold medal, or ſilver medal and twenty guineas.

The *accounts* to be produced on the firſt Tueſday in February, 1794.

91. BEANS AND WHEAT. For planting or drilling, between September, 1791, and March, 1792, ten acres, with beans, and for ſowing the ſame land with wheat in the year 1792; twenty guineas.

Certificates to be produced on the firſt Tueſday in November, 1793.

94. DRILL HUSBANDRY. For having cultivated 400 acres in the year 1793; the gold medal.

An Account of the ſoil and *certificates* to be delivered on the third Tueſday in February, 1794.

96. TURNEPS. For experiments made on ſix acres, to determine the comparative advantages of the drill, or broad-caſt method in the cultivation of turneps; the gold medal, or ſilver medal and ten guineas.

To be delivered on the third Tueſday in April, 1794.

98. GREEN VEGETABLE FOOD. For the beſt account of vegetable food, that will moſt increaſe the milk in mares, cows, and ewes, in March and April; the gold medal, or ſilver medal and ten guineas.

Certificates to be produced on the ſecond Tueſday in November, 1793.

100. COMPARATIVE CULTURE OF TURNEP-ROOTED CABBAGE. For ſatisfactory experiments, on the drill and broad-caſt culture of turnep-rooted cabbage, made on four acres of land; the ſilver medal and ten pounds.

Certificates to be produced on the firſt Tueſday in October, 1793.

102. TURNEP-ROOTED CABBAGE. For raiſing in the year 1792 not leſs than ten acres, and for an account of the effects on cattle or ſheep fed with it; the gold medal.

103. For not leſs than five acres; the ſilver medal and ten guineas.

Certificates to be produced on the laſt Tueſday in October, 1793.

106. POTATOES FOR FEEDING CATTLE AND SHEEP. For cultivating, in 1792, not leſs than four acres, for the ſole purpoſe of feeding cattle and ſheep; the gold medal, or twenty guineas.

Certificates to be produced on the ſecond Tueſday in November, 1793.

109. CULTIVATING ROOTS AND HERBAGE FOR FEEDING SHEEP AND BLACK CATTLE. For experiments made on two acres of land, between Michaelmas, 1792, and May, 1793, to aſcertain which of the following plants can be ſecured for winter fodder to the greateſt advantage, viz.

Turnep-rooted cabbage, carrots, turnep cabbage, parſneps, turneps, potatoes.

The *accounts* to be produced on the firſt Tueſday in November, 1793; the gold medal.

111. FEEDING HORSES. For an account of not leſs than four horſes kept on green vegetable food in the ſtall or ſtable; the ſilver medal and ten guineas.

The *accounts* and *certificates* to be produced on the ſecond Tueſday in February, 1794.

112. MAKING HAY IN WET WEATHER. For diſcovering the beſt method of making hay in wet weather; the gold medal, or thirty guineas.

Accounts to be produced on the third Tueſday in January, 1794.

115. CULTIVATING THE TRUE RHUBARB. For raiſing, in the year 1793, not leſs than three hundred plants of the true rhubarb; the gold medal.

116. For two hundred plants; the ſilver medal.

Certificates to be produced on the ſecond Tueſday in February, 1794.

119. RHUBARB. For rhubarb of Britiſh growth, twenty pounds weight; the gold medal.

Certificates, and five pounds weight, to be produced on the firſt Tueſday in November, 1793.

120. For ten pounds weight; the ſilver medal.

123. ASCERTAINING THE COMPONENT

NENT PARTS OF ARABLE LAND. For the moſt ſatisfactory experiments, to aſcertain the due proportion of the ſeveral component parts of arable land, by an accurate analyſis of it; the gold medal, or fifty guineas.

The *accounts* to be produced on the laſt Tueſday in November, 1793.

128. DRAINING LAND. For making not leſs than one thouſand yards of hollow drains with brick or ſtone; the gold medal, or thirty guineas.

Accounts and *certificates* to be produced on the third Tueſday in February, 1794.

130. IMPROVING LAND LYING WASTE. For a method of improving 50 acres of ſoils lying waſte or uncultivated; the gold medal, or ſilver medal and twenty guineas.

131. For 25 acres; the ſilver medal and ten guineas.

The *accounts* to be produced on the ſecond Tueſday in December, 1793.

136. MANURES. For the beſt ſet of experiments to aſcertain the comparative advantage of ſoot, coal-aſhes, wood-aſhes, lime, gypſum, or night-ſoil; the gold medal, or ſilver medal and twenty guineas.

The *account* to be produced on the firſt Tueſday in December, 1793.

139. IMPROVING WAſTE MOORS. For the improvement of not leſs than one hundred acres of waſte moor land; the gold medal.

Certificates to be produced on the firſt Tueſday in February, 1794.

143. GAINING LAND FROM THE SEA. For an account of the beſt method of gaining from the ſea not leſs than twenty acres of land; the gold medal.

Certificates to be produced on the firſt Tueſday in October, 1793.

147. MACHINE TO REAP OR MOW CORN. For a machine to reap or mow grain, by which it may be done cheaper than by any method now practiſed; ten guineas.

The machine, with *certificates*, to be produced on the ſecond Tueſday in December, 1793.

148. IMPROVED HOE. For the moſt improved horſe or hand hoe, for cleaning the ſpaces between corn ſown in equidiſtant rows, and earthing-up the plants; the gold medal, or twenty guineas.

To be produced, with *certificates* of its work, on the firſt Tueſday in December, 1793.

150. DESTROYING THE GRUB OF THE COCKCHAFER. For diſcovering a method of deſtroying the grub of the cockchafer; the ſilver medal and ten guineas.

The *accounts* to be delivered on the firſt Tueſday in January, 1794.

151. DESTROYING THE WIRE-WORM. For diſcovering a method of deſtroying the wire-worm; the ſilver medal and ten guineas.

The *accounts* to be delivered on the firſt Tueſday in January, 1794.

154. DESTROYING THE FLY ON HOPS, AND CATERPILLARS IN ORCHARDS. For diſcovering an eaſy method of deſtroying the fly on hops, and caterpillars in orchards; the gold medal, or thirty pounds.

Certificates to be delivered on the firſt Tueſday in February, 1794.

153. CURE FOR THE ROT IN SHEEP. For diſcovering an effectual cure, verified by experiments; the gold medal, or thirty pounds.

Accounts of the cauſe and prevention, with *certificates*, to be produced on the firſt Tueſday in February, 1794.

154. PREVENTING AND CURING THE ILL EFFECTS OF THE FLY ON SHEEP. For diſcovering a method of preventing and curing thoſe effects; the ſilver medal, or twenty guineas.

Certificates and *accounts* to be produced on the firſt Tueſday in December, 1793.

PREMIUMS FOR DISCOVERIES AND IMPROVEMENTS IN CHEMISTRY, DYING, AND MINERALOGY.

156. KELP. For four tons of kelp, containing much more alkaline ſalt than any now made for ſale; twenty pounds.

One hundred weight to be produced on the firſt Tueſday in January, 1794.

157. BARILLA. For half a ton of merchantable barilla, made from any plant raiſed in Great Britain; the gold medal.

Twenty-eight pounds, with a *certificate*, to be produced on the firſt Tueſday in January, 1794.

158. PRESERVING SEEDS OF VEGETABLES. For a method of preſerving the ſeeds of plants fit for vegetation; the gold medal.

To be communicated on the firſt Tueſday in December, 1793.

159. SEPARATING THE SUGAR FROM TREACLE. For diſcovering a cheap method of ſeparating the ſaccharine ſubſtance of treacle in a ſolid form, not leſs than one hundred weight; the gold medal, or fifty pounds.

Certificates and *accounts*, with ſamples, to be produced on the firſt Tueſday in February, 1794.

161. PRESERVING FRESH WATER

SWEET. For the beſt account, verified by trials, of a method of preſerving freſh water during long voyages; the gold medal, or fifty pounds.

Accounts, and deſcriptions of the methods made uſe of, with thirty gallons of the water, to be produced on the laſt Tueſday in December, 1793.

164. DESTROYING SMOKE. For an account of a method of deſtroying the ſmoke of fires belonging to large works; the gold medal.

To be produced on the firſt Tueſday in January, 1794.

166. CONDENSING SMOKE. For the beſt method of condenſing and collecting the ſmoke of ſteam-engines, &c.; the gold medal, or fifty guineas.

Accounts, certificates, and *ſpecimens*, to be produced on the firſt Tueſday in December, 1793.

168. CANDLES. For diſcovering a method of making candles of reſin, fit for common uſe; the gold medal, or thirty guineas.

To be delivered on the firſt Tueſday in December, 1793.

169. REFINING FISH OIL. For diſcloſing a method of purifying fiſh oil from glutinous matter; the gold medal, or fifty guineas.

The proceſs to be delivered on the ſecond Tueſday in February, 1794

171. CLEARING FEATHERS FROM THEIR OIL. For diſcovering a method of clearing feathers from their oil, ſuperior to any known; forty guineas.

Accounts and *certificates* to be produced on the firſt Tueſday in February, 1794.

172. SUBSTITUTE FOR OR PREPARATION OF YEAST. For diſcovering a ſubſtitute for or preparation of yeaſt, that may be preſerved ſix months; the gold medal, or thirty pounds.

Specimens to be produced on the laſt Tueſday in November, 1793.

173. SECURING EMPTY CASKS. For diſcovering a method of ſecuring empty caſks from becoming muſty or ſtinking; the gold medal, or thirty pounds.

Accounts and *certificates* to be produced on the firſt Tueſday in February, 1794.

174. PRESERVING SALTED PROVISIONS. For diſcovering the cheapeſt method of preſerving ſalted proviſions from becoming rancid or ruſty; the gold medal, or thirty pounds.

Accounts and *certificates* to be produced on or before the firſt Tueſday in February, 1794.

176. INCREASING STEAM. For a method of increaſing the quantity or the force of ſteam, in ſteam-engines, with leſs fuel than is now employed; the gold medal, or thirty guineas.

To be communicated on the firſt Tueſday in January, 1794.

178. PREVENTING THE DRY ROT IN TIMBER. For diſcovering the cauſe of the dry rot in timber, and diſcloſing a method of prevention; the gold medal, or thirty guineas.

The *accounts* to be produced on the ſecond Tueſday in December, 1793.

180. FINE BAR IRON. For making ten tons with coak from coak pigs, in England or Wales, equal to Swediſh or Ruſſian iron; the gold medal.

One hundred weight to be produced on the firſt Tueſday in January, 1794.

182. WHITE LEAD. For diſcovering a method of preparing white lead, in a manner not prejudicial to the workmen; fifty pounds.

Certificates that a ton has been prepared, and the proceſs, to be produced on the ſecond Tueſday in November, 1793.

183. SUBSTITUTE FOR BASIS OF PAINT. For the beſt ſubſtitute for baſis of paint, equally proper as white lead; thirty pounds.

Fifty pounds weight to be produced on the ſecond Tueſday in November, 1793.

185. REFINING BLOCK TIN. For diſcloſing a method of purifying block tin, ſo as to fit it for the purpoſes of grain tin; the gold medal, or fifty pounds.

The proceſs, and one hundred weight of the tin, to be produced on the firſt Tueſday in November, 1793.

187. GLAZING EARTHEN-WARE WITHOUT LEAD. For diſcovering the moſt eaſily fuſible compoſition for glazing ordinary earthen-ware without lead; the gold medal, or thirty pounds.

Specimens and *certificates* to be produced on the firſt Tueſday in February, 1794.

PREMIUMS FOR PROMOTING THE POLITE ARTS.

188. HONORARY PREMIUMS FOR DRAWINGS. For the beſt drawing by ſons or grandſons of peers or peereſſes of Great Britain or Ireland, to be produced on the firſt Tueſday in March, 1794; the gold medal.

189. For the ſecond in merit; the ſilver medal.

190, 191. The ſame premiums will be given to daughters or granddaughters of peers or peereſſes of Great Britain or Ireland.

192. HONORARY PREMIUMS FOR

Drawings. For the beſt drawing of any kind, by young gentlemen under the age of twenty-one.

To be produced on the firſt Tueſday in March, 1794; the gold medal.

193. For the next in merit; the ſilver medal.

194, 195. The ſame premiums will be given for drawings by young ladies.

N.B. Perſons profeſſing any branch of the polite arts, or the ſons or daughters of ſuch perſons, will not be admitted candidates in theſe claſſes.

196. **Drawing.** For the beſt drawing in Indian ink of the ſtatue of King Charles at Charing Croſs, not leſs than eighteen inches high; a ſilver medallion, in conformity to the will of John Stock, of Hampſtead, Eſq.

To be produced on the third Tueſday in February, 1794.

197. **Portrait.** For a copy, in oil colours, of a portrait of the late John Stock, of Hampſtead, Eſq. a ſilver medallion.

To be produced on the third Tueſday in February, 1794.

198. **Drawings of Outlines.** For an outline after a group or caſt, in plaſter, of human figures, by perſons under the age of ſixteen, to be produced on the laſt Tueſday in February, 1794, the greater ſilver pallet.

199. For the next in merit, the leſſer ſilver pallet.

200. **Drawings of Machines.** For the beſt drawing, by perſons under the age of twenty-one years, of the ſpinning and winding machine by Mr. Burt, in the Society's Repoſitory, the greater ſilver pallet; to be produced on the third Tueſday in February, 1794.

201. **Drawings of Landscapes.** For the beſt drawing after Nature, by perſons under twenty-one years of age, to be produced on the third Tueſday in February, 1794, the greater ſilver pallet.

202. For the next in merit, the leſſer ſilver pallet.

203. **Historical Drawings.** For the beſt original hiſtorical drawing of five or more human figures, to be produced on the third Tueſday in February, 1794, the gold pallet.

204. For the next in merit, the greater ſilver pallet.

205. **Surveys of Counties.** For an accurate ſurvey of any county in England or Wales; the gold medal.

To be begun after the firſt of June, 1789, and produced on the laſt Tueſday in January, 1794.

209. **Natural History.** To the author who ſhall publiſh the natural hiſtory of any county in England or Wales, the gold medal, or fifty pounds. The work to be produced on or before the laſt Tueſday in January, 1794.

PREMIUMS FOR ENCOURAGING AND IMPROVING MANUFACTURES.

212. **Silk.** For ten pounds of ſilk, produced by one perſon in England, in the year 1793; the gold medal.

One pound, with certificates, to be delivered to the Society on the firſt Tueſday in January, 1794.

213. For five pounds; the ſilver medal.

216. **Machine for carding Silk.** For a machine for carding waſte ſilk, to be produced on the firſt Tueſday in November, 1793; the gold medal, or twenty pounds.

217. **Weaving Fishing Nets.** For the beſt ſpecimen of netting, for fiſhing nets, twenty yards long, and ſix feet deep, woven in a machine, to be produced on the ſecond Tueſday in January, 1794; fifty guineas.

218. **Cloth from Hop-stalks, or Binds.** For not leſs than thirty yards, twenty-ſeven inches wide, made in England, the gold medal, or thirty pounds; to be produced on the ſecond Tueſday in December, 1793.

219. **Wicks for Candles or Lamps.** For diſcovering a method of manufacturing hop-ſtalks to ſupply the place of cotton for wicks of candles or lamps; twenty guineas.

Accounts, and five pounds of the wicks, with *certificates*, to be produced on the ſecond Tueſday in January, 1794.

221. **Paper from Raw Vegetables.** For ten reams of uſeful paper from raw vegetable ſubſtances; twenty guineas.

One ream and certificates to be produced on the firſt Tueſday in November, 1793.

222. **Maintaining and employing the Poor.** For producing to the Society the beſt practical and moſt œconomical plan for maintaining and employing the poor in pariſh-workhouſes; the gold medal, or fifty pounds.

The *plans* to be delivered on the firſt Tueſday in March, 1794.

PREMIUMS FOR INVENTIONS IN MECHANICKS.

223. **Transit Instrument.** For a cheap and portable inſtrument, for the purpoſe of finding the latitudes and longitudes of places, the gold medal,

forty guineas; to be produced on the laſt Tueſday in January, 1794.

224. Gun for throwing Harpoons. To the perſon who ſhall produce the beſt gun for throwing harpoons; the ſilver medal, and twenty guineas.

To be delivered on the firſt Tueſday in December, 1793.

225. Taking Whales by the Gun Harpoon. For the greateſt number, not leſs than three, by one perſon; ten guineas.

Certificates of the taking the whales to be produced on the laſt Tueſday in December, 1793.

227. Driving Bolts into Ships. For a model of a machine for driving bolts, particularly copper, into ſhips, ſuperior to any now in uſe; thirty guineas.

To be produced on the firſt Tueſday in February, 1794.

228. Portable Machine for loading and unloading Goods. For inventing and producing the moſt ſimple machine for loading and unloading goods; the gold medal, or forty guineas. To be delivered on the firſt Tueſday in January, 1794.

229. Metal Rope or Chain. For a metal rope or chain to work over pulleys, and anſwer the purpoſe of a hempen rope, of at leaſt two inches diameter; fifty pounds.

Certificates of its uſe, and a ſample ten yards long, to be produced on the firſt Tueſday in November, 1793.

230. Handmill. For the beſt conſtructed handmill for general purpoſes; the ſilver medal, or twenty guineas.

To be produced on the laſt Tueſday in December, 1793.

231. Machine for raising Ore. To the perſon who ſhall invent a machine and produce a model for raiſing ore, &c. from mines, at a leſs expence than any in uſe; the gold medal, or fifty guineas.

To be produced on the ſecond Tueſday in February, 1794.

232. Machine for raising Water. For a machine for raiſing water out of deep wells, ſuperior to any in uſe; forty guineas.

Certificates and a model to be produced on the firſt Tueſday in February, 1794.

233. Machine for clearing Rivers. For the beſt model of a machine, ſuperior to any now in uſe, for clearing navigable rivers from weeds, at the leaſt expence; forty guineas.

To be produced on the firſt Tueſday in February, 1794.

234. Method of extinguishing Fires. For an effectual method of extinguiſhing fires in buildings; the gold medal, or fifty guineas.

To be produced on the ſecond Tueſday in February, 1794.

235. Improvement of Wheel-Carriages. For diſcovering the principles, and pointing out the conſtruction, on which wheel-carriages may be drawn with leaſt fatigue to the horſes; the gold medal, or fifty pounds.

To be delivered on the ſecond Tueſday in December, 1793.

PREMIUMS OFFERED FOR THE ADVANTAGE OF THE BRITISH COLONIES.

236. Nutmegs. For ten pounds weight of nutmegs, the growth of his Majeſty's dominions in the Weſt Indies; the gold medal, or one hundred pounds.

Certificates to be produced on the firſt Tueſday in December, 1793.

238. Cinnamon. For twenty pounds weight, the growth of his Majeſty's iſlands in the Weſt Indies, imported in 1792, the gold medal, or fifty pounds. Samples to be produced on the firſt Tueſday in January, 1794.

240. Bread-Fruit Tree. For conveying, in the year 1792, from the iſlands in the South Sea to the iſlands in the Weſt Indies, ſix plants of one or both ſpecies of the bread-fruit tree in a growing ſtate; the gold medal.

Certificates to be delivered on the ſecond Tueſday in October, 1793.

242. Kali for Barilla. For cultivating two acres of land with Spaniſh Kali for making barilla; the gold medal.

243. For one acre, the ſilver medal.

Certificates to be produced on the ſecond Tueſday in November, 1793.

248. Discovery of a Passage from Canada to the South Sea. To the perſon who ſhall diſcover and open a paſſage from Upper Canada to the South Sea; the gold medal.

249. Destroying the Insect called the Borer. For diſcovering an effectual method of deſtroying the inſect called in the Weſt India iſlands the Borer, ſo deſtructive to the ſugar-cane; the gold medal, or fifty pounds.

The diſcovery to be aſcertained, and delivered, with *certificates*, to the Society on the firſt Tueſday in January, 1794.

252. Botanic Garden. For incloſing and cultivating five acres in the Bahama iſlands as a botanic garden; the gold medal, or one hundred guineas.

Certificates to be produced on or before the firſt Tueſday in January, 1796.

Authentic Copy of a Petition, praying for a Reform in Parliament, preſented to the Houſe of Commons by Charles Grey, Eſq. on Monday, 6th May 1793; and ſigned only by the Members of the Society of The Friends of the People, aſſociated for the Purpoſe of obtaining a Parliamentary Reform.

To the Honourable the Commons of Great Britain in Parliament aſſembled.

The humble Petition, &c. ſheweth,

THAT by the form and ſpirit of the Britiſh Conſtitution, the King is veſted with the ſole Executive Power.

That the Houſe of Lords conſiſts of Lords Spiritual and Temporal, deriving their titles and conſequence either from the Crown, or from Hereditary Privileges.

That theſe two powers, if they acted without controul, would form either a deſpotic Monarchy, or a dangerous Oligarchy.

That the wiſdom of our anceſtors hath contrived, that theſe authorities may be rendered not only harmleſs, but beneficial, and be exerciſed for the ſecurity and happineſs of the People.

That this ſecurity and happineſs are to be looked for in the introduction of a Third Eſtate, diſtinct from, and a check upon the other two branches of the Legiſlature; created by, repreſenting, and reſponſible to the People themſelves.

That ſo much depending upon the preſervation of this Third Eſtate, in ſuch its conſtitutional purity and ſtrength, your Petitioners are reaſonably jealous of whatever may appear to vitiate the one, or to impair the other.

That at the preſent day the Houſe of Commons does not fully and fairly repreſent the People of England, which, conſiſtently with what your Petitioners conceive to be the principles of the Conſtitution, they conſider as a grievance, and therefore, with all becoming reſpect, lay their complaints before your Honourable Houſe.

That though the terms in which your Petitioners ſtate their grievance may be looked upon as ſtrong, yet your Honourable Houſe is entreated to believe that no expreſſion is made uſe of for the purpoſe of offence.

Your Petitioners in affirming that your Honourable Houſe is not an adequate Repreſentation of the People of England, do but ſtate a fact, which, if the word "Repreſentation" be accepted in its fair and obvious ſenſe, they are ready to prove, and which they think detrimental to their intereſts, and contrary to the ſpirit of the Conſtitution.

How far this inadequate Repreſentation is prejudicial to their intereſts, your Petitioners apprehend they may be allowed to decide for themſelves; but how far it is contrary to the ſpirit of the Conſtitution, they refer to the conſideration of your Honourable Houſe.

If your Honourable Houſe ſhall be pleaſed to determine that the People of England ought not to be fully repreſented, your Petitioners pray that ſuch your determination may be made known, to the end that the People may be apprized of their real ſituation; but if your Honourable Houſe ſhall conceive that the People are already fully repreſented, then your Petitioners beg leave to call your attention to the following facts:

Your Petitioners complain, that the number of Repreſentatives aſſigned to the different Counties is groſsly diſproportioned to their comparative Extent, Population, and Trade.

Your Petitioners complain, that the Elective Franchiſe is ſo partially and unequally diſtributed, and is in ſo many inſtances committed to bodies of men of ſuch very limited numbers, that the majority of your Honourable Houſe is elected by leſs than fifteen thouſand Electors, which, even if the male adults in the kingdom be eſtimated at ſo low a number as three millions, is not more than the two hundreth part of the people to be repreſented.

Your Petitioners complain, that the right of voting is regulated by no uniform or rational principle.

Your Petitioners complain, that the exerciſe of the Elective Franchiſe is only renewed once in Seven Years.

Your Petitioners thus diſtinctly ſtate the ſubject matter of their complaints, that your Honourable Houſe may be convinced that they are acting from no ſpirit of general diſcontent, and that you may with the more eaſe be enabled to enquire into the facts, and to apply the remedy.

For the evidence in ſupport of the FIRST COMPLAINT, your Petitioners refer to the Return Book of your Honourable Houſe.—Is it fitting, that Rutland and Yorkſhire ſhould bear an equal rank in the ſcale of County Repreſentation; or can it be right, that Cornwall alone ſhould, by its extravagant proportion of Borough Members, outnumber not only the Repreſentatives of Yorkſhire and Rutland together, but of Middleſex added to them? Or, if a diſtinction be taken between the landed and the trading intereſts, muſt it not appear monſtrous that Cornwall and Wiltſhire ſhould ſend more Borough Members to Parliament, than Yorkſhire, Lancaſhire, Warwickſhire, Middleſex, Worceſterſhire, and Somerſetſhire united? and that the total Repreſentation of all Scotland ſhould but exceed by one Member, the number returned for a ſingle County in England?

The SECOND COMPLAINT of your Petitioners, is founded on the unequal proportions in which the Elective Franchiſe is diſtributed, and in ſupport of it,

They affirm, that ſeventy of your Honourable Members are returned by thirty-five places, where the right of voting is veſted in Burgage and other Tenures of a ſimilar deſcription, and in which it would be to trifle with the patience of your Honourable Houſe, to mention any number of voters whatever, the elections at the places alluded to being notoriouſly a mere matter of form. And this your Petitioners are ready to prove.

They affirm, that in addition to the ſeventy Honourable Members ſo choſen, ninety more of your Honourable Members are elected by forty-ſix places, in none of which the number of voters exceeds fifty. And this your Petitioners are ready to prove.

They affirm, that in addition to the hundred and ſixty ſo elected, thirty-ſeven more of your Honourable Members are elected by nineteen places, in none of which the number of voters exceeds one hundred. And this your Petitioners are ready to prove.

They affirm, that in addition to the hundred and ninety-ſeven Honourable Members ſo choſen, fifty-two more are returned to ſerve in Parliament, by twenty-ſix places, in none of which the number of Voters exceeds two hundred. And this your Petitioners are ready to prove.

They affirm, that in addition to the two hundred and forty-nine ſo elected, twenty more are returned to ſerve in Parliament for counties in Scotland, by leſs than one hundred Electors each, and ten for counties in Scotland by leſs than two hundred and fifty each. And this your Petitioners are ready to prove, even admitting the validity of fictitious votes.

They affirm, that in addition to the two hundred and ſeventy-nine ſo elected, thirteen diſtricts of Burghs in Scotland, not containing one hundred voters each, and two diſtricts of Burghs, not containing one hundred and twenty-five each, return fifteen more Honourable Members. And this your Petitioners are ready to prove.

And in this manner, according to the preſent ſtate of the Repreſentation, two hundred and ninety-four of your Honourable Members are choſen, and, being a majority of the entire Houſe of Commons, are enabled to decide all queſtions in the name of the whole people of England and Scotland.

The THIRD COMPLAINT of your Petitioners is founded on the preſent complicated rights of voting. From the caprice with which they have been varied, and the obſcurity in which they have become involved by time and contradictory deciſions, they are become a ſource of infinite confuſion, litigation, and expence.

Your Petitioners need not tender any evidence of the inconveniences which ariſe from this defect in the Repreſentation, becauſe the proof is to be found in your Journals, and the Minutes of the different Committees who have been appointed under the 10th and 11th of the King. Your Honourable Houſe is but too well acquainted with the tedious, intricate, and expenſive ſcenes of litigation which have been brought before you, in attempting to ſettle the legal import of thoſe numerous diſtinctions which perplex and confound the preſent rights of voting. How many months of your valuable time have been waſted in liſtening to the wrangling of Lawyers upon the various ſpecies of Burgagehold, Leaſehold, and Freehold! How many Committees have been occupied in inveſtigating the nature of Scot and Lot, Potwallers, Commonalty, Populacy, reſiant Inhabitants, and Inhabitants at large! What labour and reſearch have been employed in endeavouring to aſcertain the legal claims of Borough-men, Aldermen, Port-men, Select-men, Burgeſſes, and Council-men! And what confuſion has ariſen from the complicated operation of claſhing Charters, from freemen reſident and non-reſident, and from the different modes of obtaining the freedom of Corporations by birth, by ſervitude, by marriage, by redemption, by election, and by purchaſe! On all theſe points it is however needleſs for your Petitioners to enlarge, when your Honourable Houſe recollects the following facts; namely, that ſince the twenty-ſecond of December 1790, no leſs than twenty-one committees have been employed in deciding upon litigated rights of voting. Of theſe, eight were occupied with the diſputes of three Boroughs, and there are Petitions from four places yet remaining before your Honourable Houſe, waiting for a final deciſion to inform the Electors what their rights really are.

But the complaint of your Petitioners on the ſubject of the want of an uniform, and equitable principle in regulating the right of voting, extends as well to the arbitrary manner in which ſome are excluded, as to the intricate qualifications by which others are admitted to the exerciſe of that privilege.

Religious Opinions create an incapacity to vote. All Papiſts are excluded generally, and, by the operation of the Teſt Laws, Proteſtant Diſſenters are deprived of a voice in the election of Repreſentatives in about thirty Boroughs, where the right of voting is confined to Corporate Officers alone; a deprivation the more unjuſtifiable, becauſe, though conſidered as unworthy to vote, they are deemed capable of being elected, and may be the Repreſentatives of the very places for which they are diſqualified from being the Electors.

A man poſſeſſed of one thouſand pounds per annum, or any other ſum, ariſing from copyhold, leaſehold for ninety-nine years, trade, property in the Public Funds, or even freehold in the city of London, and many other cities and towns having peculiar juriſdictions, is not thereby intitled to vote. Here again a ſtrange diſtinction is taken between electing and repreſenting, as a copyhold is a ſufficient qualification to ſit in your Honourable Houſe.

A man paying taxes to any amount, how great ſoever, for his domeſtic eſtabliſhment, does not thereby obtain a right to vote, unleſs his reſidence be in ſome borough where that right is veſted in the inhabitants. This exception operates in ſixty places, of which twenty-eight do not contain three hundred voters each, and the number of houſeholders in England and Wales (excluſive of Scotland), who pay all taxes, is 714,911, and of houſeholders who pay all Taxes, but the Houſe and Window Taxes, is 284,459, as appears by a return made to your Honourable Houſe in 1785; ſo that, even ſuppoſing the ſixty places above mentioned to contain, one with another, one thouſand voters in each, there will remain 939,370 houſeholders who have no voice in the Repreſentation, unleſs they have obtained it by accident or by purchaſe. Neither their contributions to the public burdens, their peaceable demeanor as good ſubjects, nor their general reſpectability and merits as uſeful citizens, afford them, as the law now ſtands, the ſmalleſt pretenſions to participate in the choice of thoſe, who, under the name of their Repreſentatives, may diſpoſe of their fortunes and liberties.

In Scotland, the grievance ariſing from the nature of the rights of voting, has a different and ſtill more intolerable operation. In that great and populous diviſion of the kingdom, not only the great maſs of the houſeholders, but of the landholders alſo are excluded from all participation in the choice of Repreſentatives. By the remains of the feudal ſyſtem in the counties, the vote is ſevered from the land, and attached to what is called the ſuperiority. In other words it is taken from the ſubſtance, and transferred to the ſhadow, becauſe, though each of theſe ſuperiorities muſt, with very few exceptions, ariſe from lands of the preſent annual value of four hundred pounds ſterling, yet it is not neceſſary that the lands ſhould do more than give a name to the ſuperiority, the poſſeſſor of which may retain the right of voting notwithſtanding he be diveſted of the property. And on the other hand, great landholders have the means afforded them by the ſame ſyſtem, of adding to their influence, without expence to themſelves, by communicating to their confidential friends the privilege of electing Members to ſerve in Parliament. The proceſs by which this operation is performed is ſimple. He who wiſhes to encreaſe the number of his dependent votes, ſurrenders his charter to the Crown, and, parcelling out his eſtate into as many lots of four hundred pounds per annum, as may be convenient, conveys them to ſuch as he can confide in. To theſe, new charters are, upon application, granted by the Crown, ſo as to erect each of them into a ſuperiority, which privilege once obtained, the land itſelf is reconveyed to the original grantor; and thus the Repreſentatives of the landed intereſt in Scotland may be choſen by thoſe who have no real or beneficial intereſt in the land.

Such is the ſituation in which the Counties of Scotland are placed. With reſpect to the Burghs, every thing that bears even the ſemblance of popular choice, has long been done away. The election of Members to ſerve in Parliament is veſted in the Magiſtrates and Town Councils, who, having by various innovations, conſtituted themſelves into ſelf-elected bodies, inſtead of

Officers freely choſen by the inhabitants at large, have deprived the People of all participation in that privilege, the free exerciſe of which affords the only ſecurity they can poſſeſs for the protection of their liberties and property.

The FOURTH and LAST COMPLAINT of your Petitioners is the length of the duration of Parliaments. Your Honourable Houſe knows, that by the ancient laws and ſtatutes of this kingdom frequent Parliaments ought to be held; and that the ſixth of William and Mary, c. 2. (ſince repealed) ſpeaking while the ſpirit of the Revolution was yet warm, declared, that "frequent and new Parliaments tend very much to the happy union and good " agreement between King and People;" and enacted, that no Parliament ſhould laſt longer than three years. Your Petitioners, without preſuming to add to ſuch an authority by any obſervations of their own, humbly pray that Parliaments may not be continued for ſeven years.

YOUR PETITIONERS have thus laid before you the ſpecific grounds of complaint, from which they conceive every evil in the Repreſentation to ſpring, and on which they think every abuſe and inconvenience is founded. What thoſe abuſes are, and how great that inconvenience is, it becomes your Petitioners to ſtate, as the beſt means of juſtifying their preſent application to your Honourable Houſe.

Your Petitioners then affirm, that from the combined operation of the defects they have pointed out, ariſe thoſe ſcenes of confuſion, litigation, and expence which ſo diſgrace the name, and that extenſive ſyſtem of PRIVATE PATRONAGE which is ſo repugnant to the ſpirit of free Repreſentation.

Your Petitioners entreat of your Honourable Houſe to conſider the manner in which Elections are conducted, and to reflect upon the extreme inconvenience to which Electors are expoſed, and the intolerable expence to which Candidates are ſubjected.

Your Honourable Houſe knows that tumults, diſorders, outrages, and perjury, are too often the dreadful attendants on conteſted Elections as at this time carried on.

Your Honourable Houſe knows that polls are only taken in one fixed place for each County, City, and Borough, whether the number of Voters be ten or ten thouſand, and whether they be reſident or diſperſed over England.

Your Honourable Houſe knows that polls, however few the Electors, may by law be continued for fifteen days, and even then be ſubjected to a ſcrutiny.

Your Honourable Houſe knows that the management and conduct of polls is committed to Returning Officers, who, from the very nature of the proceedings, muſt be inveſted with extenſive and diſcretionary powers, and who, it appears by every volume of your Journals, have but too often exerciſed thoſe powers with the moſt groſs partiality and the moſt ſcandalous corruption.

Of Elections arranged with ſuch little regard to the accommodation of the parties, acknowledged to require ſuch a length of time to complete, and truſted to the ſuperintendance of ſuch ſuſpicious agents, your Petitioners might eaſily draw out a detail of the expence. But it is unneceſſary. The fact is too notorious to require proof, that ſcarce an inſtance can be produced where a Member has obtained a diſputed ſeat in Parliament at a leſs coſt than from two to five thouſand pounds; particular caſes are not wanting where ten times theſe ſums have been paid, but it is ſufficient for your Petitioners to affirm, and to be able to prove it if denied, that, ſuch is the expence of a conteſted return, that he who ſhould become a Candidate with even greater funds than the laws require him to ſwear to as his qualification to ſit in your Honourable Houſe, muſt either relinquiſh his pretenſions on the appearance of an oppoſition, or ſo reduce his fortune in the conteſt, that he could not take his ſeat without perjury.

The reviſion of the original polls before the Committees of your Honourable Houſe, upon appeals from the deciſions of the Returning Officers, affords a freſh ſource of vexation and expence to all parties. Your Honourable Houſe knows, that the complicated rights of voting, and the ſhameful practices which diſgrace election proceedings, have ſo loaded your table with Petitions for judgment and redreſs, that one half of the uſual duration of a Parliament has ſcarcely been ſufficient to ſettle who is entitled to ſit for the other half; and it was not till within the laſt two months that your Honourable Houſe had an opportunity of diſcovering, that the two Gentlemen, who ſat and voted near three years as the Repreſentatives of the Borough of Stockbridge, had procured themſelves to be elected by the moſt ſcandalous bribery; and that the two Gentlemen, who ſat and voted during as long a period for the Borough of Great Grimſby, had not been elected at all.

In truth, all the miſchiefs of the preſent ſyſtem of Repreſentation are aſcertained by the difficulties which even the zeal and wiſdom of your Honourable Houſe experiences in attending to the variety of complaints brought before you. Though your Committees ſit five hours every day from the time of their appointment, they generally are unable to come to a deciſion in leſs than a fortnight, and very frequently are detained from thirty to forty days. The Weſtminſter caſe in 1789, will even furniſh your Honourable Houſe with an inſtance, where, after deliberating forty-five days, a Committee gravely reſolved, that, "From an attentive conſideration of the circumſtances relating to the cauſe, a final deciſion of the buſineſs before them could not take place in the courſe of the Seſſion, and that not improbably the whole of the Parliament" (having at that time near two years longer to ſit) "might be conſumed in a tedious and expenſive litigation;" and they recommended it to the Petitioners to withdraw their Petition, which, after a fruitleſs perſeverance of above three months, they were actually obliged to ſubmit to.

Your Petitioners will only upon this ſubject further add, that the expence to each of the parties, who have been either Plaintiff or Defendant in Petitions tried before your Honourable Houſe in the preſent Seſſion, has, upon an average, amounted to above one hundred pounds per day; and that the Attornies' Bills in one cauſe, the trial of which in point of form only laſted two days, and in point of fact only ſix hours, amounted to very near twelve hundred pounds. And this your Petitioners are ready to prove.

YOUR PETITIONERS muſt now beg leave to call the attention of your Honourable Houſe to the greateſt evil produced by theſe defects in the Repreſentation of which they complain, namely, the extent of PRIVATE PARLIAMENTARY PATRONAGE; an abuſe which obviouſly tends to exclude the great maſs of the People from any ſubſtantial influence in the Election of the Houſe of Commons, and which, in its progreſs, threatens to uſurp the ſovereignty of the country, to the equal danger of the King, of the Lords, and of the Commons.

The Patronage of which your Petitioners complain, is of *two* kinds: *That* which ariſes from the unequal diſtribution of the Elective Franchiſe, and the peculiar rights of voting by which certain places return Members to ſerve in Parliaments; and *that* which ariſes from the expence attending conteſted Elections, and the conſequent degree of power acquired by wealth.

By theſe two means, a weight of Parliamentary Influence has been obtained by certain individuals, forbidden by the ſpirit of the laws, and in its conſequences moſt dangerous to the Liberties of the People of Great Britain.

The operation of the *firſt* ſpecies of Patronage is direct, and ſubject to poſitive proof. EIGHTY-FOUR individuals do by their own immediate authority ſend ONE HUNDRED AND FIFTY-SEVEN of your Honourable Members to Parliament. And this your Petitioners are ready, if the fact be diſputed, to prove, and to name the Members and the Patrons.

The *ſecond* ſpecies of Patronage cannot be ſhewn with equal accuracy, though it is felt with equal force.

Your Petitioners are convinced, that in addition to the one hundred and fifty-ſeven Honourable Members above-mentioned, one hundred and fifty more, making in the whole THREE HUNDRED AND SEVEN, are returned to your Honourable Houſe, not by the collective voice of thoſe whom they appear to repreſent, but by the recommendation of ſeventy powerful individuals, added to the eighty-four before-mentioned, and making the total number of Patrons altogether only ONE HUNDRED AND FIFTY-FOUR, who return a DECIDED MAJORITY of your Honourable Houſe.

If your Honourable Houſe will accept as evidence the common report and general belief of the Counties, Cities, and Boroughs, which return the Members alluded to, your Petitioners are ready to name them, and to prove the fact; or if the Members in queſtion can be made parties to the enquiry, your Petitions will name them, and be governed by the teſtimony which they themſelves ſhall publicly give. But if neither of theſe proofs be thought conſiſtent with the proceedings of your Honourable Houſe, then your Petitioners can only aſſert their belief of the fact, which they hereby do in the moſt ſolemn manner, and on the moſt deliberate conviction.

Your Petitioners entreat your Honourable Houſe to believe that, in complaining of this ſpecies of influence, it is not their intention or deſire to decry or to condemn that juſt and natural attachment which they, who are enabled by their fortune, and inclined by their diſpoſition, to apply great means to honourable and benevolent ends, will always inſure to themſelves. What your Petitioners complain of is, that property, whether well or ill employed, has equal power; that the preſent ſyſtem of Repreſentation gives to it a degree of weight which renders it independent of character; which enables it to excite fear as well as to procure reſpect, and which confines the choice of Electors within the ranks of opulence, becauſe, though it cannot make riches the ſole object of their affection and confidence, it can and does throw obſtacles, almoſt inſurmountable, in the way of every man who is not rich, and thereby ſecures to a ſelect few the capability of becoming Candidates themſelves, or ſupporting the pretenſions of others. Of this your Petitioners complain loudly, becauſe they conceive it to be highly unjuſt, that, while the language of the law requires from a Candidate no greater eſtate, as a qualification, than a few hundred pounds per annum, the operation of the law ſhould diſqualify every man whoſe rental is not extended to thouſands; and that, at the ſame time that the Legiſlature appears to give the Electors a choice from amongſt thoſe who poſſeſs a moderate and independent competence, it ſhould virtually compel them to chooſe from amongſt thoſe who themſelves abound in wealth, or are ſupported by the wealth of others.

YOUR PETITIONERS are the more alarmed at the progreſs of private patronage, becauſe it is rapidly leading to conſequences which menace the very exiſtence of the Conſtitution.

At the commencement of every ſeſſion of Parliament, your Honourable Houſe, acting up to the laudable jealouſy of your predeceſſors, and ſpeaking the pure, conſtitutional language of a Britiſh Houſe of Commons, reſolve, as appears by your Journals, "That no Peer of this realm hath any right to "give his vote in the Election of any Member to ſerve in Parliament;" and alſo, "That it is a high infringement upon the liberties and privileges of "the Commons of Great Britain, for any Lord of Parliament, or any Lord "Lieutenant of any County, to concern themſelves in the Elections of Mem-"bers to ſerve for the Commons in Parliament."

Your Petitioners inform your Honourable Houſe, and are ready to prove it at your bar, that they have the moſt reaſonable grounds to ſuſpect that no leſs than ONE HUNDRED AND FIFTY of your Honourable Members owe their Elections entirely to the interference of Peers; and your Petitioners are prepared to ſhew by legal evidence, that forty PEERS, in defiance of your reſolutions, have poſſeſſed themſelves of ſo many Burgage Tenures, and obtained ſuch an abſolute and uncontrouled command in very many ſmall Boroughs in the kingdom, as to be enabled by their own poſitive authority to return EIGHTY-ONE of your Honourable Members.

Your Petitioners will, however, urge this grievance of the interference of Peers in Elections no further, becauſe they are ſatisfied that it is unneceſſary. Numbers of your Honourable Members muſt individually have known the fact, but collectively your Honourable Houſe has undoubtedly been a ſtranger to it. It is now brought before you by thoſe who tender evidence of the truth of what they aſſert, and they conceive it would be improper in them to aſk that by petition, which muſt be looked for as the certain reſult of your own honourable attachment to your own liberties and privileges.

YOUR PETITIONERS have thus laid before your Honourable Houſe, what the miſchiefs are which ariſe from the preſent ſtate of the Repreſentation, and what they conceive to be the grounds of thoſe miſchiefs, and therefore pray to have removed.

They now humbly beg leave to offer their reaſons, why they are anxious that ſome remedy ſhould be immediately applied.

Your Petitioners truſt they may be allowed to ſtate, becauſe they are ready to prove, that Seats in your Honourable Houſe are ſought for at a moſt extravagant and increaſing rate of expence.

What can have ſo much augmented the ambition to ſit in your Honourable Houſe, your Petitioners do not preſume accurately to have diſcovered, but the means taken by Candidates to obtain, and by Electors to beſtow that honour, evidently appear to have been increaſing in a progreſſive degree of fraud and corruption. Your Petitioners are induced to make this aſſertion by the Legiſlature having found it neceſſary, during the laſt and preſent reigns, ſo much to ſwell the Statute Book with laws for the prevention of thoſe offences.

As far as conjecture can lead your Petitioners, they muſt ſuppoſe, that the encreaſed National Debt, and the conſequent increaſe of influence, are the cauſes of the encreaſed eagerneſs of individuals to become Members of the Houſe of Commons, and of their indifference as to the means uſed to gratify their ſpeculations. To prove that they do not ſtate this wantonly, or without ſubſtantial grounds, they humbly beg to call your attention to the following Table, all the vouchers for which are to be found in the Journals of your Honourable Houſe, or in different Acts of Parliament.

At the Revolution	The Public Revenue did not exceed	£ 2,100,000	The Peace Eſtabliſhment had not exceeded; -	£ 1,900,000	The number of Statutes found neceſſary to preſerve the freedom and independence of Parliament, to regulate Elections, and to prevent frauds, bribery, &c. amounted only to —	14
At the death of William III.	The Public Revenue had increaſed to about	3,950,000	The Peace Eſtabliſhment had increaſed to about -	1,950,000	The number of Statutes found neceſſary to preſerve the freedom of Parliament, to prevent bribery, &c. increaſed to - - - -	26
At the death of Queen Anne,	The Public Revenue had increaſed to about	6,000,000	The Peace Eſtabliſhment had increaſed to about -	2,000,000	The number of Statues found neceſſary to preſerve the freedom of Parliament, to prevent bribery, &c. increaſed to - -	35
At the death of George I.	The Public Revenue had increaſed to about	6,800,000	The Peace Eſtabliſhment had increaſed to about -	2,600,000	The number of Statutes found neceſſary to preſerve the freedom of Parliament, to prevent bribery, &c. increaſed to - - -	37
At the death of George II. -	The Public Revenue had increaſed to about	8,600,000	The Peace Eſtabliſhment had increaſed to about -	2,800,000	The number of Statutes found neceſſary to preſerve the freedom of Parliament, to prevent bribery, &c. increaſed to - -	49
In the 31ſt year of the reign of his preſent Majeſty	The Public Revenue had increaſed to above	16,000,000	The Peace Eſtabliſhment had increaſed to above -	5,000,000	The number of Statutes, found neceſſary to preſerve the freedom of Parliament, to prevent bribery, &c increaſed to - -	65

It is upon this evidence of the increaſe of taxes, eſtabliſhments, and influence, and the increaſe of laws found neceſſary to repel the increaſing attacks upon the purity and freedom of Elections, that your Petitioners conceive it high time to enquire into the premiſes.

Your Petitioners are confident that in what they have ſtated, they are ſupported by the evidence of facts, and they truſt that, in conveying thoſe facts to your Honourable Houſe, they have not been betrayed into the language of reproach, or diſreſpect. Anxious to preſerve in its purity a Conſtitution they love and admire, they have thought it their duty to lay before you, not general ſpeculations deduced from theoretical opinions, but poſitive truths ſuſceptible of direct poof, and if in the performance of this taſk, they have been obliged to call your attention to aſſertions which you have not been accuſtomed to hear, and which they lament that they are compelled to make, they intreat the indulgence of your Honourable Houſe.

Your Petitioners will only further treſpaſs upon your time, while they recapitulate the objects of their prayer, which are,

That your Honourable Houſe will be pleaſed to take ſuch meaſures, as to your wiſdom may ſeem meet, to remove the evils ariſing from the unequal manner in which the different parts of the kingdom are admitted to participate in the Repreſentation.

To correct the partial diſtribution of the Elective Franchiſe, which commits the choice of Repreſentatives to ſelect bodies of men of ſuch limited numbers as renders them an eaſy prey to the artful, or a ready purchaſe to the wealthy.

To regulate the right of voting upon an uniform and equitable principle.

And finally to ſhorten the duration of Parliaments, and by removing the cauſes of that confuſion, litigation and expence, with which they are at this day conducted, to render frequent and new Elections, what our Anceſtors at the Revolution aſſerted them to be, the means of a happy union and good agreement between the King and People.

And your Petitioners ſhall ever pray.

In the Petition it was thought adviſeable to avoid any aſſertion of facts which were not capable of incontrovertible evidence. Hence it is that in the following Table, which has now ſtood the teſt of four months examination, the number of Members ſtated to be returned by private patronage exceeds the number mentioned in the Petition. There are certain inſtances in which, though the Influence be deciſive and notorious, it might be difficult to produce any ſuch direct *proof* of it as a Committee of the Houſe of Commons might require.

TABLE OF PARLIAMENTARY PATRONAGE.

Extracted from the Report on the State of the Repreſentation, publiſhed by the Society of the Friends of the People.

NAMES of PATRONS.	NOMINATIONS.		INFLUENCE.	Total Members returned by Peers
Earl of Lonſdale *nominates*	1 for Appleby 2 — Cockermouth 2 — Haſlemere	*influences*	2 for Weſtmoreland	7
Lord Mount Edgecumbe	1 — Boſſiney 2 — Leſtwithiel 2 — Plympton	—	1 — Fowey	6
Lord Eliott	2 — Liſkeard 2 — Grampound 2 — St. Germain's	—		6
Duke of Newcaſtle	2 — Boroughbridge 2 — Aldboro' York.	—	1 — Newark 1 — Eaſt Retford	6
Marquis of Buckingham	2 — Buckingham 2 — St. Mawes	—	1 — Buckinghamſh. 1 — Ayleſbury	6
Lord Ayleſbury	2 — Marlborough 2 — Great Bedwin	—	—	4
Duke of Northumberland	2 — Launceſton 2 — Newport (Cor.)	—	—	4
Duke of Marlborough	2 — Woodſtock 1 — Heyteſbury	—	1 — Oxfordſhire 1 — Oxford	5
Earl Fitzwilliam	2 — Malton 1 — Higham Ferrers	—	2 — Peterborough	5
Marquis of Lanſdowne	2 — Calne	—	2 — Wycombe	4
Lord Sydney	1 — Whitchurch	—	2 — Ludgerſhall	3
Duke of Devonſhire	2 — Knareſborough	—	1 — Derbyſhire 1 — Derby	4
Duke of Bedford	2 — Taviſtock	—	1 — Bedfordſhire 1 — Oakhampton	4
Marquis of Stafford	—	—	1 — Staffordſhire 1 — Litchfield 2 — Newcaſtle, Staff.	4
Lord Hertford	2 — Orford	—	—	2
Lord Abingdon	2 — Weſtbury	—	—	2
Duke of Norfolk	—		1 — Arundel	1
Duke of Rutland	1 — Bramber		1 — Grantham 1 — Scarbro' 1 — Newark	4
Duke of Richmond	—	—	1 — Chicheſter 1 — Seaford	2
Lord Radnor	2 — Downton	—	1 — New Sarum	3
Duke of Beaufort	—	—	1 — Monmouthſhire 1 — Monmouth 1 — Glouceſterſhire	3
Lord Sandwich	—	—	1 — Huntingdonſhire 2 — Huntingdon	3
Marquis of Bath	2 — Weobly	—	—	2
Lord Egremont	2 — Midhurſt	—	—	2
Lord Weſtmoreland	2 — Lyme Regis	—	—	2
Lord Cornwallis	2 — Eye	—	—	2
Duke of Grafton	—		1 — Bury 1 — Thetford	2
Duke of Dorſet	2 — Grinſtead		—	2
Duke of Bridgewater	2 — Brackley	—	—	2
Lord Beverley	2 — Beeralſton	—	—	2
30 Peers nominate	66	influence	38	Total

NA

NAMES of PATRONS.	NOMINATIONS.		INFLUENCE.	Total Members returned by Peers.
Brought forward	66	Brought forward	38	104
Lord Camelford *nominates*	2 for Old Sarum	*influences*		2
Lord Foley	2 — Droitwich	——	1 — Worceſterſhire	3
Lord Bute	1 — Boſſiney	——	1 — Cardiff	2
Lord Portſmouth	—	——	1 — Andover	1
Lord Orford	1 — Caſtle Riſing	——	——	1
Lord Malmſbury	1 — Chriſtchurch	——	——	1
Lord Hardwicke	1 — Ryegate	——	1 — Cambridgeſhire	2
Lord Somers	1 — Ryegate	——	——	1
Lord Townſhend	1 — Tamworth	——	——	1
Lord Harrowby	2 — Tiverton	——	——	2
Lord Darlington	1 — Winchelſea	——	——	1
Lord Bulkeley	1 — Beaumaris	——	——	1
Lord Powis	1 — Montgomery	——	——	1
Duke of Bolton	—	——	1 — Totneſs	1
Lord Spencer	—	——	1 — Oakhampton 1 — St. Alban's	2
Lord Falmouth	2 — Truro		——	2
Lord Thanet	1 — Appleby		——	1
Lord Guildford	1 — Banbury		——	1
Lord Camden	—	——	1 — Bath	1
Lord Poulett	—	——	2 — Bridgewater	2
Lord Groſvenor	—	——	2 — Cheſter	2
Lord Bathurſt	—	——	1 — Cirenceſter	1
Lord Shafteſbury	—	——	1 — Dorcheſter	1
Lord Berkeley	—	——	1 — Glouceſterſhire	1
Lord Brownlow	—	——	1 — Grantham	1
Lord Pembroke	2 — Wilton	——	——	2
Lord Oxford	—	——	1 — Radnorſhire 1 — New Radnor	2
Duke of Mancheſter	—	——	1 — Huntingdonſhire	1
Lord Pelham	—	——	1 — Lewes	1
Duke of Portland	—	——	1 — Nottinghamſhire	1
Lord Uxbridge	1 — Milbourne Port	——	1 — Angleſea 1 — Carnarvon	3
Lord Exeter	—	——	2 — Stamford	2
Lord Warwick	—	——	2 — Warwick	2
Lord Petre	—	——	1 — Thetford	1
Lord Clarendon	—	——	1 — Wootton Baſſett	1
Lord Bolingbroke	—	——	1 — Wootton Baſſett	1
Lord Carliſle	—	——	2 — Morpeth	2
Lord Onſlow	—	——	1 — Guildford	1
Lord Walpole	—	——	1 — Lynn	1
Lord Grimſton	—	——	1 — St. Albans	1
Duke of Leeds	—	——	1 — Penryn	1
71 Peers nominate	88	influence	74 Total	162

The Treaſury *nominate*	2 for Queenborough			2
Ditto	—	*influence*	1 for Dover	1
Ditto	—		1 — Rocheſter	1
Ditto	—		1 — Plymouth	1
Ditto	—		2 — Windſor	2
71 Peers & the Treaſ. nom.	90	influence	79 Total	169

PATRONAGE OF COMMONERS.

NAMES of PATRONS.	NOMINATIONS.		INFLUENCE.	Total members returned by Commoners.
Wm. Drake, Efq. *nominates*	2 for Agmondeſham	*influences*		2
Lord Clive	2 for Biſhops Caſtle	——	1 for Ludlow	3
Rev. Mr. Holmes	2 for Newport (Ha.) 1 for Yarmouth (Ha.)	——	——	3
Sir J. St. Aubyn, Bart.	1 for Helſtone	——	——	1
—— Rogers, Efq.	1 for Helſtone	——	——	1
W. Pulteney, Efq.	—	——	4 for Weymouth, &c. 1 for Shrewſbury	5
R. Barwell, Efq.	2 for Tregony 1 for Winchelſea	——	——	3
P. C. Creſpigny, Efq.	2 for Aldborough (Suffolk)			2
—— Trefuſis, Efq.	2 for Callington 1 for Aſhburton	——	——	3
Sir H. Bridgman, Bart.	—	——	1 for Wenlock 1 for Wigan	2
J. Buller, Efq.	2 for Saltaſh 2 for Weſt Looe	——	——	4
—— Buller, efq.	2 for Eaſt Looe	——	——	2
Sir Francis Buller, Bart.	—	——	1 for Totneſs	1
Sir R. Clayton, Bart.	2 for Blechingly	——	——	2
Sir T. Dundas, Bart.	2 for Richmond	——	——	2
Sir E. Deering, Bart.	2 for Romney	——	——	2
Sir T. Frankland, Bart.	2 for Thirſke	——	——	2
Sir H. Burrard, Bart.	2 for Lymington	——	——	2
Sir H. Calthorpe, Bart.	1 for Bramber	——	1 for Hindon	2
Sir F. Baſſet, Bart.	—	——	1 for St. Michael's 1 for Penryn	2
Sir J. Honeywood, Bart.	2 for Steyning	——		2
Sir F. Sykes, Bart.	—	——	2 for Wallingford	2
Sir J. Vanneck, Bart.	1 for Dunwich	——	——	1
Sir F. Barrington, Bart.	1 for Newtown (Hants)	——	——	1
Sir R. Worſley, Bart.	1 for Newtown (Hants)	——		1
Sir C Hawkins, Bart.	—	——	1 for St. Michael's	1
Sir R. Palke, Bart.	1 for Aſhburton	——	——	1
Sir G. Yonge, Bart.	—	——	1 for Honiton	1
Sir C. Davers, Bart.	—	——	1 for Bury	1
Sir S. Fludyer, Bart.	—	——	1 for Chippenham	1
Sir W. W. Wynne, Bart.	—	——	1 for Denbighſhire	1
Lord Weſtcote	1 for Bewdley	——	——	1
Lord Middleton	1 for Whitchurch	——		1
Sir C. Gould Morgan	—	——	1 for Brecon	1
W. Joliffe, Efq.	2 for Petersfield	——	——	2
J. Robinſon, Efq.	2 for Harwich	——	——	2
—— Wilkins, Efq.	2 for Malmeſbury	——	——	2
R. Troward, Efq.	2 for Ilcheſter	——	——	2
W. Praed, Efq.	—	——	2 for St. Ives	2
T. P. Leigh, Efq.	2 for Newtown (Lancaſhire)		——	2
W. C. Meddlycott, Efq.	1 for Milbourne Port	——	——	1
J Calcraft, Efq.	2 for Wareham	——	——	2
J. B. Church, Efq.	2 for Wendover	——	——	2
Lady Irwin	2 for Horſham	——	——	2
Mrs. Allanſon	2 for Rippon	——	——	
45 Commoners	*nominate* 61	*influence*	22	Total

NAMES of PATRONS.	NOMINATIONS.		INFLUENCE.	Total mem returned by Commoners
Brought forward	61		22	83
Sir Jonathan Phillips *nom.*	2 for Camelford	*influences*	—	2
Thomas Lifter, Efq.	1 for Clitheroe	—	—	1
P. A. Curzon, Efq.	1 for Clitheroe	—	—	1
John Mortlock, Efq.	—	—	2 for Cambridge Town	2
C. Anderfon Pelham, Efq.	—	—	2 for Grimfby	2
J. F. Luttrell, Efq.	—	—	2 for Minehead	2
B. Barne, Efq.	1 for Dunwich	—	—	1
J. Bond, Efq.	1 for Corfe Caftle	—	—	1
H. Bankes, Efq.	1 for Corfe Caftle	—	—	1
E. Lafcelles, Efq.	1 for Northallerton	—	—	1
H. Pierce, Esq.	1 for Northallerton	—	—	1
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91 Commoners *nominate*	82	*influence*	57	Total 139

Total by Peers and Treasury —— —— 169

Total of Members returned by Private Patronage, being a decided Majority of the Commons of Great Britain —— —— —— } 308

FRIENDS OF THE PEOPLE.

Freemason's Tavern, Saturday, May 25, 1793.

AT an Extraordinary and numerous MEETING of the SOCIETY of the FRIENDS of the PEOPLE, associated for the purpose of obtainig a PARLIAMENTARY REFORM, held THIS DAY,

E. B. CLIVE, Esq. in the Chair.

Resolved,

That the following Address to the People of Great Britain, be printed and published:

THE immediate duty of this Society is to state briefly to the People of the kingdom, for whose benefit we have acted, in what ſituation the Cause of Reform, and they who are engaged in it, are left by the late transaction in Parliament. In so good a cause, it is honourable to have contended, and with a firm conviction that on its success depend the happiness and liberties of the nation, we can never suffer ourselves to despair. We are not deterred or disappointed by the present deciſion of the House of Commons, for neither is this decision final, nor is it a question, in which we were particularly entitled to expect, that truth and reason would be supported by superior numbers. We are not discouraged by this defeat. It would, indeed, be a ground of discouragement to us, if we could believe that the People of England were really unwilling to promote a change in the Construction of the House of Commons, or indifferent about it. Such, however, is the concluſion drawn by our opponents, from the silence of the principal cities and counties on the present occasion. We trust that we shall be furnished with a practical answer to this objection by numerous and strong Declarations and Petitions from a great majority of the kingdom. These are the means, and the only means by which we expect or deſire to succeed. If the country in general will unite with us in demanding a Reform of Parliament, we have no doubt of its being obtained in a regular Parliamentary way, without a hazard of any kind. If, on the contrary, it should appear, after a fair and sufficient trial of the disposition of the country, that the measure has utterly lost its popularity, and that the Nation, whether adverse or indifferent, will not take an active part in support of it, then indeed it will become us to abandon all thoughts of a useless vexatious perseverance in so deserted a cause; and having appealed to the Highest Tribunal, by which a National Queſtion can be determined, that of the People themselves, we must submit with patience to their ultimate deciſion. Individuals may adhere to their principles, but it will be in vain for them to persist in their endeavours. The duty that survives hope will never be performed with energy or effect.—On the other hand, some circumstances encourage us to persevere. We have reason to believe that the intervention of the war with France, and the alarms, whether well or ill founded, which have prevailed throughout England, during the last winter, and which we have no doubt were excited and inflamed for the special purpose of checking the disposition of the country in favour of a Reform, and of calumniating the characters of those who promoted it. These, we believe, are the true causes of that ſilence and inactivity on the part of the Nation which have been objected to us in Parliament.

We are therefore of opinion, that the sense of the country has not yet been declared on this great question, and that their final decision of it has not been given. The temper of the House of Commons is evidently moderated ſince the subject was agitated last year. The Members, who stand for the Public on this occaſion, are treated, as in all cases the representatives of a great popular interest, and of the popular will ought to be, with some degree of decorum. Declarations made by persons of great authority in the House, tho' ambiguous or unfavourable, suppose and admit the possibility, at leaſt, of their reverting hereafter to former profeſſions, and of their concurring with us at some future uncertain period. When such men keep the opinions they deliver, within the reach of recal, it is to be presumed that others who have no opinions at all, will see the imprudence of binding themselves by unqualified declarations which they may not be able to abandon or retract, however careless of character and conſistency, and though urged to it hereafter by the only motives that ever influence their conduct.

The ground we have gained by the reception of our Petition, appears to us to be important, and the station it gives us impregnable. It is not a circumstance of little moment to the cause of Reform, that a Petition stating to the House of Commons itself, such facts and such arguments, with a direct offer on the part of the Petitioners, to establish every one of their allegations by sufficient evidence, ſhould be received without dispute, and recorded for ever on the Votes and Journals the House. No objection was made to the form or terms of the Petition. No part of its contents was denied, or even questioned. The motion to bring up the Petition was not opposed by any man. The House heard it distinctly read. They ordered it to lie on their table; and after a debate of two days, refused to appoint a Commiitee to take it into conſideration. We state the fact to the world, and leave it without any further observation.

In the conduct of this buſiness hitherto, we are not conscious of having omitted any thing that could be expected,from the efforts of a few individuals, to rouse and engage the attention of the people to their own eſſential intereſt. They who think we have been deficient in any part of our duty, or that we ought still to proceed with activity and vigour, are bound to instruct us by their example, or at least, to strengthen us by their assistance. We have taken our station, and we shall not abandon it. The Nation shall at all times find us at our post alert, prepared, and determined, whenever we are called upon by the public voice to renew and to continue our efforts.

In name, and by order

of the Society,

(Signed) E. B. CLIVE, Chairman.

JUST PUBLISHED,

REPORT on the STATE of the REPRESENTATION, delivered by their Committee to the Society of the Friends of the People.

Printed, by Order of the Society, for D. STUART, at the Rooms of their Committee, No. 52, Frith-ſtreet, Soho; and to be had of all the Bookſellers in Town and Country, price One Shilling.

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AUTHENTIC COPY of the Petition, praying for a Reform of Parliament, preſented to the Houſe of Commons, on the 6th of May, 1793, by CHARLES GREY, Eſq. and ſigned only by Members of the Society of the Friends of the People, is publiſhed, price Threepence, by D. Stuart, No. 52, Frith-ſtreet, Soho; and a ſmaller Edition of it is alſo publiſhed, price only One Penny, by M. Gurney, No. 128, Holborn-hill; R. H. Weſtley, No. 201, Strand; T. Spence, No. 8, Little Turnſtile; and may be had of all the Bookſellers.

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ERRATA in VOL. XI.

Page 61. line 4. from bott. *for* 'evangelis' *read* 'evangelio.'
173. — 1. *for* 'thair,' *read* 'thair.'
337. — penult. *for* 'Buf[illegible]' *read* 'Puffy.'
358. — 6. from bott. *for* 'evaporated,' *read*, 'incorporated.'

D.Y

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